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THE

EMPHATIC DIAGLOTT

CONTAINING THE

Original Greek Text

OF WHAT IS COMMONLY STYLED THE

NEW TESTAMENT

(According to the Recension of Dr. J. J. Griesbach)

WITH AN

INTERLINEARY WORD FOR WORD ENGLISH TRANSLATION

A NEW EMPHATIC VERSION

BASED ON THE INTERLINEARY TRANSLATION, ON THE RENDERINGS OF EMINENT
CRITICS, AND ON THE VARIOUS READINGS OF

THE VATICAN MANUSCRIPT

No. 1209 *in the Vatican Library*

TOGETHER WITH ILLUSTRATIVE AND EXPLANATORY FOOT
NOTES, AND A COPIOUS SELECTION OF REFERENCES

TO THE WHOLE OF WHICH IS ADDED

A VALUABLE ALPHABETICAL APPENDIX

By BENJAMIN WILSON

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TO BIBLE STUDENTS.

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A FRIENDLY CRITICISM.

This work we regard as a very valuable help to all Bible students, whether conversant with the Greek language or not. We esteem it (as a whole) *the most valuable* translation of the New Testament extant.

We call special attention to the "word for word" translation, found immediatly under the Greek text, in the left hand column. It will be found valuable, especially for a critical examination of any particular text. A little study will enable you to appreciate it.

Like all things made and done by imperfect mortals, we think this valuable work not without its faults. It would seem to us that the author must have held the view that Jesus had no prehuman existence, and that there is no *personal devil; i.e.*, that when the word "devil" is used *evil principle* is meant; also that Jesus is still a *man* and *flesh*, in glory.

In commending this work to you as a whole so highly as we have done, we deem it but a duty to draw your attention to a very slight *bias* which we think pervades the work in the direction named.

As some pointed illustrations of what we have remarked, we suggest an examination and comparison between the right and left columns of the work, in the following scriptures, viz: John 1:10, Rev. 13:8; Jude 9; Heb. 10:20.

Editor of "Zion's Watch Tower."

PREFACE.

To trouble the reader with any lengthy remarks on the important advantages to be derived from a new translation of the Sacred Writings is deemed altogether unnecessary. Much information on this point has been given by others who have published modern Versions of the New Testament, with the reasons which have induced them to do so. Those reasons will serve in a great measure also for this. It is generally admitted by all critics that the Authorized or Common version of the Scriptures absolutely needs revision. Obsolete words, uncouth phrases, bad grammar and punctuation, etc., all require alteration. But this is not all. There are errors of a more serious nature which need correction. The translators of the Common version were circumscribed and trammeled by royal mandate; they were required to retain certain old ecclesiastical words which, accordingly, were left untranslated. Thus the minds of many who had no means of knowing the meaning of the original words have been misled and confused. Biblical criticism, however, during the last two hundred years, has done much to open up and elucidate the Word of God, by discovering many things which were unknown to the old translators, making great improvements in the text, detecting numerous interpolations and errors, and suggesting far better renderings of many passages. Many modern versions have availed themselves of this valuable assistance, and it is believed they have thereby been enabled to give the English reader a better understanding of what was originally written.

Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to every one who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are;—An approved Greek text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the Signs of Emphasis; a copious selection of References; many appropriate, illustrative, and exegetical Foot-notes; and a valuable Alphabetical Appendix. This combination of important items cannot be found in any other book. The reader will find further remarks on this subject, on the page headed, "Plan of the Work;" and he is also invited to read the pages with the respective captions;—"To the Reader;" "History of the Greek Text;" and "History of English Versions." Also, on another page will be found the "Letters and Pronunciation of the Greek Alphabet," for the special benefit of those who may wish to obtain a rudimentary knowledge of that language.

The intelligent reader will at once perceive the utility and importance of this arrangement. Readers who are familiar with the original tongue obtain in this Work one of the best Greek Testaments, with important ancient Readings, well worthy of their attention; and, it is presumed, that there are even few Greek scholars who are so far advanced but may derive some help from the translation given. Those who have only a little or no knowledge of the Greek may, by careful reading and a little attention to the Interlineary translation, soon become familiar with it. This work, in fact, places in the hands of the intelligent English reader the means of knowing and appropriating for his own benefit, with but little labor on his part, what has cost others years of study and severe toil to acquire.

Scrupulous fidelity has been maintained throughout this version in giving the true rendering of the original text into English; no regard whatever being paid to the prevailing doctrines or prejudices of sects, or the peculiar tenets of theologians. To the Divine authority of the original Scriptures alone has there been the most humble and unbiased submission.

In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory, Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions and criticism of friends, on words, phrases and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

The Work is now sent forth to the public, to stand or fall on its own merits. True, it cannot boast of being the production of a council of learned men as King James' version; but let it be remembered that TYNDALE alone, under very disadvantageous circumstances, did far more for the English Bible than that learned body, for they only followed in the wake of his labors.

This Volume, principally designed for the instruction and advantage of others, is now reverently committed to the blessing of our Father in the heavens, with an earnest and sincere desire that many of those who peruse its pages may be led by the knowledge, faith and obedience inculcated therein to obtain an inheritance in the *aionian* kingdom of Jesus the Anointed One.

B. WILSON.

ENTERED ACCORDING TO ACT OF CONGRESS IN THE YEAR 1864,

By BENJAMIN WILSON,

IN THE CLERK'S OFFICE OF THE DISTRICT COURT OF THE UNITED STATES
FOR THE NORTHERN DISTRICT OF ILLINOIS.

HISTORY OF THE GREEK TEXT.

THE following condensed account of the different editions of the Greek New Testament, will introduce the reader to the history of the Greek Text, and the various steps taken by learned men for the purpose of editing it with greater critical accuracy. The history will commence with the first printed editions.

The first *printed* edition of the whole of the Greek New Testament was that contained in the Complutensian Polyglot; published by Francis XIMENES de CISNEROS. The principal editor of the work was Lopez de Stunica. It was printed in Greek and Latin, and completed January 10th, 1514. In consequence of the delay as to the publication of this edition (from 1514 to 1520) that of ERASMUS was commenced and completed, and was published in 1516, being the *first edition published* of the Greek New Testament. Like the Complutensian edition, this was also in Greek and Latin. The latter part of the book of Revelation being wanting in his MS. he supplied the same by *translating the Latin Vulgate into Greek.*

The Greek Manuscripts used for these two editions were few in number, of little critical value, and therefore do not possess much real authority. In 1535, Erasmus published his fifth edition, which is the basis of the common Text.*

In 1546, and again in 1549, ROBERT STEPHENS printed, at Paris, two beautiful small editions of the Greek New Testament; and in 1550 his folio edition with various readings from several Manuscripts—he collated some 15 MSS., but chiefly followed the Complutensian copy.

BEZA published five editions of the Greek Testament; the first in 1565, the last in 1598.

In 1624, the ELZEVIR, printers at Leyden, published a small and beautiful Greek Testament, the editor of which is wholly unknown. It differs little from Stephens' folio edition. The printers gave to this Text the name of "Textus Receptus."

In WALTON'S POLYGLOT of 1657, the Greek New Testament was given according to the Text of Stephens; and in the last volume there was a collection of various Readings from such MSS. as were then known. These various Readings, with some additions, were given in the Greek Testament, published by Bishop Fell, at Oxford, in 1675.

In 1707, Dr. MILL'S Greek Testament appeared. His Text is simply taken from Stephens' as given in Walton's Polyglot; his collection of various Readings was extensive, and these were made the ground for a critical amendment of the Text.

Dr. EDWARD WELLS published the first *critical revision* in parts at Oxford, between 1709 and 1719, with a translation and paraphrase.

BENGEL followed on in the same work and published his edition in 1734, and in his "Apparatus Criticus" he enlarged the stock of various Readings,

WETSTEIN published his Greek Testament in 1751–2, but only indicates in his inner margin, the few Readings which he preferred to those of the Elzevir edition. But in the collection of critical materials he did more than all his predecessors put together.

GRIESBACH, in critical labors, excels by far any who preceded him. He *used* the materials others had gathered. His first edition was commenced in 1775; his last completed in 1806. He combined the results of the collations of Birch, Matthæi and others, with those of Wetstein. In his Revision he often preferred the testimony of the *older* MSS. to the *mass* of modern copies.

Since the publication of Griesbach's Text, three or four other critical editions have been published, and have received the examination and approval of scholars. Of these, the edition of Scholz, has passed through numerous editions. His fundamental principle of criticism was, that the great majority of copies decide as to the correctness of the Text; hence, those who prefer the more ancient documents, will consider the Text of Griesbach preferable; while those whose judgment would favor the mass of testimonies, would prefer that of Scholz.

In addition to Scholz's collation, Lachmann, Tischendorf, Tregelles, &c., have given to the world the result of their critical labors, and which are acknowledged to be of the highest authority.

The number of MSS. now known, and which have been examined, is nearly 700; thus affording now a far better chance, to obtain a correct Greek Text, than when the authorized version was at first published.

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* Erasmas, in his third edition of 1523, inserted, the text, 1 John v. 7, on the authority of a MS. now in Dublin. Tyndale used this edition to revise his English version.

HISTORY OF ENGLISH VERSIONS.

THE first English version of the New Testament was that made by JOHN WICLIF, or WICLIFFE, about the year 1367. It was translated from the Latin Bible, *verbatim*, without any regard to the idiom of the languages. Though this version was first in point of time, no part of it was printed before the year 1731.

TYNDALE'S translation was published in 1526, either at Antwerp or Hamburg. It is commonly said that Tyndale translated from the Greek, but he never published it to be so on any title-page of his Testament. One edition, not published by him, has this title—"The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tyndale, and fynesshed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It is evident he only translated from the Vulgate Latin.

COVERDALE published the whole Bible in English, in the year 1535. He "followed his interpreters," and adopted Tyndale's version, with the exception of a few alterations.

MATTHEW'S BIBLE was only Tyndale and Coverdale's, published under the feigned name of Thomas Matthews.

HOLLYBUSHE'S NEW TESTAMENT was printed in 1538, "both in Latin and English, after the Vulgate text," to which Coverdale prefixed a dedication to Henry VIII.

THE GREAT BIBLE, published in 1539, purported to be "translated after the veryte of the Hebrue and Greke textes," but it is certain that it was only a revision of Matthew's, with a few small alterations. It was named "the Great Bible," because of its large size.

CRANMER'S BIBLE, published in 1540, was essentially the same as the Great Bible, but took his name on account of a few corrections which he made in it.

THE GENEVA BIBLE was published at Geneva in 1560. The New Testament in 1557. Coverdale was one of the Geneva brethren who issued it.

THE BISHOPS' BIBLE was a revisal of the English Bible, made by the bishops, and compared with the originals. It was published in 1568.

THE DOWAY BIBLE appeared in 1609, and was translated from the *authentical Latin*, or Vulgate.

KING JAMES' BIBLE, or the Authorized Version, was published in 1611. In the year 1604, forty-seven persons learned in the languages, were appointed to revise the translation then in use. They were ordered to use the Bishops' Bible as the basis of the new version, and to alter it as little as the original would allow; but if the prior translations of Tyndale, Coverdale, Matthew, Cranmer or Whitchurch, and the Geneva editors agreed better with the text, to adopt the same. This translation was perhaps the best that could be made at the time, and if it had not been published by *kingly* authority, it would not now be venerated by English and American protestants, as though it had come direct from God. It has been convicted of containing over 20,000 errors. Nearly 700 Greek MSS. are now known, and some of them very ancient; whereas the translators of the common version had only the advantage of some 8 MSS., none of which were earlier than the tenth century.

Since 1611, many translations of both Old and New Testaments, and portions of the same, have been published. The following are some of the most noted.

The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes. By Philip Doddridge. 1755.

The Four Gospels translated from the Greek. By George Campbell. 1790.

A New Literal Translation, from the Original Greek, of the Apostolical Epistles. By James Macknight. 1795.

A Translation of the New Testament. By Gilbert Wakefield. 1795.

A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. 1798.

The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation, with a corrected Text. 1808.

The New Testament, in Greek and English; the Greek according to Griesbach; the English upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of Campbell, Wakefield, Scarlett, Macknight, and Thomson. By Abner Kneeland. 1822.

A New Family Bible, and improved Version, from corrected Texts of the Originals, with Notes Critical, &c. By B. Boothroyd. 1823.

The Sacred Writings of the Apostles and Evangelists, translated from the Original, by Campbell, Macknight, and Doddridge, with various Emendations by A. Campbell. 1833.

A New and Corrected Version of the New Testament. By R. Dickinson. 1833.

The Book of the New Covenant, a Critical Revision of the Text and Translation of Common Version, with the aid of most ancient MSS. By Granville Penn. 1836.

The Holy Bible, with 20,000 emendations. By J. T. Conquest. 1841.

The Good News of our Lord Jesus, the Anointed; from the Critical Greek of Tittman. By N. N. Whiting. 1849.

A Translation of the New Testament, from the Syriac. By James Murdock. 1852.

Translation of Paul's Epistles. By Joseph Turnbull. 1854.

The New Testament, translated from Griesbach's Text. By Samuel Sharpe. 1856.

TO THE READER.

THAT "All Scripture, divinely inspired, is profitable for Teaching, for Conviction, for Correction, for THAT Instruction which is in Righteousness," is the truthful testimony of the Sacred Writings about themselves. We rejoice to express our conviction that the Word of God was perfect and infallible as it emanated from those holy men of old, the Prophets and Apostles, who "spoke, being moved by the Holy Spirit." As a revelation of Jehovah's will to the human race, it was requisite that it should be an unerring guide. Amid the ever conflicting strife of human opinions, and the endless diversity of thought, we needed such a standard, to lead us safely through the perplexing problems of life, to counsel us under all circumstances, to reveal the will of our Heavenly Parent, and to lift on high a celestial light, which streaming through the thick darkness that broods around, shall guide the feet of his erring and bewildered children to their loving Father's home. We needed therefore a testimony upon which to repose our faith and hope, free from all error, immutable, and harmonious in all its details—something to tell us how to escape from the evils of the present, and attain to a glorious future. With reverence and joy we acknowledge the Sacred Writings to be such, as they were originally dictated by the Holy Spirit. How important then that they should be correctly read and understood!

But can it be fairly said that such is the case with our present English Version? We opine not. Though freely acknowledging that it is sufficiently plain to teach men the social and religious duties of life, and the path to Immortality, yet it is a notable fact that King James' Translation is far from being a faithful reflection of the mind of the Spirit, as contained in the Original Greek in which the books of the New Testament were written. There are some thousands of words which are either mistranslated, or too obscurely rendered; besides others which are now obsolete, through improvement in the language. Besides this, it has been too highly colored in many places with the party ideas and opinions of those who made it, to be worthy of full and implicit confidence being placed in it as a genuine record. In the words of Dr. Macknight, "it was made a little too complaisant to the King, in favoring his notions of predestination, election, witchcraft, familiar spirits, and kingly rights, and these it is probable were also the translators' opinions. That their translation is partial, speaking the language of, and giving authority to one sect." And according to Dr. Gell, it was wrested and partial, "and only adapted to one sect;" but he imputes this, not to the translators, but to those who employed them, for even some of the translators complained that they could not follow their own judgment in the matter, but were restrained by "reasons of state."

The Version in common use will appear more imperfect still, when the fact is known, that it was not a translation from the Original, but merely a revision of the Versions then in use. This is evident from the following directions given by King James to the translators, viz.: "The Bishops' Bible to be followed, and altered as little as the Original will permit. And these translations to be used when they agree better with the text than the Bishops' Bible—namely, Tyndal's, Matthew's, Coverdale's, Whitchurch's, Geneva." None of these were made from the Original Greek, but *only compared with it*—being all translated from the *Vulgate Latin.* Hence it follows, that the authorized version is simply a revision of the Vulgate. And the Greek Text, with which it was compared, was compiled from Eight MSS. only, all of which were written since the tenth century, and are now considered of comparatively slight authority. The "*Textus Receptus*," or Received Greek Text, was made from these MSS., and is now proved to be the very worst Greek Text extant, in a printed form. And there was only one MS. for the Book of Revelation, and part of that wanting, which was supplied by translating the Latin of the Vulgate into Greek! Since the publication of the "*Textus Receptus*," and the Common Version, some 660 MSS. have been discovered, some of which are very ancient, and very valuable. The best and oldest of these is one marked B., *Cod. Vaticanus*, No. 1209, of the fourth and fifth centuries. The second marked A., *Cod. Alexandrinus*, of the fifth century. The third marked C., *Cod. Ephrem.*, about the fifth century, and the fourth, marked D., *Cod. Cantabrigiensis*, of the seventh century.

Besides valuable assistance from ancient MSS., the DIAGLOTT has obtained material aid from the labors of many eminent Biblical Critics and Translators. Among these may be mentioned,—Mill, Wetstein, Griesbach, Scholz, Lachmann, Tischendorf, Tittman, Tregelles, Doddridge. Macknight, Campbell, Horne, Middleton, Clark, Wakefield, Bloomfield, Thompson, Murdock. Kneeland Boothroyd, Conquest, Sharpe, Gaussen, Turnbull, Trench, &c., &c.

Should any person doubt the propriety of the Translation, in any particular part, let him not hastily censure or condemn till he has compared it carefully with the various authorities on which it is based; and even should he see reason to differ in some respects, a *correct Greek Text* is given, so that the Original may be always appealed to in cases of doubt. However imperfect the Translation may be considered by the Critic it cannot adulterate the Original.

PLAN OF THE WORK.

1. Greek Text and Interlineary Translation.—The left hand column contains the Greek Text according to Dr. J. J. Griesbach, and interlined with it a literal word-for-word translation, wherein the corresponding English is placed directly under each Greek word.

The *Sectional* Divisions are those of the Vatican and Alexandrian MSS. Greek Words enclosed in brackets [thus,] though authorized by Griesbach, are omitted by the Vat. MS.

The advantages to be derived from such an arrangement must be apparent to the Bible Student. The learned have a *Greek Text* acknowledged to be one of the best extant, while the unlearned have almost an equal chance with those acquainted with the Original, by having the meaning and grammatical construction given to each word. This part of the work will be a desideratum by many, but more adapted for criticism than reading. Although by adhering to the arrangement of the Original, the Translation may appear uncouth, yet the strength and beauty of many passages are thereby preserved.

The frequent recurrence of the Greek article of emphasis, and an occasional ellipsis, often interfere with the sense and elegance of a sentence, but this cannot well be avoided in a word-for-word Translation. The advantages, however, accruing to the diligent investigator of the Divine Word by persuing this plan are many, and will be duly appreciated.

2. New Version.—The column on the right hand side of the page is a New Version for general reading. This rendering is based upon that in the left hand Column, and the labors of many talented Critics and Translators of the Scriptures. The Readings of the oldest Manuscripts now known are sometimes incorporated, and always referred to. In this Column the Emphatic Signs are introduced, by which the Greek Words of Emphasis are designated. For the use and beauty of this arrangement, the reader is requested to examine the annexed remarks on Signs of Emphasis.

The *Chapters* and *Verses* of the Common Version have been retained, principally for convenience of reference. The reader however, by following the paragraphs in the opposite column, need not be governed by these arbitrary divisions. Chapters and Verses were not introduced till the middle of the 16th century.

3. Foot Notes and References.—The various Readings of the Vatican MS., Notes for the elucidation of the text, and References, are introduced at the bottom of the page. The Notes are critical, illustrative, explanatory, and suggestive. Old Testament quotations are always referred to, and copious parallel passages in the New.

4. Appendix.—It is intended to add an Appendix to the Work, containing all the Geographical and Proper Names found in the New Testament, with Words and Phrases intimately connected with doctrinal subjects, alphabetically arranged. These will be critically examined, and the light of Biblical science thrown upon such as have given rise to sectarian disputes, and the cavils of infidels.

SIGNS OF EMPHASIS.

The Greek article often finds its equivalent in the English definite article *the*, but in the majority of cases it is evidently only a mark of emphasis. It frequently precedes a substantive, an adjective, a verb, an adverb, a participle or a particle, thus pointing out the emphatic words. The Greek article and Emphatic Pronouns exercise a most important influence on the meaning of words, and sometimes throw light on doctrines of the highest interest. The sacred penmen of the New Testament were, in the opinion of many eminent persons, guided by Divine inspiration in the choice of their words: and in the use of the Greek article there was clearly a remarkable discretion displayed. In fact, the Signs of Emphasis are incorporated with the words in such a manner, that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of the very intonation with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs: such as, Initial Capital letters, *italics*, small capitals, and CAPITALS.

The Common Version of the New Testament fails to give the reader a full conception of the meaning designed to be conveyed by the Greek original, in regard—

1st. To those Words which are connected with the Greek Article;

2d. To those Pronouns Substantive which are intended to carry in themselves a peculiar emphasis; and,

3d. To those Adjectives and Pronouns which obtain a comparative importance, by reason of the position which they occupy in the Greek Text, with reference to some other words.

To remedy these deficiencies, the following System of Noattion is employed in the English column of the Diaglott.

1. Those Words rendered *positively* emphatic by the presence of the *Greek article*, are printed in Small Capitals: as, "The LIFE was the LIGHT of MEN."

2. Those Pronouns Substantive which, in the Greek, are intended to be *positively* emphatic are printed in Black Letter: as, "He must increase, but I must decrease."

3. Those Adjectives and Pronouns which in the Greek are *comparatively* emphatic, as indicated by their position, are printed with an Initial Capital Letter: as, "One Body, and One Spirit, even as ye are called in One Hope of your CALLING."

4. All Greek Substantives, as being of more importance than other words, are also commenced with a Capital Letter.

By adopting these Signs of Emphasis, it is believed *certainty* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him "who spoke as never man spoke," or which were enunciated by His inspired apostles.

LETTERS AND PRONUNCIATION OF THE GREEK ALPHABET.

FIGURE.	NAME.	SOUND, OR POWER.
Α α	Alpha	a
Β β	Beta	b
Γ γ	Gamma	g hard, as in be*g*in
Δ δ	Delta	d
Ε ϵ	Epsilon	e short, as in m*e*t
Ζ ζ	Zeta	z
Η η	Eta	e long, as in k*ee*n
Θ θ	Theta	th
Ι ι	Iota	i
Κ κ	Kappa	k
Λ λ	Lambda	l
Μ μ	Mu	m
Ν ν	Nu	n
Ξ ξ	Xi	x
Ο ο	Omicron	o short, as in l*o*t
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, final ς	Sigma	s
Τ τ	Tau	t
Υ ι	Upsilon	u
Φ φ	Phi	ph
Χ χ	Chi	ch hard, as in *ch*ord
Ψ ψ	Psi	ps
Ω ω	Omega	o long, as in thr*o*ne.

REMARKS.

*** ACCENTS are said to sometimes assist the reader to discriminate between words which are alike in form, but different in meaning: but as they are by no means necessary, either for the pronouncing or understanding of the Greek language, and as the earliest of all the manuscripts of the Greek Testament is without accents, it has been thought best to omit them in the DIAGLOTT, leaving the sense, in doubtful cases, to be determined by the context. If accents favor a particular sense, it may be an erroneous one, and then they are injurious; and if they do not favor any particular sense, then they are unnecessary.

PRONUNCIATION.—Considerable discrepancy of opinion prevails among the learned concerning the proper sound of some of these letters, and as it is impossible at this distance of time to ascertain the mode of pronunciation among the ancient Greeks, the simplest plan is to consider each Greek letter as corresponding in sound to its correlative letter in our own alphabet, as shown in the Table.

The LETTERS are divided into seven vowels and seventeen consonants.

The VOWELS are ϵ, ο, short; η, ω, long; and α, ι, υ, doubtful.

DIPHTHONGS are formed of two vowels joined together, and are twelve in number; six proper, αι, αυ, ϵι, ϵυ, οι, ου and six improper, ᾳ, ῃ, ῳ, ηυ, ωυ, υι. The little stroke under ᾳ, ῃ, ῳ, standing for *Iota*, called *Iota subscript*, is not sounded, but merely serves to show the derivation.

The LABIALS, (π, β, φ,) the PALATALS, (κ, γ, χ,) and the DENTALS, (τ, δ, θ,) are named according to the organs of articulation employed in pronouncing them. To each of these classes belongs a *double* letter, so called because combining the sound of ς with that of another consonant; thus, the Labials, πς, βς, φς, are equal to ψ, the Palatals, κς, γς, χς, to ξ and the Dentals, τς, δς, to ζ.

The letter ν can stand only before Dentals; before Labials it becomes μ· before the liquids, (λ, μ, ν, ρ,) assimilation takes place, so that before λ it becomes λ, before ρ it becomes ρ, &c. Before Palatals ν is converted into γ· but observe, that whenever γ is found before another γ, or either of the other Palatals, it is always pronounced like *n*; thus αγγϵλος (*angel*) is pronounced a*n*gelos, not aggelos.

Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, or rough breathing, (ʽ), as ἡλιος, (*sun*,) pronounced as if written *h*elios; or with a smooth one, (ʼ), as ἐπι, (upon,) simply read *epi.* The former one of these breathings is only of necessary use, and may be considered as having the force of the English letter *h*. The aspirate is placed over ρ and υ when they stand at the beginning of a word; thus ῥοδον, (*a rose*,) pronounced *rhodon.* In diphthongs the breathing is placed over the second vowel; thus υἱος, (*a son*,) pronounced *why-os.* When ρ is doubled, the last one takes the aspirate, as εῤῥωσο, pronounced *errhoso.*

Words in Greek are of eight kinds, called Parts of Speech; viz., *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, and *Conjunction.*

The Article, Noun, Pronoun, and Participle, are declined with *Gender*, *Number*, and *Case.*

There are three Genders; the *Masculine*, *Feminine* and *Neuter.*

There are two Numbers; the *Singular*, which speaks of *one*, as λογος, *a word;* and the *Plural*, which speaks of *more than one*, as λογοι, *words.*

To these the Greeks added a third number, called the *Dual*, which only speaks of *two*, but this number was not much used, and is not found either in the Septuagint, or New Testament.

There are five Cases; the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative.*

The Article ὁ, ἡ, το, generally answers to the definite article *the* in English. When no article is expressed in Greek, the English indefinite article *a* is signified. Thus ανθρωπος means *a man*, or *man* in general; and ὁ ανθρωπος, *the man.* It is thus declined:

	SINGULAR.				PLURAL.				
	Masc.	*Fem.*	*Neut.*			*Masc.*	*Fem.*	*Neut.*	
Nom.	ὁ,	ἡ,	το,	*the.*	Nom.	οἱ,	αἱ,	τα,	*the.*
Gen.	του,	της,	του,	*of the.*	Gen.	των,	των,	των,	*of the.*
Dat.	τῳ,	τῃ,	τῳ,	*to the.*	Dat.	τοις,	ταις,	τοις,	*to the.*
Acc.	τον,	την,	το,	*the.*	Acc.	τους,	τας,	τα,	*the.*

The Article has no vocative; ω, which sometimes precedes a noun in the vocative, is an Interjection.

The Article takes the consonant τ in every Case, except in the nom. sin. masc. and fem. ὁ, ἡ, and in the nom. pl. masc. and fem. οἱ, αἱ, where the τ is superseded by the aspirate (ʽ).

The gen. pl. in all genders and in every declension, ends in ων.

The Personal or Primitive Pronouns are three; εγω, *I*, plural ἡμεις, *we*, of the first person; συ, *thou*, plural ὑμεις, *you*, of the second; Gen. οὑ, *he* or *she*, plural σφεις, *they*, of the third.

The Relative Pronouns are ὁς, ἡ, ὁ, *who*, *which*, and αυτος, αυτη, αυτο, *he*, *she*, *it*, &c., &c., &c.

To those wholly unacquainted with Greek, the foregoing remarks will give some, though perhaps but little satisfaction. If a further knowledge is desired, the reader had better procure a Grammar. A very good book to commence with has been published by Bagster & Sons, London, entitled, "A Practical Guide to the first Study of the Greek Testament," designed for those who have no knowledge of the Greek language.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΤΘΑΙΟΝ.
[GLAD TIDINGS] BY MATTHEW.

ACCORDING TO MATTHEW.

ΚΕΦ. ά. 1.

[1] Βιβλος γενεσεως Ιησου Χριστου, υἱου
A record of descent of Jesus Christ, son of
Δαυιδ, υἱου Αβρααμ. [2] Αβρααμ εγεννησε τον
David, son of Abraam. Abraam begot the
Ισαακ· Ισαακ δε εγεννησε τον Ιακωβ· Ιακωβ
Isaac; Isaac and begot the Jacob; Jacob
δε εγεννησε τον Ιουδαν και τους αδελφους
and begot the Judas and the brothers
αυτου. [3] Ιουδας δε εγεννησε τον Φαρες και τον
of him. Judas and begot the Phares and the
Ζαρα εκ της Θαμαρ. Φαρες δε εγεννησε τον
Zara by the Thamar. Phares and begot the
Εσρωμ· Εσρωμ δε εγεννησε τον Αραμ· [4] Αραμ
Esrom; Esrom and begot the Aram; Aram
δε εγεννησε τον Αμιναδαβ· Αμιναδαβ δε
and begot the Aminadab; Aminadab and
εγεννησε τον Ναασσων· Ναασσων δε εγεννησε
begot the Naasson; Naasson and begot
τον Σαλμων· [5] Σαλμων δε εγεννησε τον Βοοζ
the Salmon: Salmon and begot the Booz
εκ της Ῥαχαβ. Βοοζ δε εγεννησε τον Ωβηδ εκ
by the Rachab. Booz and begot the Obed by
της Ῥουθ. Ωβηδ δε εγεννησε τον Ιεσσαι·
the Ruth. Obed and begot the Jesse;
[6] Ιεσσαι δε εγεννησε τον Δαυιδ τον βασιλεα.
Jesse and begot the David the king.
Δαυιδ δε *[ὁ βασιλευς] εγεννησε τον Σολομωνα
David and [the king] begot the Solomon
εκ της του Ουριου. [7] Σολομων δε εγεννησε
by the of the Urias. Solomon and begot
τον Ῥοβοαμ· Ῥοβοαμ δε εγεννησε τον Αβια·
the Roboam; Roboam and begot the Abia;
Αβια δε εγεννησε τον Ασα· [8] Ασα δε εγεννησε
Abia and begot the Asa; Asa and begot
τον Ιωσαφατ· Ιωσαφατ δε εγεννησε τον Ιωραμ·
the Josaphat; Josaphat and begot the Joram;
Ιωραμ δε εγεννησε τον Οζιαν· [9] Οζιας δε εγεννησε
Joram and begot the Ozias; Ozias and begot
τον Ιωαθαμ· Ιωαθαμ δε εγεννησε τον Αχαζ·
the Jotham; Jotham and begot the Achaz:
Αχαζ δε εγεννησε τον Εζεκιαν· [10] Εζεκιας δε
Achaz and begot the Ezekias; Ezekias and
εγεννησε τον Μανασση· Μανασσης δε εγεννησε
begot the Manasses; Manasses and begot
τον Αμων· Αμων δε εγεννησε τον Ιωσιαν· [11] Ιωσιας
the Amon; Amon and begot the Josias; Josias
δε εγεννησε τον Ιεχονιαν και τους αδελφους
and begot the Jechonias and the brothers
αυτου, επι της μετοικεσιας Βαβυλωνος.
of him, near the removal Babylonian.

CHAPTER I.

1 A Register of the ‡ Lineage of Jesus Christ, Son of David, Son of Abraham.

2 From ‡ Abraham proceeded ISAAC; from ‡ Isaac, JACOB; from ‡ Jacob, JUDAH and his BROTHERS;

3 from Judah, PHAREZ and ZARAH, by TAMAR; from Pharez, HEZRON, from Hezron, RAM;

4 from Ram, AMMINADAB; from Amminadab, NAHSHON; from Nahshon, SALMON;

5 from Salmon, BOAZ, by RAHAB; from Boaz, OBED, by RUTH; from Obed, JESSE;

6 and from ‡ Jesse, DAVID the KING. David had ‡ SOLOMON by the [WIDOW] of URIAH;

7 Solomon had ‡ REHOBOAM; Rehoboam had ABIJAH; Abijah had ASA;

8 Asa had JEHOSHAPHAT; Jehoshaphat had † JEHORAM; Jehoram had UZZIAH;

9 Uzziah had JOTHAM; Jotham had AHAZ; Ahaz had HEZEKIAH;

10 Hezekiah had MANASSEH; Manesseh had AMON; Amon had JOSIAH;

11 and † Josiah had JECHONIAH and his BROTHERS, near the time of the CARRYING-AWAY to Babylon.

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* VATICAN MANUSCRIPT—*Title*—According to Matthew. . the KING—*omit.*

† 8. By reference to 2 Chron. xxii., and following chapters, it will be seen that the names of *Ahaziah, Joash,* and *Amaziah,* the immediate descendants of Jehoram, are omitted in the text. † 11. Some MSS. read, "Josiah begot Jehoiakim, and Jehoiakim begot Jechoniah," probably inserted to make up fourteen generations, as mentioned in verse 17. Doddridge, Macknight, Clarke, and some others, adopt this reading. It is not found in the oldest MSS.

‡ 1. Luke iii. 23. ‡ 2. Gen. xxi. 2; xxv. 26; xxix. 35. ‡ 6. 1 Sam. xvi. 1; xvii. 12. 2 Sam. xii. 24. ‡ 7. 1 Chron. iii. 10.

[12]Μετα δε την μετοικεσιαν Βαβυλωνος, Ιεχονιας
After and the removal Babylonian, Jechonias
εγεννησε τον Σαλαθιηλ. Σαλαθιηλ δε εγεννησε
begot the Salathiel. Salathiel and begot
τον Ζοροβαβελ· [13]Ζοροβαβελ δε εγεννησε τον
the Zorobabel; Zorobabel and begot the
Αβιουδ· Αβιουδ δε εγεννησε τον Ελιακειμ· Ελια-
Abiud; Abiud and begot the Eliakim; Elia-
κειμ δε εγεννησε τον Αζωρ· [14]Αζωρ δε εγεννησε
kim and begot the Azor; Azor and begot
τον Σαδωκ· Σαδωκ δε εγεννησε τον Αχειμ· Αχειμ
the Sadok; Sadok and begot the Achim; Achim
δε εγεννησε τον Ελιουδ· [15]Ελιουδ δε εγεννησε
and begot the Eliud; Eliud and begot
τον Ελεαζαρ· Ελεαζαρ δε εγεννησε τον Ματθαν·
the Eleazar, Eleazar and begot the Matthan,
Ματθαν δε εγεννησε τον Ιακωβ· [16]Ιακωβ δε
Matthan and begot the Jacob; Jacob and
εγεννησε τον Ιωσηφ, τον ανδρα Μαριας, εκ ἡς
begot the Joseph, the husband of Mary, of whom
εγεννηθη Ιησους, ὁ λεγομενος Χριστος.
was born Jesus, that being named Christ.

[17]Πασαι ουν αἱ γενεαι απο Αβρααμ ἑως Δαυιδ,
All then the generations from Abraam till David,
γενεαι δεκατεσσαρες· και απο Δαυιδ ἑως της
generations fourteen; and from David till the
μετοικεσιας Βαβυλωνος, γενεαι δεκατεσσαρες·
removal Babylonian, generations fourteen;
και απο της μετοικεσιας Βαβυλωνος ἑως του
and from the removal Babylonian till the
Χριστου, γενεαι δεκατεσσαρες.
Christ, generations fourteen.

[18]Του δε Ιησου Χριστου ἡ γενεσις οὑτως ην.
Of the now Jesus Christ the birth thus was.
Μνηστευθεισης γαρ της μητρος αυτου Μαριας τῳ
Being espoused for the mother of him Mary to the
Ιωσηφ, πριν η συνελθειν αυτους, εὑρεθη εν
Joseph, before either came together them, she was found in
γαστρι εχουσα εκ πνευματος ἁγιου. [19]Ιωσηφ δε
womb having by a spirit holy. Joseph and
ὁ ανηρ αυτης, δικαιος ων και μη θελων αυτην
the husband of her, a just man being and not willing her
παραδειγματισαι, εβουληθη λαθρα απολυσαι
to publicly expose, was inclined secretly to release
αυτην. [20]Ταυτα δε αυτου ενθυμηθεντος, ιδου,
her. These but of him thinking on, lo,]
αγγελος κυριου κατ' οναρ εφανη αυτῳ, λεγων·
a messenger of a lord in a dream appeared to him, saying;
Ιωσηφ, υἱος Δαυιδ, μη φοβηθῃς παραλαβειν Μα-
Joseph, son of David, not thou shouldst fear to take Ma-
ριαμ την γυναικα σου· το γαρ εν αυτῃ γεννηθεν,
ry the wife of thee; that for in her being formed,
εκ πνευματος εστιν ἁγιου· [21]τεξεται δε υἱον, και
by a spirit is holy; she shall bear and a son, and
καλεσεις το ονομα αυτου Ιησουν· αυτος γαρ σωσει
thou shalt call the name of him Jesus; he for shall save

12 And after the CARRYING-AWAY to Babylon, from Jeconiah descended SALATHIEL; from Salathiel, ZERUBBABEL;

13 from Zerubbabel, ABIUD; from Abiud, ELIAKIM; from Eliakim, AZOR;

14 from Azor, ZADOC; from Zadoc, ACHIM; from Achim, ELIUD;

15 from Eliud, ELEAZAR; from Eleazar, MATTHAN; from Matthan, JACOB;

16 and from Jacob, JOSEPH, the HUSBAND of Mary, of whom was born THAT Jesus, who is NAMED Christ.

17 † [All the GENERATIONS, then, from Abraham to David, are fourteen Generations; from David till the CARRYING-AWAY to Babylon, fourteen Generations; and from the CARRYING-AWAY to Babylon till the MESSIAH, fourteen Generations.]

18 Now the ‡ NATIVITY of the *CHRIST Jesus was thus: Mary his MOTHER had been pledged to JOSEPH; but before they united, she was discovered to be pregnant by the holy Spirit.

19 Then Joseph, her affianced HUSBAND, being a just man, and unwilling to expose her, purposed to ‡ divorce her privately.

20 But while he was reflecting on these things, behold! an Angel of the Lord appeared to him in a Dream, saying, "Joseph, Son of David, fear not to take Mary, thy affianced WIFE; for THAT BEING FORMED in her is by the holy Spirit:

21 she will bear a Son, and thou shalt ‡ call his NAME † Jesus; for he will

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* VATICAN MANUSCRIPT—18. the CHRIST Jesus.

† 17. Penn omits this verse; Newcome, Pearce, and others regard it as a marginal gloss. † 18. Fifth year before the common *Anno Domini.* † 21. Jesus—Heb. YAHVA-SHUA, i. e., *Yah-shua*, or *Joshua*. YAH, or JAH, *I shall be;* and SHUA, *Powerful*—hence the name signifies, *I shall be the Powerful.* "Thou shalt call his name JESUS," for this reason, "Because HE will save his PEOPLE from their SINS." See Acts vii. 45, Heb. iv. 8, and Appendix, word *Jesus.*

‡ 18. Luke i. 27. ‡ 19. Deut. xxiv. 1. ‡ 21. Luke i. 31; ii. 21.

τον λαον αὐτου απο των ἁμαρτιων αυτων· [22](Τουτο
the people of him from the sins of them; This
δε ὁλον γεγονεν, ἱνα πληρωθη το ῥηθεν ὑπο
and all was done, so that might be fulfilled the word spoken by
του κυριου δια του προφητου, λεγοντος· [23]“Ἰδου,
the lord through the prophet, saying; “Lo,
ἡ παρθενος εν γαστρι ἑξει, και τεξεται υἱον, και
the virgin in womb shall have, and shall bear a son, and
καλεσουσι το ονομα αυτου Εμμανουηλ·” ὁ εστι
they shall call the name of him Emmanuel;” which is
μεθερμηνευομενον, μεθ' ἡμων *[ὁ] Θεος.)
being translated, with us [the] God.

[24]Διεγερθεις δε ὁ Ιωσηφ απο του ὑπνου, εποιησεν
Being aroused and the Joseph from the sleep, he did
ὡς προσεταξεν αυτῳ ὁ αγγελος κυριου· και παρελαβε
as commanded to him the messenger of a lord; and took
την γυναικα αὐτου, [25]και ουκ εγινωσκεν
the wife of him, but not he knew
αυτην ἑως οὗ ετεκε *[τον] υἱον *[αὐτης τον
her till she brought forth [the] son [of her the
πρωτοτοκον·] και εκαλεσε το ονομα αυτου Ιησουν.
first-born;] and called the name of him Jesus.

ΚΕΦ. β'. 2.

[1]Του δε Ιησου γεννηθεντος εν Βηθλεεμ της
The and Jesus being born in Bethleem of the
Ιουδαιας, εν ἡμεραις Ἡρωδου του βασιλεως, ιδου,
Judea, in days of Herod the king, lo,
μαγοι απο ανατολων παρεγενοντο εις Ἱεροσολυμα, λεγοντες·
wise-men from an east country came into Jerusalem, saying;
[2]Που εστιν ὁ τεχθεις βασιλευς των
Where is the new-born king of the
Ιουδαιων; ειδομεν γαρ αυτου τον αστερα εν τη
Jews? we saw for of him the star in the
ανατολη, και ηλθομεν προσκυνησαι αυτῳ. [3]Ακουσας
rising, and are come to do homage to him. Having heard
δε Ἡρωδης ὁ βασιλευς εταραχθη, και πασα
and Herod the king was alarmed, and all
Ἱεροσολυμα μετ' αυτου· [4]και συναγαγων παντας
Jerusalem with him; and having called together all
τους αρχιερεις και γραμματεις του λαου, επυνθανετο
the chief-priests and scribes of the people, he inquired
παρ' αυτων, που ὁ Χριστος γενναται. [5]Οἱ
of them, where the Anointed should be born. They
δε ειπον αυτῳ· Εν Βηθλεεμ της Ιουδαιας· οὑτω
and said to him; In Bethleem of the Judea; thus
γαρ γεγραπται δια του προφητου· [6]“Και συ Βηθλεεμ,
for it is written by the prophet “And thou Bethleem,
γη Ιουδα, ουδαμως ελαχιστη ει εν τοις
land of Juda, by no means least art among the
ἡγεμοσιν Ιουδα· εκ σου γαρ εξελευσεται ἡγουμενος,
princes of Juda; out of thee for shall come forth a prince,
ὁστις ποιμανει τον λαον μου, τον Ἰσραηλ.”
who shall govern the people of me, the Israel.”

[7]Τοτε Ἡρωδης λαθρα καλεσας τους μαγους,
Then Herod privately having called the wise-men,

‡ save his PEOPLE from their SINS.”

22 (All this occurred, that the WORD SPOKEN by the Lord through the PROPHET, might be verified, saying:

23 ‡ “Behold! the VIRGIN shall conceive, and
“bear a Son, and his
“NAME shall be called
“† Imma-nu-el;” which signifies, God with us.)

24 And JOSEPH, being raised from SLEEP did as the ANGEL of the Lord had commanded him, and took his WIFE;

25 but he knew her not, till ‡she brought forth a Son, and called his NAME Jesus.

CHAPTER II.

1 And JESUS being born in Bethlehem of JUDÆA, in the Days of Herod, the KING, behold, † Magians from the East, came into Jerusalem; saying:

2 “Where is the NEW-BORN KING of the JEWS? for we saw his STAR at its RISING, and are come to do him homage.”

3 Now * Herod, the KING, having heard, was alarmed, and All Jerusalem with him.

4 And having assembled All the CHIEF-PRIESTS and Scribes of the PEOPLE, he inquired of them where the MESSIAH should be born.

5 And THEY answered, “In Bethlehem, of JUDÆA;” for thus it is written by the PROPHET:

6 ‡ “And thou Bethlehem,
“Land of JUDAH, art by
“no means least as to the
“PRINCES of Judah; for out
“of thee shall come forth
“a Prince, who shall rule
“my PEOPLE ISRAEL.”

7 Then Herod, having secretly called the MAGIANS,

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* VATICAN MANUSCRIPT—23. a God. 25. a Son. 25. of her the first-born.—*om.*; so Lachmann and Tischendorf. 3. the KING Herod.

† 23. Heb. IMMA, *with*; NU, *us*; and EL, *God*—the *future* name of Jesus; showing that he will be “*a God with us.*” It is not emphatically “GOD” who will be with his people under the name of Immanuel; but “God,” in the same sense in which it is said “The WORD was God.”—John i. 1. (See Dr. Middleton on the Greek Article.) 1. A Sect of Philosophers.

‡ 21. Isa. lix. 20; Rom. xi. 26, 27. ‡ 23. Isa. vii. 14. ‡ 25. Luke ii 7. ‡ 6. Micah v. 2.

ηκριβωσε παρ᾽ αυτων τον χρονον του φαινομενου
learned exactly from them the time of the appearing
αστερος, [8] και πεμψας αυτους εις Βηθλεεμ,
a star, and sending them into Bethleem,
ειπι· Πορευθεντες, ακριβως εξετασατε περι του
he said; Passing on your way, exactly inquire about the
παιδιου· επαν δε ἑυρητε, απαγγειλατε μοι, ὁπως
infant; as soon as and you have found, bring word to me, that
κἀγω ελθων προσκυνησω αυτῳ. [9] Οι δε ακουσαντες
I also going pay homage to him. They and having heard
του βασιλεως επορευθησαν. Και ιδου, ὁ αστηρ,
of the king departed. And lo, the star,
ὁν ειδον εν τῃ ανατολῃ, προηγεν αυτους, ἑως
which they saw in the rising, went before them, till
ελθων εστη επανω οὑ ην το παιδιον. [10] Ιδοντες
going it stood over where was the infant. Seeing
δε τον αστερα, εχαρησαν χαραν μεγαλην σφοδρα·
and the star, they rejoiced a joy very great;
[11] και ελθοντες εις την οικιαν, ειδον το παιδιον μετα
and being come into the house, they saw the infant with
Μαριας της μητρος αυτου, και πεσοντες †προσεκυ-
Mary the mother of it, and falling down did homage
νησαν αυτῳ, και ανοιξαντες τους θησαυρους αυτων,
to it, and opening the treasuries of them,
προσηνεγκαν αυτῳ δωρα, χρυσον και λιβανον και
they offered to it gifts, gold and frankincense and
σμυρναν. [12] Και χρηματισθεντες κατ᾽ οναρ, μη
myrrh. And being warned in a dream not
ανακαμψαι προς Ἡρωδην, δι᾽ αλλης ὁδου ανεχω-
to return to Herod, by another way they
ρησαν εις την χωραν αὑτων.
withdrew into the country of them.

[13] Ἀναχωρησαντων δε αυτων, ιδου, αγγελος
Having withdrawn but of them, lo, a messenger
κυριου φαινεται κατ᾽ οναρ τῳ Ιωσηφ, λεγων·
of a lord appears in a dream to the Joseph, saying;
Εγερθεις παραλαβε το παιδιον και την μητερα
Arising take the infant and the mother
αυτου, και φευγε εις Αιγυπτον, και ισθι εκει,
of it, and flee into Egypt, and be thou there,
ἑως αν ειπω σοι· μελλει γαρ Ἡρωδης ζητειν το
till I speak to thee; is about for Herod to seek the
παιδιον, του απολεσαι αυτο. [14] Ὁ δε εγερθεις
infant, to kill it. He then arising
παρελαβε το παιδιον και την μητερα αυτου νυκτος,
took the infant and the mother of it by night,
και ανεχωρησεν εις Αιγυπτον· [15] Και ην εκει ἑως
and went into Egypt; and he was there till
της τελευτης Ἡρωδου· ἱνα πληρωθῃ το ρηθεν
the death of Herod; that might be fulfilled the word spoken
ὑπο του κυριου δια του προφητου, λεγοντος·
by the lord through the prophet, saying;
"Εξ Αιγυπτου εκαλεσα τον υἱον μου."
"Out of Egypt I called the son of me."

[16] Τοτε Ἡρωδης ιδων ὁτι ενεπαιχθη ὑπο των
Then Herod seeing that he was mocked by the

ascertained exactly from them the TIME of the STAR'S APPEARING;

8 and sending them to Bethlehem, he said, "Go search strictly for the CHILD; and as soon as you have found him, bring me Word, that I also may go and pay him reverence."

9 And THEY, having heard the KING, departed; and behold! the STAR which they saw at its RISING, preceded them, till it came and stood over the place where the CHILD was.

10 And seeing the STAR, they rejoiced with very great Joy.

11 And coming into the HOUSE, they saw the CHILD with Mary his MOTHER; and prostrating, they honored him. Then opening their CASKETS, they offered, as Presents to him, Gold, Frankincense, and Myrrh.

12 And being warned in a Dream not to return to Herod, they went HOME by Another Way.

13 But they having *retired into their own COUNTRY, behold! an Angel of the Lord *appeared to JOSEPH in a Dream, saying: "Arise, take the CHILD and his MOTHER, and fly to Egypt; and remain there, till I speak to thee; for Herod is about to seek the CHILD to DESTROY him."

14 Then HE, arising, took the CHILD and his MOTHER, by night, and withdrew to Egypt;

15 and remained there till the DECEASE of Herod; so that the WORD SPOKEN by the *Lord through the PROPHET might be verified, saying: ‡"From Egypt I have called back my SON."

16 Then Herod, perceiving That he had been de-

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* VATICAN MANUSCRIPT—13. retired into their own COUNTRY. 13. appeared. 15. Lord.

† 11. The homage of prostration, which is signified by this Greek word, in sacred authors as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and by Pagans. It was paid by Moses to his father-in-law, Exod. xviii. 7, called in the E. T. "obeisance."—*Campbell.*

‡ 15. Hoshea xi. 1.

μαγων, εθυμωθη λιαν· και αποστειλας ανειλε
wise-men, was enraged much; and sending forth he slew
παντας τους †παιδας τους εν Βηθλεεμ και εν
all the boys the in Bethlehem and in
πασα τοις ὁριοις αυτης, απο διετους και κατω-
all the borders of her, from two years and under,
τερω, κατα τον χρονον ὁν ηκριβωσε παρα των
according to the time which he exactly learnt from the
μαγων. [17]Τοτε επληρωθη το ῥηθεν ὑπο Ἱερεμιου
wise-men. Then was fulfilled the word spoken by Jeremiah
του προφητου, λεγοντος, [18]"Φωνη εν Ῥαμα
the prophet, saying, "A voice in Rama
ηκουσθη, *[θρηνος και] κλαυθμος και οδυρμος
was heard, [lamentation and] weeping and mourning
πολυς· Ῥαχηλ κλαιουσα τα τεκνα αὑτης· και
great; Rachel bewailing the children of her; and
ουκ ηθελε παρακληθηναι, ὁτι ουκ εισι."
not is willing to be comforted because not they are."

[19]Τελευτησαντος δε του Ἡρωδου, ιδου, αγ-
Having died and of the Herod, lo, a
γελος κυριου κατ' οναρ φαινεται τῳ Ιωσηφ εν
messenger of a lord in a dream appears to the Joseph in
Αιγυπτω, λεγων· [20]Εγερθεις παραλαβε το
Egypt, saying; Arising take the
παιδιον και την μητερα αυτου, και πορευου εις
infant and the mother of it, and go thou into
γην Ισραηλ· τεθνηκασι γαρ οἱ ζητουντες την
land Israel; they are dead for the seeking the
ψυχην του παιδιου. [21]Ὁ δε εγερθεις παρελαβε
life of the infant. He and arising took
το παιδιον και την μητερα αυτου, και ηλθεν εις
the infant and the mother of it, and came into
γην Ισραηλ. [22]Ακουσας δε, ὁτι Αρχελαος
land Israel. Hearing and, that Archelaus
βασιλευει επι της Ιουδαιας αντι Ἡρωδου του
was reigning over the Judea instead of Herod the
πατρος αυτου, εφοβηθη εκει απελθειν· χρημα-
father of him, he was afraid there to go; being
τισθεις δε κατ' οναρ, ανεχωρησεν εις τα
warned and in a dream, he withdrew into the
μερη της Γαλιλαιας. [23]Και ελθων κατῳκησεν
region of the Galilee. And coming he dwelt
εις πολιν λεγομενην Ναζαρετ· ὁπως πληρωθη
into a city named Nazareth; that might be fulfilled
το ῥηθεν δια των προφητων, ὁτι Ναζωραιος
the word spoken through the prophets, that a Nazarite
κληθησεται.
he will be called.

ceived by the MAGIANS, was greatly enraged; and despatching emissaries he slew all †THE MALE CHILDREN in Bethlehem and in All its VICINITY, from the age of Two-years and under, according to the TIME which he accurately learnt from the MAGIANS.

17 Then was verified the WORD SPOKEN *through Jeremiah the PROPHET, saying,

18 ‡"A Voice was
"heard †in Ramah, Weeping
"and great Mourning;
"Rachel bemoaning her
"CHILDREN, and unwilling to be comforted, Be-
"cause they are no more."

19 When HEROD was dead, behold! an Angel of the Lord appears in a Dream to JOSEPH in Egypt, saying:

20 "Arise, take the CHILD and his MOTHER, and go into the Land of Israel; for THEY are dead who SOUGHT the CHILD'S LIFE."

21 Then HE, arising, took the CHILD and his MOTHER, and *entered into the Land of Israel;

22 but hearing That Archelaus was reigning over JUDÆA instead of his FATHER Herod, he was afraid to return there; and being warned in a Dream, retired into the DISTRICT of GALILEE;

23 and coming into a City named †Nazareth, he abode; that the WORD SPOKEN through the PROPHETS might be verified, "That he will be called "†a Nazarite."

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* 17. through Jeremiah—Lachmann & Tischendorf. **VATICAN MANUSCRIPT**—18. lamentation and—*omit*. 21. entered into.

† 16. THE MALE-CHILDREN. The Greek article being masculine, it defines the sex. In nine other places in this chapter, infant is in the neuter gender. 18. in Ramah. A city not far from Bethlehem in Judea, on the confines of the territory of Benjamin. Origen and Jerome say that the Hebrew term rendered *in Ramah*, by the LXX, should be translated, *on high*. Matthew, or his translator, followed the Septuagint. 23. Nazareth—a small city of the Zebulonites, in Galilee, about 75 miles north of the city of Jerusalem. 23. a Nazarite. Matthew evidently understood this the same as a Nazarene, or a native of Nazareth. A Nazarite was one under a vow of self-denial. In Judges xiii. 5, Samson is called a Nazarite. The apostle Paul was accused by Turtullus, before Felix, as being "a ringleader of the sect of the Nazarites," Acts xxiv. 5. Some derive the name from Isa. xi. 1, where the promised Messiah is called a *Nazar*, or branch.

‡ 18. Jer. xxxi. 15.

ΚΕΦ. γ. 3.

[1] Εν δε ταις ἡμεραις εκειναις παραγινεται
In now the days those comes
Ιωαννης ὁ βαπτιστης, κηρυσσων εν τῃ ερημῳ
John the dipper, proclaiming in the desert
της Ιουδαιας, [και] λεγων· [2] Μετανοειτε·
of the Judea, [and] saying; Reform ye;
ηγγικε γαρ ἡ †βασιλεια των ουρανων. [3] Ουτος
has come nigh for the majesty of the heavens This
γαρ εστιν ὁ ῥηθεις ὑπο Ἡσαιου του προφητου,
for is he spoken of by Esaias the prophet,
λεγοντος· "Φωνη βοωντος εν τῃ ερημῳ·
saying; "A voice crying out in the desert;
ἑτοιμασατε την ὁδον κυριου, ευθειας ποιειτε
make ye ready the way of a lord, straight make ye
τας τριβους αυτου."
the beaten tracks of him."

[4] Αυτος δε ὁ Ιωαννης ειχε το ἐνδυμα αὑτου
He and the John had the outer garment of him
απο τριχων καμηλου, και ζωνην δερματινην
from hairs of a camel, and a belt made of skin
περι την οσφυν αὑτου· ἡ δε τροφη αυτου ην
around the loins of him; the and food of him was
ακριδες και μελι αγριον. [5] Τοτε εξεπορευετο
locusts and honey wild. Then went out
προς αυτον Ἱεροσολυμα, και πασα ἡ Ιουδαια,
to him Jerusalem, and all the Judea,
και πασα ἡ περιχωρος του Ιορδανου· [6] και
and all the country about of the Jordan; and
εβαπτιζοντο εν τῳ Ιορδανῃ ὑπ' αυτου, εξομολο-
were dipped in to the Jordan by him, confessing
γουμενοι τας αμαρτιας αὑτων.
the sins of them.

[7] Ιδων δε πολλους των Φαρισαιων και Σαδδου-
Seeing and many of the Pharisees and Sadducees
καιων ερχομενους επι το βαπτισμα αὑτου, ειπεν
coming to the dipping of him, he said
αυτοις· Γεννηματα εχιδνων, τις ὑπεδειξεν
to them; O broods of venomous serpents, who pointed out
ὑμιν φυγειν απο της μελλουσης οργης;
to you to flee from the coming wrath?
[8] Ποιησατε ουν καρπον αξιον της μετανοιας,
Bring forth then fruit worthy of the reformation,
[9] και μη δοξητε λεγειν εν ἑαυτοις· Πατερα
and not think to say in yourselves; A father
εχομεν τον Αβρααμ· λεγω γαρ ὑμιν, οτι δυναται
we have the Abraam; I say for to you, that is able
ὁ θεος εκ των λιθων τουτων εγειραι τεκνα τῳ
the God out of the stones these to raise up children to the

CHAPTER III.

1 Now in those DAYS appeared John the IMMERSER, in the †DESERT of JUDÆA, publicly announcing,

2 †"Reform! because the ROYAL MAJESTY of the HEAVENS has approached."

3 For this is HE of whom Isaiah the PROPHET SPOKE, saying: ‡"A Voice
"proclaiming in the DES-
"ERT, 'Prepare the WAY
"'for the Lord, make the
"'HIGHWAYS straight for
"'him.'"

4 Now JOHN wore a MANTLE of Camel's Hair, with a leathern Girdle encircling his WAIST; and his FOOD was Locusts and wild Honey.

5 Then resorted to him Jerusalem, and All JUDÆA, and All the COUNTRY along the JORDAN;

6 and were immersed by him in the * River JORDAN, confessing their SINS.

7 But seeing many of the PHARISEES and Sadducees coming to * the IMMERSION, he said to them; ‡"O Progeny of Vipers! who has admonished you to fly from the APPROACHING VENGEANCE?

8 Produce, then, Fruit worthy of REFORMATION:

9 and presume not to say to yourselves, 'We have a Father,—ABRAHAM;' for I assure you, That GOD is able out of these STONES to raise up Children to ABRAHAM.

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* VATICAN MANUSCRIPT—6. the River JORDAN. 7. the IMMERSION.

† 1. DESERT. This does not always mean an uninhabited region, but one comparatively barren, with a sparse population. See Joshua xv. 61, 62, where mention is made of "six cities with their villages," in the wilderness. 2. Reform. The word "repent" does not express the force of the original; which signifies a change of character, a permanent alteration of the dispositions and habits. The same remark may be applied to the noun of the same meaning in verse 8.—*Gannett.* 2. *Basileia* means *kingly power, authority, royal dignity, majesty, &c.*, as well as *kingdom, realm*, or *reign.* The prophet Daniel uses kings and kingdoms synonymously, (Dan. ii. 44); so also the evangelists. See Matt. xxi. 5, 9; Mark xi. 9, 10; Luke xix. 38; and Zech. ix. 9. John's mission was "to go before the face of the Lord, to prepare his ways," (Luke i. 76); and to point out the Messiah. See John i. 6—8, 29—31, 34; Acts xiii. 24, 25. Therefore he called on the people to "Reform, because the Majesty of the heavens (God's Anointed) has come."

‡ 3. Isa. xl. 3. ‡ 7 Luke iii. 7—9.

Αβρααμ. [10] Ἡδη δε *[και] ἡ αξινη προς την
Abraam. Now and [even] the axe to the
ῥιζαν των δενδρων κειται· παν ουν δενδρον μη
root of the trees lies; every therefore tree not
ποιουν καρπον καλον, εκκοπτεται, και εις πυρ
bearing fruit good, is cut down, and into a fire
βαλλεται. [11] Εγω μεν βαπτιζω ὑμας εν ὑδατι,
is cast. I indeed dip you in water,
εις μετανοιαν· ὁ δε οπισω μου ερχομενος,
into reformation; he but after of me coming,
ισχυροτερος μου εστιν, ου ουκ ειμι ἱκανος τα
mightier of me is, of whom not I am worthy the
ὑποδηματα βαστασαι· αυτος ὑμας βαπτισει εν
sandals to carry; he you will dip in
πνευματι ἁγιῳ και πυρι. [12] Ου το πτυον εν
spirit holy and fire. Of whom the winnowing shovel in
τῃ χειρι αυτου, και διακαθαριει την ἁλωνα
the hand of him, and he will thoroughly cleanse the threshing floor
αὑτου· και συναξει τον σιτον αὑτου εις την
of him; and he will gather the wheat of him into the
αποθηκην, το δε αχυρον κατακαυσει πυρι
storehouse, the but chaff he will burn up in fire
ασβεστῳ.
inextinguishable.

[13] Τοτε παραγινεται ὁ Ιησους απο της Γαλι-
Then comes the Jesus from the Galilee
λαιας επι τον Ιορδανην προς τον Ιωαννην, του
to the Jordan to the John, of the
βαπτισθηναι ὑπ' αυτου. [14] Ὁ δε Ιωαννης διεκωλυεν
to be dipped by him; The but John refused
αυτον, λεγων· Εγω χρειαν εχω ὑπο σου βαπτισ-
him saying; I need to have by thee to be
θηναι, και συ ερχῃ προς με; [15] Αποκριθεις δε ὁ
dipped, and thou comest to me? Answering and the
Ιησους ειπε προς αυτον· Αφες αρτι· οὑτω γαρ
Jesus said to him; Permit now; thus for
πρεπον εστιν ἡμιν, πληρωσαι πασαν δικαιοσυνην.
becoming it is to us, to fulfil all righteousness.
Τοτε αφιησιν αυτον. [16] Και βαπτισθεις ὁ Ιησους
Then he suffered him. And having been dipped the Jesus
ανεβη ευθυς απο του ὑδατος· και ιδου, ανεῳχ-
went up immediately from the water; and lo, were
θησαν *[αυτῳ] οἱ ουρανοι, και ειδε το πνευμα
opened [to him] the heavens, and was seen the spirit
του θεου καταβαινον ὡσει περιστεραν; [και]
of the God descending like a dove, [and]
ερχομενον επ' αυτον. [17] Και ιδου, φωνη εκ των
coming on him. And lo, a voice out of the
ουρανων, λεγουσα· Οὑτος εστιν ὁ υἱος μου ὁ
heavens, saying; This is the son of me the
αγαπητος, εν ᾡ ευδοκησα.
beloved, in whom I delight.

10 Even now the AXE lies at the ROOT of the TREES; Every Tree, therefore, not producing good Fruit, is cut down, and cast into a Fire.

11 I, indeed, † immerse you in Water in order to Reformation; but HE who is COMING after me, is more powerful than I, † Whose SANDALS I am not worthy to carry; ‡ he will immerse you in holy Spirit and in Fire.

12 Whose WINNOWING SHOVEL is in his HAND, and he will effectually cleanse his THRESHING-FLOOR; he will gather his WHEAT into * his GRANARY, but the CHAFF he will consume with Fire inextinguishable."

13 Then comes JESUS from GALILEE to the JORDAN, to be IMMERSED by JOHN.

14 But * HE refused him, saying; "I have Need to be immersed by thee, and thou comest to me!"

15 But JESUS answering, said to him; "Permit it now; for thus it is becoming us to establish Every Ordinance." Then John suffered him.

16 And JESUS being immersed, went up from the WATER; and, behold! instantly the HEAVENS were opened, and * the Spirit of God appeared, descending, like a Dove, and ‡ resting on him.

17 And, behold! a Voice from the HEAVENS, saying, ‡ "This is my SON the BELOVED, in whom I delight."

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* VATICAN MANUSCRIPT—10. even—*omit.* 12. his GRANARY. 14. HE refused. 16. to him.—*omit.* 16. the Spirit of God. 16. and—*omit.*

† 11. immerse you in Water. *Baptizo,* and its root *Bapto,* signify to dip, to plunge, to immerse, and was rendered by Tertullian, *tingere,* the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning. Thus it is *en hudatee en to Iordanee.—Campbell.* 11. Whose SANDALS, &c. The office alluded to, though of a servile description, was performed by disciples for their instructors, as it appears from the Talmudists and Eusebius. 12. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back and mixed again with the wheat.

‡ 11. Acts i. 5; ii. 2—4 xi. 16. ‡ 16. Isa. xi. 2; lxi. 1. ‡ 17. Isa. xlii. 1; Luke x. [illegible]

ΚΕΦ. δ'. 4.

[1]Τοτε ὁ Ιησους ανηχθη εις την ερημον ὑπο
Then the Jesus was led into the desert by
του πνευματος, πειρασθηναι ὑπο του διαβολου.
the spirit, to be tempted by the accuser.
[2]Και νηστευσας ἡμερας τεσσαρακοντα και νυκτας
And fasting days forty and nights
τεσσαρακοντα, ὑστερον επεινασε. [3]Και προσελθων
forty, after he was hungry. And coming
αυτῳ ὁ πειραζων, ειπεν· Ει υἱος ει του
to him the tempter, said; If a son thou be of the
θεου, ειπε, ἱνα οἱ λιθοι οὑτοι αρτοι γενωνται.
God, speak, that the stones these loaves may become.
[4]Ὁ δε αποκριθεις ειπε· Γεγραπται· "Ουκ επ'
He but answering said; It is written; "Not by
αρτῳ μονῳ ζησεται ανθρωπος· αλλ' επι παντι
bread alone shall live a man; but by every
ῥηματι εκπορευομενῳ δια στοματος θεου."
word. proceeding from mouth of God."

[5]Τοτε παραλαμβανει αυτον ὁ διαβολος εις την
Then takes him the accuser into the
ἁγιαν πολιν, και ἱστησιν αυτον επι το πτερυγιον
holy city, and places him on the wing
του ἱερου· [6]και λεγει αυτῳ· Ει υἱος ει του θεου,
of the temple; and says to him; If a son thou be of the God,
βαλε σεαυτον κατω· γεγραπται γαρ· "Ὁτι τοις
cast thyself down; it is written for; "That to the
αγγελοις αὑτου εντελειται περι σου· και επι
messengers of him he will give charge of thee; and on
χειρων αρουσι σε, μηποτε προσκοψῃς προς
hands they shall raise thee, lest thou strike against
λιθον τον ποδα σου." [7]Εφη αυτῳ ὁ Ιησους·
a stone the foot of thee." Said to him the Jesus:
Παλιν γεγραπται· "Ουκ εκπειρασεις κυριον
Again it is written; "Not thou shalt put to the proof Lord
τον θεον σου."
the God of thee."

[8]Παλιν παραλαμβανει αυτον ὁ διαβολος εις
Again takes him the accuser into
ορος ὑψηλον λιαν, και δεικνυσιν αυτῳ πασας
a mountain high exceedingly, and shows to him all
τας βασιλειας του κοσμου και την δοξαν αυτων,
the kingdoms of the world and the glory of them,
και λεγει αυτῳ· Ταυτα παντα σοι δωσω, εαν
and says to him: These all to thee I will give, if
πεσων προσκυνησῃς μοι. [10]Τοτε λεγει αυτῳ
falling down thou wilt do homage to me. Then says to him
ὁ Ιησους· Ὑπαγε οπισω μου, σατανα· γεγραπται
the Jesus: Go thou behind of me, adversary: it is written
γαρ· "Κυριον τον θεον σου προσκυνησεις,
for: "Lord the God of thee thou shalt worship,
και αυτῳ μονῳ λατρευσεις." [11]Τοτε αφιησιν
and to him only thou shalt render service." Then leaves
αυτον ὁ διαβολος· και ιδου, αγγελοι προσηλθον
him the accuser: and lo, messengers came
και διηκονουν αυτῳ.
and ministered to him.

CHAP. IV.

1 Then JESUS was conducted by the SPIRIT into the DESERT, to be tempted by the ENEMY.

2 And after fasting forty Days and forty Nights, he was hungry.

3 Then the TEMPTER approaching him, said; "If thou be a Son of GOD, command that these STONES become Loaves."

4 But HE answering, said; "It is written, ‡* 'MAN shall not live by Bread only, but by Every Word proceeding from the Mouth of God.'"

5 Then the ENEMY conducts him into the HOLY City, and places him on the BATTLEMENT of the TEMPLE,

6 and says to him, "If thou be a Son of GOD, cast thyself down; for it is written, ‡ 'He will give his ANGELS charge of thee; they shall uphold thee on their Hands, lest thou strike thy FOOT against a Stone.'"

7 JESUS answered; "Again, it is written, ‡ 'Thou shalt not try the Lord thy GOD.'"

8 Again, the ENEMY takes him to a very high Mountain, and shows him All the KINGDOMS of the † WORLD, and the GLORY of them;

9 and says to him; "All these will I give thee, if prostrating thou wilt worship me."

10 Then Jesus says to him; "Get thee behind me, Adversary; for it is written, ‡ 'Thou shalt worship the Lord thy GOD, and him only shalt thou serve.'"

11 Then the ENEMY leaves him; and behold! Angels came and ministered to him.

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* VATICAN MANUSCRIPT—4. MAN.

† 8. WORLD. *Kosmos*, here translated world, may be restricted to the Land of Palestine, as it is in Rom. iv. 13; though in Luke iv. 5, *hee oikoumenee* is found, which may possibly include the Roman empire, in which acceptation it is frequently used.

‡ 4. Deut. viii. 3. ‡ 6. Psa. xci. 11 12. ‡ 7. Deut. vi. 16. ‡ 10. Deut. vi 13.

[12]Ακουσας δε ὁ Ιησους, ὁτι Ιωαννης παρεδοθη,
Hearing now the Jesus, that John was delivered up,
ανεχωρησεν εις την Γαλιλαιαν. [13]Και κατα-
he withdrew into the Galilee. And having
λιπων την Ναζαρετ, ελθων κατῳκησεν εις
left the Nazareth, coming dwelt at
Καπερναουμ την παραθαλασσιαν, εν ὁριοις
Capernaum the by the sea-side, in borders
Ζαβουλων και Νεφθαλειμ· [14]ἱνα πληρωθῃ το
of Zabulon and Nephthalim; that might be fulfilled the
ῥηθεν δια Ἡσαιου του προφητου, λεγοντος·
word spoken through Esaias the prophet, saying;
[15]"Γη Ζαβουλων και γη Νεφθαλειμ ὁδον
"Land of Zabulon and land Nephthalim way
θαλασσης περαν του Ιορδανου, Γαλιλαια των
of the sea by the Jordan, Galilee of the
εθνων. [16]Ὁ λαος ὁ καθημενος εν σκοτει ειδε φως
nations. The people who are sitting in darkness saw a light
μεγα· και τοις καθημενοις εν χωρᾳ και σκιᾳ
great; and to those sitting in a region even a shade
θανατου, φως ανετειλεν αυτοις."
of death, a light has arisen to them."

[17]Απο τοτε ηρξατο ὁ Ιησους κηρυσσειν, και
From that time began the Jesus to proclaim, and
λεγειν· Μετανοειτε· ηγγικε γαρ ἡ βασιλεια
to say; Reform; has come nigh for the royal dignity
των ουρανων.
of the heavens.

[18]Περιπατων δε παρα την θαλασσαν της
Walking and by the sea of the
Γαλιλαιας, ειδε δυο αδελφους, Σιμωνα τον
Galilee, he saw two brothers, Simon the
λεγομενον Πετρον, και Ανδρεαν τον αδελφον
called Peter, and Andrew the brother
αυτου, βαλλοντας αμφιβληστρον εις την θαλασ-
of him, casting a fishing-net into the sea;
σαν· ησαν γαρ ἁλιεις. [19]Και λεγει αυτοις·
they were for fishers. And he says to them;
Δευτε οπισω μου, και ποιησω ὑμας ἁλιεις
Come behind of me, and I will make you fishers
ανθρωπων. [20]Οἱ δε ευθεως αφεντες τα δικτυα,
of men. They and immediately leaving the nets,
ηκολουθησαν αυτῳ. [21]Και προβας εκειθεν, ειδεν
followed him. And going on from thence, he saw
αλλους δυο αδελφους, Ιακωβον τον του Ζεβε-
other two brothers, James the of the Zebe-
δαιου και Ιωαννην τον αδελφον αυτου, εν τῳ
dee and John the brother of him, in the
πλοιῳ μετα Ζεβεδαιου του πατρος αυτων, καταρ-
ship with Zebedee of the father of them, mend-
τιζοντας τα δικτυα αυτων· και εκαλεσεν αυτους.
ing the nets of them; and he called them.
[22]Οἱ δε ευθεως αφεντες το πλοιον και τον πατερα
They and forthwith leaving the ship and the father
αυτων, ηκολουθησαν αυτῳ
of them, followed him.

[23]Και περιηγεν ὁλην την Γαλιλαιαν ὁ Ιησους,
And went about all the Galilee the Jesus,
διδασκων εν ταις συναγωγαις αυτων, και κηρυσ-
teaching in the synagogues of them, and preach-

12 Now JESUS, hearing That John was imprisoned, retired into GALILEE;

13 and, having left NAZARETH, resided at THAT Capernaum, by the lake, in the Confines of Zebulon and Naphtali;

14 so that the WORD SPOKEN through Isaiah the PROPHET, might be verified, saying;

15 ‡"Land of Zebulon
"and Land of Naphtali,
"situate near the lake, on
"the JORDAN, Galilee of
"the NATIONS;

16 "THAT PEOPLE,
"dwelling in Darkness,
"saw a great Light; and
"to THOSE INHABITING
"a Region, even a Shadow
"of Death, a Light arose."

17 From that time JESUS began to proclaim, and to say; "Reform; for the ROYAL MAJESTY of the HEAVENS has approached."

18 And walking by the LAKE of GALILEE, he saw Two Brothers, THAT Simon who is SURNAMED Peter, and Andrew his BROTHER, casting a Drag into the LAKE; for they were Fishermen.

19 And he says to them, "Follow me; and I will make you Fishers of Men."

20 And THEY, immediately leaving the NETS, followed him.

21 And going forward from thence, he saw Other Two Brothers, James the son of ZEBEDEE, and John his BROTHER, in the BOAT with Zebedee their FATHER, repairing their NETS; and he called them.

22 And THEY, instantly leaving the BOAT and their FATHER, followed him.

23 And *JESUS journeyed throughout All GALILEE, teaching in their SYNAGOGUES, and proclaiming the GLAD TIDINGS of the KINGDOM,

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* VATICAN MANUSCRIPT—23 he went about throughout All.

‡ 15. Isa. ix. 1. 2.

σων το ευαγγελιον της βασιλειας, και θεραπευων
ing the glad tidings of the kingdom, and curing
πασαν νοσον και πασαν μαλακιαν εν τῳ λαῳ.
every disease and every malady among the people.
[24] Και απηλθεν ἡ ακοη αυτου εις ὁλην την
And went the report of him into all the
Συριαν· και προσηνεγκαν αυτῳ παντας τους
Syria; and they brought to him all the
κακως εχοντας, ποικιλαις νοσοις και βασανοις
sick having various diseases and torments
συνεχομενους,*[και] δαιμονιζομενους, και σελη-
seized with, [and] demoniacs, and lu-
νιαζομενους, και παραλυτικους· και εθεραπευσεν
natics, and paralytics; and he cured
αυτους. [25] Και ηκολουθησαν αυτῳ οχλοι πολλοι
them. And followed to him crowds great
απο της Γαλιλαιας, και Δεκαπολεως, και Ἱερο-
from the Galilee, and Decapolis, and from
σολυμων, και Ιουδαιας, και περαν του Ιορδανου.
Jerusalem, and Judea, and beyond of the Jordan.

ΚΕΦ. ϵ. 5.

[1] Ιδων δε τους οχλους, ανεβη εις το ορος· και
Seeing and the multitudes, he went up to the mountain; and
καθισαντος αυτου, προσηλθον *[αυτῳ] οἱ μαθη-
having seated himself, came [to him] the disci-
ται αυτου· [2] και ανοιξας το στομα αὑτου, εδι-
ples of him; and opening the mouth of him, he
δασκεν αυτους, λεγων· [3] Μακαριοι οἱ πτωχοι τῳ
taught them, saying; Blessed the poor to the
πνευματι· ὁτι αυτων εστιν ἡ βασιλεια των
spirit; because of them is the kingdom of the
ουρανων. [4] Μακαριοι οἱ πενθουντες· ὁτι αυτοι
heavens. Blessed the mourners; for they
παρακληθησονται. [5] Μακαριοι οἱ πρᾳεις· ὁτι
shall be comforted. Blessed the meek; for
αυτοι κληρονομησουσι την γην. [6] Μακαριοι οἱ
they shall inherit the earth. Blessed the
πεινωντες και διψωντες την δικαιοσυνην· ὁτι
hungering and thirsting the righteousness; for
αυτοι χορτασθησονται. [7] Μακαριοι οἱ ελεημο-
they shall be satisfied. Blessed the merciful;
νες· οτι αυτοι ελεηθησονται.
for they shall obtain mercy.
[8] Μακαριοι οἱ καθαροι τῃ καρδιᾳ· ὁτι αυτοι
Blessed the clean to the heart; for they
τον θεον οψονται. [9] Μακαριοι οἱ ειρηνοποιοι·
the God shall see. Blessed the peace-makers,
ὁτι αυτοι υἱοι θεου κληθησονται. [10] Μακαριοι οἱ
for they sons of God shall be called. Blessed those

and healing Every kind of Disease and Infirmity among the PEOPLE.

24 And his FAME spread through All SYRIA: and they brought to him All the SICK, having Various Disorders, and arrested by Severe Complaints;—demoniacs, and lunatics, and paralytics;—and he healed them.

25 And great Crowds followed him from GALILEE, and Decapolis, and Jerusalem, and Judæa, and from the vicinity of the Jordan.

CHAPTER V.

1 And beholding the CROWDS, he ascended the †MOUNTAIN, and having sat down, his DISCIPLES *came up:

2 And opening his MOUTH, he taught them, saying:

3 "Happy the ‡POOR (in SPIRIT); for theirs is the KINGDOM of the HEAVENS!

4 Happy the ‡MOURNERS; seeing that they will be consoled!

5 Happy the ‡MEEK; because they will possess the LAND!

6 Happy ‡they who HUNGER and THIRST (for righteousness); since they will be satisfied!

7 Happy the MERCIFUL; because they will receive mercies!

8 Happy the ‡PURE (in heart); for they will behold God!

9 Happy the PEACE-MAKERS; because they will be called Sons of God!

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* VATICAN MANUSCRIPT—24. and—*omit*. 1. came up. 1. to him—*omit*.

† 1. Some particular mountain in the neighborhood of Capernaum is generally supposed to be here intended, probably Mount Tabor, or an elevation well known in that vicinity.

† 3. Wetstein thinks this phrase ought to be construed—"Happy in the Spirit's account are the poor;" and Geo. Campbell renders it—"Happy the poor who repine not." Both do violence to the original. The former interferes with the arrangement of the words, and the latter paraphrases rather than translates. In Luke vi. 20, we have the sentence just as our Lord uttered it; but here it seems Matthew explains the metaphor, parenthetically, by adding "*in spirit*." So in verses 6 and 8. For a further illustration, see James ii. 5. The article and noun is in the dative case, and conveys the same meaning as our preposition *in*.

‡ 3. Luke vi. 20; James ii. 5. ‡ 4. Isa. lxi. 2, 3. ‡ 5. Psa. xxxvii. 11, 29.
‡ 6. Isa. lv 1. ‡ 8. 1 John iii. 2, 3.

δεδιωγμενοι ἑνεκεν δικαιοσυνης· ὁτι αυτων εστιν
being persecuted on account of righteousness: for of them is
ἡ βασιλεια των ουρανων. [11] Μακαριοι εστε,
the kingdom of the heavens. Blessed are ye,
ὁταν ονειδισωσιν ὑμας και διωξωσι, και ειπωσι
whenever they reproach you and persecute, and say
παν πονηρον ῥημα καθ' ὑμων, ψευδομενοι, ενεκεν
every evil word against you, speaking falsely, because
εμου. [12] Χαιρετε και αγαλλιασθε· ὁτι ὁ μισθος
of me. Rejoice ye and exult ye, for the reward
ὑμων πολυς εν τοις ουρανοις· οὑτω γαρ εδιωξαν
of you great in the heavens; in this way for they persecuted
τους προφητας τους προ ὑμων. [13] Ὑμεις εστε
the prophets those before you. You are
το ἁλας της γης. Εαν δε το ἁλας μωρανθη, εν
the salt of the earth. If but the salt become tasteless, with
τινι ἁλισθησεται; εις ουδεν ισχυει ετι, ει μη
what shall it be salted? for nothing is it of service any more, except
βληθηναι εξω, και καταπατεισθαι ὑπο των
to be cast out, and trodden under foot by the
ανθρωπων.
men.

[14] Ὑμεις εστε το φως του κοσμου. Ου δυναται
You are the light of the world. Not possible
πολις κρυβηναι επανω ορους κειμενη· [15] ουδε
a city to hide upon a hill being situated; nor
καιουσι λυχνον, και τιθεασιν αυτον ὑπο τον
they light a lamp, and place him under the
μοδιον, αλλ' επι την λυχνιαν· και λαμπει πασι
measure, but on the lamp-stand; and it gives light to all
τοις εν τη οικια. [16] Οὑτω λαμψατω το φως
those in the house. Thus let it shine the light
ὑμων εμπροσθεν των ανθρωπων, ὁπως ιδωσιν
of you in the presence of the men, that they may see
ὑμων τα καλα εργα, και δοξασωσι τον πατερα
of you the good works, and may praise the father
ὑμων τον εν τοις ουρανοις.
of you that in the heavens.

[17] Μη νομισητε, ὁτι ηλθον καταλυσαι τον
Not think ye, that I have come to destroy the
νομον η τους προφητας· ουκ ηλθον καταλυσαι,
law or the prophets; not I have come to destroy
αλλ' πληρωσαι. [18] Αμην γαρ λεγω ὑμιν, ἑως
but to fulfil. Indeed for I say to you, till
αν παρελθη ὁ ουρανος και ἡ γη, ιωτα ἑν η μια
pass away the heaven and the earth, iota one or one
κεραια ου μη παρελθη απο του νομου, ἑως αν
fine point in no wise pass from the law, till
παντα γενηται. [19] Ὁς εαν ουν λυση μιαν των
all be fulfilled. Whoever therefore breaks one of the

10 Happy the ‡ PERSECUTED on account of Righteousness; for theirs is the KINGDOM of the HEAVENS!

11 Happy are you, when they revile and persecute you, and, on my account, falsely allege, Every kind of Evil against you.

12 Rejoice and exult, Because your ‡ REWARD will be great in the HEAVENS; for thus THOSE PROPHETS who preceded you were persecuted.

13 You are the ‡ SALT of the EARTH. But if the † SALT become insipid, how shall it recover its savor? It is then worthless, except to be cast out and trodden down by MEN.

14 You are the ‡ LIGHT of the WORLD. A city being situated on a hill cannot be concealed:

15 nor is a Lamp lighted to be placed under the † CORN MEASURE, but on the LAMP-STAND; and it gives light to ALL the FAMILY.

16 Thus, let your LIGHT shine before MEN, that they may see your GOOD works, and glorify THAT FATHER of yours in the HEAVENS.

17 Think not, That I have come to subvert the LAW, or the PROPHETS: I have come not to subvert, but to establish.

18 For, indeed, I say to you, Till HEAVEN and EARTH pass away, one Iota or One Tip of a letter shall by no means pass from the LAW, till all be accomplished.

19 Therefore, whoever

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† 13. Perhaps allusion is here made to a bituminous and fragrant species of salt, found at the Lake Asphaltites; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewed upon the pavement of the temple, to prevent slipping in wet weather. Maundrell, in his travels, states that he tasted some that had entirely lost its savor.—*Trollope.* † 15. The *modius* was a measure, both among the Greeks and Romans, containing a little less than a *peck;* but it is clear that nothing here depends upon the capacity of the measure.

‡ 10. 2 Tim. ii. 12; Acts xiv. 22; Rev. iii. 21. ‡ 12. Rom. viii. 18. ‡ 13. Luke xiv. 34, 35. ‡ 14. Phil. ii. 15.

ελαχιστων, και διδαξη ούτω τους ανθρωπους,
least, and teach thus the men,
ελαχιστος κληθησεται εν τη βασιλεια των
least he shall be called in the kingdom of the
ουρανων· ὁς δ' αν ποιηση και διδαξη, ούτος
heavens, who but ever shall do and teach, the same
μεγας κληθησεται εν τη βασιλεια των ουρανων.
great shall be called in the kingdom of the heavens.
[20] Λεγω γαρ ὑμιν, ότι εαν μη περισσευση ἡ
I say for to you, that except abound the
δικαιοσυνη ὑμων πλειον των γραμματεων και
righteousness of you more of the scribes and
Φαρισαιων, ου μη εισελθητε εις την βασιλειαν
Pharisees, by no means you may enter into the kingdom
των ουρανων.
of the heavens.

[21] Ηκουσατε, ότι ερρεθη τοις αρχαιοις· "Ου
You have heard, that it was said to the ancients; "Not
φονευσεις· ὁς δ' αν φονευση, ενοχος εσται τη
thou shalt kill, who and ever shall kill, liable shall be to the
κρισει." [22] Εγω δε λεγω ὑμιν, ότι πας ὁ οργι-
tribunal" I but say to you, that all the being
ζομενος τῳ αδελφῳ αὐτου· *[εικη,] ενοχος εσται
angry to the brother of him; [without cause,] liable shall be
τη κρισει· ὁς δ' αν ειπη τῳ αδελφῳ αὐτου·
to the tribunal; who and ever shall say to the brother of him;
ρακα, ενοχος εσται τῳ συνεδριῳ· ὁς δ' αν ειπῃ·
vile fellow, liable shall be to the sanhedrim; who and ever shall say;
μωρε, ενοχος εσται εις την γεενναν του πυρος.
O fool, liable shall be to the Gehenna of the fire.
[23] Εαν ουν προσφερῃς το δωρον σου επι το
If therefore thou bring the gift of thee to the
θυσιαστηριον, κακει μνησθῃς, ότι ὁ αδελφος
altar, and there remember, that the brother
σου εχει τι κατα σου· [24] αφες εκει το δωρον
of thee has somewhat against thee; leave there the gift
σου εμπροσθεν του θυσιαστηριου, και ὑπαγε,
of thee before the altar, and go,
πρωτον διαλλαγηθι τῳ αδελφῳ σου, και τοτε
first be thou reconciled to the brother of thee, and then
ελθων προσφερε το δωρον σου. [25] Ισθι ευνοων
coming offer the gift of thee. Be thou willing to agree
τῳ αντιδικῳ σου ταχυ, έως ότου ει εν τη ὁδῳ
with the opponent of thee quickly, while thou art in the way
μετ' αυτου· μηποτε σε παραδῳ ὁ αντιδικος τῳ
with him; lest thee deliver up the opponent to the
κριτῃ, και ὁ κριτης [σε παραδῳ] τῳ ὑπηρετῃ,
judge, and the judge [thee deliver up] to the officer,
και εις φυλακην βληθηση. [26] Αμην λεγω σοι,
and into prison thou shalt be cast. Indeed I say to thee,
ου μη εξελθῃς εκειθεν, έως αν αποδῳς τον
by no means thou wilt come out thence, till thou hast paid the
εσχατον κοδραντην.
last farthing.

shall violate one of the LEAST of these COMMANDS, and shall teach MEN so, will be called little in the KINGDOM of the HEAVENS, but whoever shall practise and teach them, will be called great in the KINGDOM of the HEAVENS

20 For I tell you, that unless your RIGHTEOUSNESS excel that of the SCRIBES and Pharisees, you shall never enter into the KINGDOM of the HEAVENS.

21 You have heard That it was said to the ANCIENTS, ‡ Thou shalt not 'kill; and whoever shall 'kill, will be † amenable 'to the JUDGES'

22 But **I** say to you, That every one BEING ANGRY with his BROTHER, shall be amenable to the JUDGES: and whoever shall say to his BROTHER, Fool! will be subject to the HIGH COUNCIL; but whoever shall say, Apostate wretch! will be obnoxious to the BURNING of GEHENNA.

23 If therefore, thou bring thy GIFT to the ALTAR, and there recollect That thy BROTHER has ought against thee,

24 leave there thy GIFT before the altar, and go, first be reconciled to thy BROTHER, then come, and present thy GIFT

25 Agree quickly with thy PROSECUTOR, while thou art on the ROAD with him; lest the PROSECUTOR deliver thee to the JUDGE, and the JUDGE to the OFFICER, and thou be cast into Prison.

26 Indeed, I say to thee, Thou wilt by no means be released, till thou hast paid the LAST Farthing.

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* VATICAN MANUSCRIPT—22. without cause—*omit*. 25. deliver thee—*omit*.

† 21. The Jews had a Common Court consisting of *twenty-three* men, which had power to sentence criminals to death, by beheading or strangling; this was called the *Judgment*, or Court of *Judges*. The Sanhedrim or High Council consisted of *seventy-two* men, being the Court of the Jews, before which the highest crimes were tried. This Court alone had power to punish with death by stoning. This was thought a more terrible death than the former.

[27] Ηκουσατε, ότι ερρεθη· "Ου μοιχευ-
You have heard, that it was said; "Not thou shalt commit
σεις." [28] Εγω δε λεγω ὑμιν, ότι πας ὁ βλεπων
adultery." I but say to you, that all who looking at
γυναικα προς το επιθυμησαι αυτης, ηδη εμοι-
a woman in order to lust after her, already has
χευσεν αυτην εν τῃ καρδιᾳ αυτου. [29] Ει δε ὁ
debauched her in the heart of him. If and the
οφθαλμος σου ὁ δεξιος σκανδαλιζει σε, εξελε
eye of thee the right ensnare thee, tear out
αυτον, και βαλε απο σου· συμφερει γαρ σοι,
it, and cast it from thee; it is profitable for to thee,
ἱνα αποληται ἑν των μελων σου, και μη ὁλον
that should perish one of the members of thee, and not whole
το σωμα σου βληθῃ εις γεενναν. [30] Και ει ἡ
the body of thee should be cast into Gehenna. And if the
δεξια σου χειρ σκανδαλιζει σε, εκκοψον αυτην,
right of thee hand ensnare thee, cut off her,
και βαλε απο σου· συμφερει γαρ σοι ἱνα απο-
and cast from thee; it is profitable for to thee that should
ληται ἑν των μελων σου, και μη ὁλον το σωμα
perish one of the members of thee, and not whole the body
σου βληθῃ εις γεενναν.
of thee should be cast into Gehenna.

[31] Ερρεθη δε, "ότι ὁς αν απολυσῃ την γυναικα
It was said and, "that whoever shall release the wife
αὐτου, δοτω αυτῃ αποστασιον." [32] Εγω δε
of him, let him give her a bill of divorce." I but
λεγω ὑμιν, ότι ὁς αν απολυσῃ την γυναικα αὐ-
say to you, that whoever may release the wife of
του, παρεκτος λογου πορνειας, ποιει αυτην
him, except on account of fornication, makes her
μοιχασθαι· και ὁς εαν απολελυμενην γαμησῃ,
to commit adultery; and whoever her being divorced may marry,
μοιχαται.
commits adultery.

[33] Παλιν ηκουσατε, ότι ερρεθη τοις αρχαιοις·
Again you have heard, that it was said to the ancients;
"Ουκ επιορκησεις· αποδωσεις δε τῳ κυριῳ
"Not thou shalt swear falsely; shalt perform but to the Lord
τους ὁρκους σου." [34] Εγω δε λεγω ὑμιν μη ομοσαι
the oaths of thee." I but say to you not swear
ὁλως· μητε εν τῳ ουρανῳ, ότι θρονος εστι του
at all; not even by the heaven, for a throne it is of the
Θεου· [35] μητε εν τῃ γῃ, ότι ὑποποδιον εστι των
God; nor by the earth, for a footstool it is of the
ποδων αυτου· μητε εις Ἱεροσολυμα, ότι πολις
feet of him; neither by Jerusalem, for a city
εστι του μεγαλου βασιλεως· [36] μητε εν τῃ
it is of the great king; nor by the

27 You have heard That it was said, ‡'Thou shalt 'not commit adultery;'

28 but I say to you, That every man GAZING AT a Woman, in order to CHERISH IMPURE DESIRE, has already committed lewdness with her in his HEART.

29 Therefore, if thy RIGHT EYE insnare thee, pluck it out, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should be cast into Gehenna.

30 And if thy RIGHT Hand insnare thee, cut it off, and throw it away: it is better for thee to lose one of thy MEMBERS, than that thy Whole BODY should * be cast into Gehenna.

31 And it was said, ‡'Whoever shall dismiss 'his WIFE, let him give 'her a Writ of Divorce.'

32 But I say to you, That * EVERY-ONE who DISMISSES his WIFE, except on account of Whoredom, causes her to commit adultery; and *HE who MARRIES the divorced woman, commits adultery.

33 † Again, you have heard That it was said to the ANCIENTS; ‡'Thou 'shalt not perjure thyself, 'but shalt perform to the 'LORD thine OATHS;'

34 but I say to you, ‡Swear not at all; neither by the HEAVEN, for it is GOD'S Throne;

35 nor by the EARTH, because it is a Footstool for his FEET; neither shalt thou swear by Jerusalem,

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* VATICAN MANUSCRIPT—30. go away. 32. EVERY-ONE who DIVORCES. 32. HE who MARRIES.

† 33. The morality of the Jews in regard to oaths was truly execrable. They maintained that a man might swear with his lips, and annul it at the same moment in his heart. They also held that oaths are binding only according to the nature of the thing by which a man swears; asserting that the law, which our Savior here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in Matt. xxiii. 16—22; and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c., is in relation to a variety of frivolous adjurations which were constantly in their mouths.

‡ 27. Exod. xx. 14. ‡ 31. Deut. xxiv. 1; Matt. xix. 3—9; Mark x. 2—12. ‡ 33. Deut. iii. 21—23; Num. xxx. 2. ‡ 34. James v. 12.

κεφαλη σου ὀμοσῃς, ὅτι ου δυνασαι μιαν τριχα
head of thee shalt thou swear, for not thou art able one hair
λευκην η μελαιναν ποιησαι. [37] Εστω δε ὁ λογος
white or black to make. Let be but the word
ὑμων· ναι ναι· ου ου· το δε περισσον τουτων,
of you; yes yes; no no; that for over and above of these,
εκ του πονηρου εστιν.
of the evil is.

[38] Ηκουσατε, ὅτι ερῥεθη· "Οφθαλμον αντι
You have heard, that it was said; An eye for
οφθαλμου, και ὀδοντα αντι ὀδοντος." [39] Εγω δε
an eye, and a tooth for a tooth." I but
λεγω ὑμιν, μη αντιστηναι τῳ πονηρῳ· αλλ' ὅστις
say to you, not resist the evil; but whoever
σε ῥαπισει επι την δεξιαν σου σιαγονα, στρεψον
thee shall slap upon the right of thee cheek, turn
αυτῳ και την αλλην· [40] και τῳ θελοντι σοι κριθηναι,
to him also the other; and to the purposing thee to sue at law,
και τον χιτωνα σου λαβειν, αφες αυτῳ
and the tunic of thee to take, give up to him
και το ἱματιον· [41] και ὅστις σε αγγαρευσει μιλιον
also the mantle; and whoever thee shall force to go mile
ἑν, ὑπαγε μετ' αυτου δυο. [42] Τῳ αιτουντι σε
one, go with him two. To the asking thee
διδου· και τον θελοντα απο σου δανεισασθαι,
do thou give; and the wishing from thee to borrow money,
μη αποστραφῃς.
not do thou repulse.

[43] Ηκουσατε, ὅτι ερῥεθη· "Αγαπησεις το
You have heard, that it was said; "Thou shalt love the
πλησιον σου, και μισησεις τον εχθρον σου."
neighbor of thee, and hate the enemy of thee."
[44] Εγω δε λεγω ὑμιν, αγαπατε τους εχθρους ὑμων,
I but say to you, love the enemies of you,
*[ευλογειτε τους καταρωμενους ὑμας, καλως
[bless those cursing you, good
ποιειτε τοις μισουσιν ὑμας,] και προσευχεσθε
do to those hating you,] and pray
ὑπερ των [επηρεαζοντων ὑμας και] διωκοντων
for those injuring you and] persecuting
ὑμας· [45] ὅπως γενησθε υἱοι του πατρος ὑμων,
you; that you may be sons of the father of you,
του εν ουρανοις· ὅτι τον ἡλιον αὑτου ανατελλει
of the in heavens: for the sun of him it rises
επι πονηρους και αγαθους, και βρεχει επι δικαιους
on evil and good, and it rains on just
και αδικους. [46] Εαν γαρ αγαπησητε τους
and unjust. If for you love those
αγαπωντας ὑμας, τινα μισθον εχετε; ουχι και
loving you, what reward have you? not even
οἱ τελωναι το αυτο ποιουσι; [47] και εαν ασπασησθε
the tax-gatherers the same do? and if you salute
τους αδελφους ὑμων μονον, τι περισσον
the brothers of you only, what more

for it is the ‡ city of the GREAT KING;

36 nor by thy HEAD, because thou canst not make One Hair white or black.

37 But let your Yes be yes; and your No, no: for whatever EXCEEDS these, proceeds from EVIL.

38 You have heard That it was said, ‡ 'Eye for 'Eye, and Tooth for 'Tooth;'

39 but I say to you, ‡ oppose not the INJURIOUS PERSON; but if any one strike thee on thy RIGHT Cheek, turn to him also the LEFT;

40 and WHOEVER WILL sue thee for thy COAT, let him have the MANTLE also.

41 And if a man † press thee to go one † Mile with him, go two.

42 ‡ Give to HIM who SOLICITS thee; and HIM, who WOULD borrow from thee, do not reject.

43 You have heard That it was said, ‡ 'Thou shalt 'love thy NEIGHBOR, and 'hate thine ENEMY;'

44 but I say to you, Love your ENEMIES, and pray for THOSE who * PERSECUTE you;

45 that you may resemble THAT FATHER of yours in the HEAVENS, who makes his SUN arise on Bad and Good, and sends rain on Just and Unjust.

46 For if you love THEM only who LOVE you, What Reward can you expect? Do not even the TAX-GATHERERS the SAME?

47 And if you salute your BRETHREN only, in what do you excel? Do

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* VATICAN MANUSCRIPT—44. bless THOSE who CURSE you, do good to THOSE WHO HATE you—*omit*. 44. PERSECUTE you.

† 41. An allusion to the *Angari*, or couriers of the Persians, who had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans, and it is still retained in the East. † 41. The Roman *milion*, or mile, measured a thousand paces.

‡ 35. Psa. xlviii. 2. ‡ 38. Exod. xxi. 24; Deut. xix. 21. ‡ 39. Prov. xx. 22; xxiv. 29; Rom. xii. 17—19. ‡ 42. Deut. xv. 7—11. ‡ 43. Lev. xix. 18; Deut. xxiii 6.

ποιειτε; ουχι και οἱ εθνικοι οὑτω ποιουσιν;
do you? not even the Gentiles so do?

[48] Εσεσθε ουν ὑμεις τελειοι, ὡσπερ ὁ πατηρ
Shall be therefore you perfect, as the father
ὑμων, ὁ εν τοις ουρανοις, τελειος εστι.
of you, who in the heavens, perfect is.

ΚΕΦ. ς. 6.

[1] Προσεχετε την δικαιοσυνην, ὑμων μη ποιειν
Take heed the righteousness, of you not to do
εμπροσθεν των ανθρωπων, προς το θεαθηναι
in the presence of the men, so as to be exhibited
αυτοις· ει δε μηγε, μισθον ουκ εχετε παρα τῳ
to them; if but otherwise, reward not you have with to the
πατρι ὑμων, τῳ εν τοις ουρανοις. [2] Ὁταν ουν
father of you, to the in the heavens. When then
ποιῃς ελεημοσυνην, μη σαλπισῃς εμπροσθεν
thou doest alms, not sound a trumpet in the presence
σου, ὡσπερ οἱ ὑποκριται ποιουσιν εν ταις συνα-
of thee, like the hypocrites do in the syna-
γωγαις και εν ταις ῥυμαις, ὁπως δοξασθωσιν
gogues and in the streets, that they may have praise
ὑπο των ανθρωπων. Αμην λεγω ὑμιν, απεχουσι
of the men. Indeed I say to you, they obtain
τον μισθον αὑτων. [3] Σου δε ποιουντος ελεημο-
the reward of them. Of thee but doing alms-
συνην, μη γνωτω ἡ αριστερα σου, τι ποιει ἡ
giving, not let it know the left of thee, what does the
δεξια σου· [4] ὁπως ῃ σου ἡ ελεημοσυνη εν τῳ
right of thee; that may be of thee the alms-giving in the
κρυπτῳ· και ὁ πατηρ σου, ὁ βλεπων εν τῳ
secret; and the father of thee, who seeing in the
κρυπτῳ, *[αυτος] αποδωσει σοι *[εν τῳ φανερῳ.]
secret [himself] will give back to thee [in the clear light.)

[5] Και ὁταν προσευχῃ, ουκ εσῃ ὡσπερ οἱ
And when thou prayest, not thou shalt be like the
ὑποκριται· ὁτι φιλουσιν εν ταις συναγωγαις και
hypocrites; for they love in the synagogues and
εν ταις γωνιαις των πλατειων ἑστωτες προσευ-
in the corners of the wide places standing to
χεσθαι, ὁπως αν φανωσι τοις ανθρωποις. Αμην
pray, that they may appear to the men. Indeed
λεγω ὑμιν, ὁτι απεχουσι τον μισθον αὑτων.
I say to you, that they have in full the reward of them.
[6] Συ δε, ὁταν προσευχῃ, εισελθε εις το ταμι-
Thou but, when thou prayest, enter into the retired
ειον σου, και κλεισας την θυραν σου, προσευξαι
place of thee, and locking the door of thee, pray thou
τῳ πατρι σου, τῳ εν τῳ κρυπτῳ· και ὁ πατηρ
to the father of thee, to the in the secret; and the father
σου, ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι
of thee who seeing in the secret place, will give to thee
*[εν τῳ φανερω.] [7] Προσευχομενοι δε μη βατ-
(in the clear light.) Praying but not bab-
τολογησητε, ὡσπερ οἱ εθνικοι· δοκουσι γαρ ὁτι
ble, like the Gentiles; they imagine for that

not even the GENTILES *the SAME.

48 ‡ Be You therefore perfect, even as *your HEAVENLY FATHER is perfect.

CHAPTER VI.

1 Beware, that you perform not your RELIGIOUS DUTIES before MEN, in order to be OBSERVED by them; otherwise, you will obtain no Reward from THAT FATHER of yours in the HEAVENS.

2 When, therefore, thou ‡givest Alms, proclaim it not by †sound of trumpet, as the HYPOCRITES do, in the ASSEMBLIES and in the STREETS, that they may be extolled by MEN. Indeed, I say to you, They have their REWARD.

3 But thou, when giving Alms, let not thy LEFT hand know what thy RIGHT hand does;

4 so that Thine ALMS may be PRIVATE; and THAT FATHER of thine, who sees in SECRET, will recompense thee.

5 And when *you pray, you shall not imitate the HYPOCRITES, for they are fond of standing up in the ASSEMBLIES and at the CORNERS of the OPEN SQUARES to pray, so as to be OBSERVED by MEN. Indeed, I say to you, They have their REWARD.

6 But thou, when thou wouldst pray enter into thy PRIVATE ROOM, and having closed the DOOR, pray to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine, who SEES in SECRET, will recompense thee.

7 And in prayer, ‡use not foolish repetitions, as the *HYPOCRITES; for

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* VATICAN MANUSCRIPT—47. the SAME. 48. your HEAVENLY FATHER is perfect. 5. you pray, you shall not. 7. HYPOCRITES.

† 2. The phrase of *sounding a trumpet before them* seems only a figurative expression to represent their doing it in a noisy, ostentatious way.—*Doddridge.* Erasmus and Beza justly observe, that *theathanai* in verse 1 is a theatrical word.; that *hypokritai* signifies *disguised players in masks*; and that *sounding a trumpet* may allude to the *music* of the stage.

‡ 48. Luke vi. 36; Eph. v. 1. ‡ 2. Rom. xii. 8. ‡ 7. Eccles. v. 2.

εν τῃ πολυλογιᾳ αὑτων εισακουσθησονται.
in the wordiness of them they shall be heard.
[8] Μη ουν ὁμοιωθητε αυτοις· οιδε γαρ ὁ πατηρ
Not therefore you may be like to them; knows for the father
ὑμων, ὡν χρειαν εχετε, προ του ὑμας
of you, of what things need you have, before of the you
αιτησαι αυτον. [9] Οὑτως ουν προσευχεσθε ὑμεις·
ask him. In this way then pray you;
Πατερ ἡμων, ὁ εν τοις ουρανοις, ἁγιασθητω το
Father of us, who in the heavens, reverenced the
ονομα σου· [10] ελθετω ἡ βασιλεια σου· γενηθητω
name of thee; let come the kingdom of thee; let be done
το θελημα σου, ὡς εν ουρανῳ, και επι της γης·
the will of thee, as in heaven, also on the earth;
[11] τον αρτον ἡμων τον επιουσιον δος ἡμιν
the bread of us the sufficient give thou to us
σημερον· [12] και αφες ἡμιν τα οφειληματα ἡμων,
to-day; and discharge to us the debts of us,
ὡς και ἡμεις αφιεμεν τοις οφειλεταις ἡμων·
as even we discharge to the debtors of us;
[13] και μη εισενεγκῃς ἡμας εις πειρασμον, αλλα
and not bring us into temptation, but
ῥυσαι ἡμας απο του πονηρου. [14] Εαν γαρ αφητε
save us from the evil. If for you forgive
τοις ανθρωποις τα παραπτωματα αυτων, αφησει
to the men the faults of them, will forgive
και ὑμιν ὁ πατηρ ὑμων ὁ ουρανιος· [15] εαν δε μη
also to you the father of you the heavenly; if but not
αφητε τοις ανθρωποις τα παραπτωματα αυτων,
forgive to the men the faults of them,
ουδε ὁ πατηρ ὑμων αφησει τα παραπτωματα
neither the father of you will forgive the faults
ὑμων.
of you.

[16] Ὁταν δε νηστευητε, μη γινεσθε, ὡσπερ οἱ
When and you fast, not be, like the
ὑποκριται, σκυθρωποι· αφανιζουσι γαρ τα προσωπα
hypocrites, of a sad face; they disfigure for the faces
αὑτων, ὁπως φανωσι τοις ανθρωποις
of them, so that they may seem to the men
νηστευοντες. Αμην λεγω ὑμιν, ὁτι απεχουσι
to be fasting. Indeed I say to you, that they obtain
τον μισθον αὑτων. [17] Συ δε νηστευων, αλειψαι
the reward of them. Thou but fasting, anoint
σου την κεφαλην, και το προσωπον σου νιψαι·
of thee the head, and the face of thee wash;
[18] ὁπως μη φανῃς τοις ανθρωποις νηστευων,
so that not thou mayest seem to the men fasting,
αλλα τῳ πατρι σου, τῳ εν τῳ κρυπτῳ· και ὁ πατηρ
but to the father of thee, that in the secret; and the father
σου, ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι.
of thee, who seeing in the secret, will give to thee.
[19] Μη θησαυριζετε ὑμιν θησαυρους επι της γης,
Not lay up to you treasures on the earth,
ὁπου σης και βρωσις αφανιζει, και ὁπου κλεπται
where moth and rust destroys, and where thieves
διορυσσουσι και κλεπτουσι· [20] θησαυριζετε δε
dig through and steal; lay up but

they think that by using MANY WORDS that they will be accepted.

8 Therefore, do not imitate them; for *GOD your FATHER knows your Necessities, before you ASK him.

9 Thus, then, pray you: ‡Our Father, THOU in the HEAVENS, Revered be thy NAME!

10 let thy ‡KINGDOM come; thy WILL be done upon EARTH, even as in Heaven.

11 Give us This-day our NECESSARY FOOD;

12 and ‡forgive us our DEBTS, as *we have forgiven our DEBTORS;

13 and ‡abandon us not to Trial, but ‡preserve us from EVIL.

14 For if you ‡forgive MEN their OFFENCES, your HEAVENLY FATHER will also forgive you;

15 but if you ‡forgive not MEN their OFFENCES, neither will your FATHER forgive your OFFENCES.

16 Moreover, when you ‡fast, be not as the HYPOCRITES, of a melancholy aspect; for they distort their FEATURES, that they may seem fasting to MEN. Indeed, I say to you, They have their REWARD.

17 But thou, when fasting, anoint thy head, and wash thy face;

18 that thy fasting may not appear to MEN, but to THAT FATHER of thine who is INVISIBLE; and THAT FATHER of thine who SEES in SECRET, will recompense thee.

19 Do not accumulate for yourselves ‡Treasures upon the EARTH, where Moth and Rust consume, and where Thieves break through and steal;

20 but deposit for yourselves Treasures in Hea-

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* VATICAN MANUSCRIPT—8. GOD your FATHER. 12. we have forgiven.

‡ 9. Luke xi. 2. ‡ 10. Dan. ii. 44. ‡ 12. Matt. xviii. 21—35. ‡ 13. 1 Cor. x. 13. ‡ 13. John xvii. 15. ‡ 14. Mark xi. 25, 26. ‡ 15. James ii. 13. ‡ 16. Isa. lviii. 5. ‡ 19. Prov. xxiii. 4; 1 Tim. vi. 10, 17—19.

ὑμιν θησαυρους ἐν ουρανῳ, ὁπου ουτε σης ουτε
to you treasures in heaven, where neither moth nor
βρωσις αφανιζει, και ὁπου κλεπται ου διορυσ-
rust destroys, and where thieves not dig
σουσιν ουδε κλεπτουσιν. [21] Ὁπου γαρ εστιν ὁ
through nor steal. Where for is the
θησαυρος ὑμων, εκει εσται και ἡ καρδια ὑμων.
treasure of you, there will be also the heart of you.
[22] Ὁ λυχνος του σωματος εστιν ὁ οφθαλμος.
The lamp of the body is the eye.
Εαν ουν ὁ οφθαλμος σου ἁπλους ῃ, ὁλον
If therefore the eye of thee sound may be, whole
το σωμα σου φωτεινον εσται. [23] Εαν δε ὁ οφθαλ-
the body of thee enlightened will be. If but the eye
μος σου πονηρος ῃ, ὁλον το σωμα σου σκοτει-
of thee evil may be, whole the body of thee darkness
νον εσται. Ει ουν το φως, το εν σοι, σκοτος
will be. If then the light, that in thee, darkness
εστι, το σκοτος ποσον;
is, the darkness how great?
[24] Ουδεις δυναται δυσι κυριοις δουλευειν· η
No one is able two lords to serve; either
γαρ τον ἑνα μισησει, και τον ἑτερον αγαπησει·
for the one he will hate, and the other he will love;
η ἑνος ἀνθεξεται, και του ἑτερου καταφρονησει.
or one he will cling to, and the other he will slight.
Ου δυνασθε θεῳ δουλευειν και μαμωνᾳ. [25] Δια
Not you are able God to serve and mammon. For
τουτο λεγω ὑμιν· Μη μεριμνατε τῃ ψυχῃ ὑμων,
this I say to you; Not be over careful the life of you,
τι φαγητε, και τι πιητε· μηδε τῳ σωματι
what you may eat, and what you may drink; nor to the body
ὑμων, τι ενδυσησθε. Ουχι ἡ ψυχη πλειον εστι
of you, what you may put on. Not the life more is
της τροφης, και το σωμα του ενδυματος; [26] Εμ-
the food, and the body the clothing? Look
βλεψατε εις τα πετεινα του ουρανου, ὁτι ου
attentively at the birds of the heaven, for not
σπειρουσιν, ουδε θεριζουσιν, ουδε συναγουσιν εις
they sow, nor reap, nor gather into
αποθηκας· και ὁ πατηρ ὑμων ὁ ουρανιος τρεφει
barns; and the father of you the heavenly feeds
αυτα. Ουχ ὑμεις μαλλον διαφερετε αυτων;
them. Not you greatly excel them?
[27] Τις δε εξ ὑμων μεριμνων δυναται προσθειναι
Which and by of you being over careful is able to add
επι την ἡλικιαν αὑτου πηχυν ἑνα; [28] Και περι
to the age of him span one? And about
ενδυματος τι μεριμνατε; Καταμαθετε τα κρινα
clothing why be over careful? Consider the lilies
του αγρου πως αυξανει· ου κοπιᾳ, ουδε νηθει·
of the field how it grows; not it labors, nor spins;
[29] Λεγω δε ὑμιν, ὁτι ουδε Σολομων εν πασῃ τῃ
I say but to you, that not even Solomon in all the

ven where neither Moth nor Rust can consume, and where Thieves break not through, nor steal.

21 For where * thy TREASURE is, there * thy HEART will also be.

22 ‡ The LAMP of the BODY is * thine EYE; if, therefore, thine EYE be clear, thy Whole BODY will be enlightened;

23 but if thine EYE be dim, thy Whole BODY will be darkened. If, then, THAT LIGHT which is in thee be Darkness, how great is that DARKNESS!

24 ‡ No man can serve Two Masters; for either he will hate ONE, and love the OTHER; or, at least, he will attend to One, and neglect the OTHER. You cannot serve God and † Mammon.

25 Therefore, I charge you, ‡ Be not anxious about your LIFE, what you shall eat, or what you shall drink; nor about your BODY, what you shall wear. Is not the LIFE of more value than FOOD, and the BODY than RAIMENT?

26 Observe the BIRDS of HEAVEN; they sow not, nor reap, nor gather into Store-houses; ‡ but your HEAVENLY FATHER feeds them. Are not *you* of greater value than they?

27 Besides, which of you, by being anxious, can prolong his LIFE one Moment?

28 And why are you anxious about Raiment? Mark the † LILIES of the FIELD. How do they grow? They neither labor nor spin;

29 yet I tell you, That not even Solomon in All

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* VATICAN MANUSCRIPT—21. thy TREASURE. 21. thy HEART. 22. thine EYE.

† 24. *Mammon* is a Syriac word for *riches,* which our Lord beautifully represents as a person whom the folly of men had deified. † 28. *Syriac*—wild lilies, or lilies of the desert. Supposed by Kitto and Sir J. E. Smith to be the *amaryllis lutea,* a golden lilaceous flower, which grows wild in the Levant, and blooms in Autumn. Dr. Bowring thinks it is the *Martagnon lily,* which grows profusely in Galilee, and is of a brilliant red color.

‡ 22. Luke xi. 34. ‡ 24. Luke xvi. 13. ‡ 25. Luke xii. 22; Phil. iv. 6; 1 Pet. v. 7.
‡ 26. Job xxxviii. 41, Psa. cxlvii. 9

δοξῃ αὑτου περιεβαλετο ὡς ἑν τουτων. [30] Ει
glory of him was clothed like one of these. If
δε τον χορτον του αγρου, σημερον οντα και
then the grass of the field, to-day existing and
αυριον εις κλιβανον βαλλομενον, ὁ θεος οὑτως
to-morrow into an oven is being cast, the God so
αμφιεννυσιν, ου πολλῳ μαλλον ὑμας, ολιγοπισ-
clothes, not much more you, O you of weak
τοι; [31] Μη ουν μεριμνησητε, λεγοντες· Τι
faith? Not therefore you may be over careful, saying; What
φαγωμεν, η τι πιωμεν, η τι περιβαλωμεθα;
may we eat, or what may we drink, or what may we put on?
[32] Παντα γαρ ταυτα τα εθνη επιζητει· οιδε γαρ
All for these the Gentiles seeks; knows for
ὁ πατηρ ὑμων ὁ ουρανιος, ὁτι χρῄζετε τουτων
the father of you the heavenly, that you have need of these
ἁπαντων. [33] Ζητειτε δε πρωτον την βασιλειαν
all. Seek you but first the kingdom
του θεου και την δικαιοσυνην αυτου· και ταυτα
of the God and the righteousness of him; and these
παντα προστεθησεται ὑμιν. [34] Μη ουν μεριμ-
all shall be superadded to you. Not therefore be over
νησητε εις την αυριον· ἡ γαρ αυριον μεριμ-
careful for the morrow; the for morrow will be over
νησει *[τα] ἑαυτης. Αρκετον τῃ ἡμερᾳ ἡ κακια
careful [the] of herself. Enough to the day the trouble
αυτης.
of her.

ΚΕΦ. ζʹ. 7.

[1] Μη κρινετε, ἱνα μη κριθητε. [2] Εν ᾡ γαρ
Not do you judge, that not you may be judged. In what for
κριματι κρινετε, κριθεσεσθε· και εν ᾡ μετρῳ
judgment you judge, you shall be judged; and in what measure
μετρειτε, μετρηθησεται ὑμιν. [3] Τι δε βλεπεις
you measure, it shall be measured to you. Why and seest thou
το καρφος, το εν τῳ οφθαλμῳ του αδελφου
the splinter, that in the eye of the brother
σου, την δε εν τῳ σῳ οφθαλμῳ δοκον ου κατα-
of thee, that but in thine-own eye beam not per-
νοεις; [4] η πως ερεις τῳ αδελφῳ σου· Αφες,
ceivest? or how wilt thou say to the brother of thee; Allow me,
εκβαλω το καρφος απο του οφθαλμου σου· και
I can pull the splinter from the eye of thee; and
ιδου, ἡ δοκος εν τῳ οφθαλμῳ σου; [5] Ὑποκριτα,
lo, the beam in the eye of thee? O Hypocrite,
εκβαλε πρωτον την δοκον εκ του οφθαλμου σου,
pull first the beam out of the eye of thee,
και τοτε διαβλεψεις εκβαλειν το καρφος εκ του
and then thou shalt see clearly to pull the splinter out of the
οφθαλμου του αδελφου σου.
eye of the brother of thee.

[6] Μη δωτε το αγιον τοις κυσι, μηδε βαλητε
Not you may give the holy to the dogs, neither cast
τους μαργαριτας ὑμων εμπροσθεν των χοιρων·
the pearls of you before the swine;

his SPLENDOR, was arrayed like one of these.

30 If, then, GOD so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

31 Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?

32 for all the nations require these things; and your HEAVENLY FATHER knows That you have need of all these things.

33 But ‡ seek you first * his RIGHTEOUSNESS and KINGDOM; and all these things shall be superadded to you.

34 Be not anxious, then, about the MORROW; for the MORROW will claim anxiety for itself. Sufficient for each DAY is its own TROUBLE.

CHAPTER VII.

1 ‡ Judge not, that you may not be judged;

2 for as you Judge, you will be judged; and ‡ by the Measure you dispense, it will be measured to you.

3 ‡ And why observest thou THAT SPLINTER in thy BROTHER'S EYE, and perceivest not the THORN in THINE-OWN Eye?

4 or, how wilt thou say to thy BROTHER, Let me take the SPLINTER from thine EYE; and, behold, a THORN in thine-own EYE?

5 Hypocrite! first extract the THORN from thine-own EYE, and then thou wilt see clearly to take the SPLINTER from thy BROTHER'S EYE.

6 ‡ Give not SACRED THINGS to DOGS, nor throw your PEARLS before SWINE; lest they tread

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* VATICAN MANUSCRIPT—33. his RIGHTEOUSNESS and KINGDOM. 34. the things of—*omit*.

‡ 33. Luke xii. 31. ‡ 1. Luke vi. 37; Rom. ii. 1; xiv. 4; 1 Cor. iv. 5; James iv. 11, 1
‡ 2. Mark iv. 24 ‡ 3. Luke vi. 41. ‡ 6. Prov. ix. 7, 8; xxiii. 9.

μηποτε καταπατησωσιν αυτους εν τοις ποσιν
lest they should trample them under the feet
αὐτων, και στραφεντες ῥηξωσιν ὑμας.
of them, and turning they should rend you.
[7] Αιτειτε, και δοθησεται ὑμιν· ζητειτε και
Ask, and it shall be given to you: seek, and
εὑρησετε· κρουετε, και ανοιγησεται ὑμιν. [8] Πας
you shall find; knock, and it shall be opened to you. All
γαρ ὁ αιτων λαμβανει· και ὁ ζητων εὑρισκει·
for the asking receives; and the seeking finds;
και τῳ κρουοντι ανοιγησεται. [9] Η τις *[εστιν]
and to the knocking it shall be opened. Or what [is there]
εξ ὑμων ανθρωπος, ὁν εαν αιτηση ὁ υἱος αυτου
of you a man, who if ask the son of him
αρτον, μη λιθον επιδωσει αυτῳ; [10] και εαν ιχθυν
bread, not a stone will give to him? or if a fish
αιτηση, μη οφιν επιδωσει αυτῳ; [11] Ει ουν ὑμεις,
he asks, not a serpent will give to him? If then you,
πονηροι οντες, οιδατε δοματα αγαθα διδοναι τοις
bad ones being, know gifts good to give to the
τεκνοις ὑμων, ποσῳ μαλλον ὁ πατηρ ὑμων, ὁ
children of you, how much more the father of you, that
εν τοις ουρανοις, δωσει αγαθα τοις αιτουσιν
in the heavens, give good to those asking
αυτον; [12] Παντα ουν, ὁσα αν θελητε ἱνα
him? All therefore, as much soever you may will that
ποιωσιν ὑμιν οἱ ανθρωποι, οὑτω και ὑμεις ποιειτε
should do to you the men, even so also you do
αυτοις· οὑτος γαρ εστιν ὁ νομος και οἱ προφηται.
to them; this for is the law and the prophets.
[13] Εισελθετε δια της στενης πυλης· ὁτι
Enter you in through the strait gate; for
πλατεια ἡ πυλη, και ευρυχωρος ἡ ὁδος ἡ
wide the gate, and broad the road that
απαγουσα εις την απωλειαν· και πολλοι εισιν
leading into the perdition; and many are
οἱ εισερχομενοι δι᾽ αυτης. [14] Τι στενη ἡ πυλη,
those entering through her. How strait the gate,
και τεθλιμμενη ἡ ὁδος ἡ απαγουσα εις την
and difficult the road that leading into the
ζωην· και ολιγοι εισιν οἱ εὑρισκοντες αυτην.
life; and few are they finding her.
[15] Προσεχετε δε απο των ψευδοπροφητων,
Beware ye and of the false prophets,
οἱτινες ερχονται προς ὑμας εν ενδυμασι προβατων,
who come to you in clothing of sheep,
εσωθεν δε εισι λυκοι ἁρπαγες. [16] Απο
within but they are wolves ravenous. By
των καρπων αυτων επιγνωσεσθε αυτους. Μητι
the fruits of them you shall know them. What
συλλεγουσιν απο ακανθων σταφυλην, η απο
do they gather from thorns a cluster of grapes, or from
τριβολων συκα; [17] Οὑτω παν δενδρον αγαθον
thistles figs? So every tree good
καρπους καλους ποιει· το δε σαπρον δενδρον
fruits good bears; the but corrupt tree
καρπους πονηρους ποιει. [18] Ου δυναται δενδρον
fruits evil bears. Not is possible tree

them under their FEET, or turning again they tear you.

7 ‡ Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you:

8 for ‡ EVERY-ONE who ASKS, receives; and every one who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

9 Indeed, ‡ What Man among you, who, if his SON request Bread, will offer him a Stone?

10 or, if he ask for a Fish, will give him a Serpent?

11 If **you**, then, being evil, know how to impart good Gifts to your CHILDREN, how much more will THAT FATHER of yours in the HEAVENS give Good things to THOSE who ASK him?

12 ‡ Whatever you wish that MEN should do to you, do **you** the same to them; for this is the LAW and the PROPHETS.

13 ‡ Enter in through the NARROW Gate; for wide is the GATE of DESTRUCTION, and broad THAT WAY LEADING thither; and MANY are they who enter through it.

14 How narrow is the GATE of LIFE! how difficult THAT WAY LEADING thither! and how FEW are they who FIND it.

15 ‡ Beware of FALSE TEACHERS, who come to you in the Garb of Sheep, while inwardly they are ravenous Wolves.

16 ‡ By their FRUITS you will discover them. Are Grapes gathered from Thorns, or Figs from Thistles?

17 ‡ Every good Tree yields good Fruit; but the BAD tree produces bad Fruit.

18 A good Tree cannot

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* VATICAN MANUSCRIPT—8. is opened. 9. is there—*omit.*

‡ 7. Matt. xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 24; James i. 5. ‡ 8. Prov. viii 17; Jer. xxix. 12, 13. ‡ 9. Luke xi. 11—13. ‡ 12. Luke vi. 31. ‡ 13. Luke xiii. 24 ‡ 15. 2 Pet. ii. 1–3; 1 John iv. 1; Acts xx. 28—30. ‡ 16. Luke vi. 43. ‡ 17. Matt. xii. 33.

αγαθον καρπους πονηρους ποιειν, ουδε δενδρον
good fruits evil to bear, neither tree
σαπρον καρπους καλους ποιειν. [19] Παν δενδρον,
corrupt fruits good to bear. Every tree,
μη ποιουν καρπον καλον, εκκοπτεται και εις πυρ
not bearing fruit good is cut down and into a fire
βαλλεται. [20] Αραγε απο των καρπων αυτων
is cast. Therefore by the fruits of them
επιγνωσεσθε αυτους.
you shall know them.

[21] Ου πας ὁ λεγων μοι· Κυριε, κυριε, εισελευσεται
Not all who saying to me; O Lord, O Lord, shall enter
εις την βασιλειαν των ουρανων· αλλ' ὁ
into the kingdom of the heavens; but he
ποιων το θελημα του πατρος μου, του εν ουρανοις.
doing the will of the father of me, of that in heavens.
[22] Πολλοὶ ερουσι μοι εν εκεινῃ τῃ ἡμερᾳ· Κυριε,
Many shall say to me in that the day; O Lord,
κυριε, ου τῳ σῳ ονοματι προεφητευσαμεν, και
O Lord, not to the thy name have we prophesied, and
τῳ σῳ ονοματι δαιμονια εξεβαλομεν, και τῳ
to the thy name demons have we cast out, and to the
σῳ ονοματι δυναμεις πολλας εποιησαμεν; [23] Και
thy name wonders many have we done? And
τοτε ὁμολογησω αυτοις· Ὁτι ουδεποτε εγνων
then I will declare to them; Because never I knew
ὑμας· αποχωρειτε απ' εμου οἱ εργαζομενοι την
you; depart from me those working the
ανομιαν.
lawlessness.

[24] Πας ουν ὁστις ακουει μου τους λογους
All therefore whoever hears of me the words
τουτους, και ποιει αυτους, ὁμοιωσω αυτον ανδρι
these, and does them, I will compare him to a man
φρονιμῳ, ὁστις ῳκοδομησε την οικιαν αὑτου επι
prudent, who built the house of him upon
την πετραν· [25] και κατεβη ἡ βροχη, και ηλθον
the rock; and fell down the rain, and came
οἱ ποταμοι, και επνευσαν οἱ ανεμοι, και προσεπεσον
the floods, and blew the winds, and beat
τῃ οικιᾳ εκεινῃ· και ουκ επεσε· τεθεμελιωτο
against the house that; and not it fell; it was founded
γαρ επι την πετραν.
for on the rock.

[26] Και πας ὁ ακουων μου τους λογους τουτους,
And all who hearing of me the words these,
και μη ποιων αυτους, ὁμοιωθησεται ανδρι μωρῳ,
and not doing them, shall be compared to a man foolish,
ὁστις ῳκοδομησε την οικιαν αὑτου επι την αμμον·
who built the house of him upon the sand;
[27] και κατεβη ἡ βροχη, και ηλθον οἱ ποταμοι,
and fell down the rain, and came the floods,
και επνευσαν οἱ ανεμοι, και προσεκοψαν τῃ
and blew the winds, and dashed against the
οικιᾳ εκεινῃ, και επεσε· και ην ἡ πτωσις αυτης
house that, and it fell; and was the fall her
μεγαλη.
great.

yield bad Fruit; nor a bad Tree, good Fruit.

19 ‡(Every Tree not producing good Fruit, is cut down, and cast into a Fire.)

20 Therefore, by their FRUITS you will discover them.

21 Not EVERY-ONE who SAYS to me, ‡ Master, Master, will enter into the KINGDOM of the HEAVENS; but HE who PERFORMS the WILL of THAT FATHER of mine in * the HEAVENS.

22 Many will say to me in That DAY, Master, Master, have we not taught in THY Name? and in THY Name expelled Demons? and in THY Name performed many Wonders?

23 And then I will plainly declare to them. ‡ I never approved of you. Depart from me, YOU who PRACTISE INIQUITY.

24 ‡ Therefore, whoever hears these PRECEPTS of Mine, and obeys them, * he will be compared to a prudent Man, who built * HIS House on the ROCK;

25 for though the RAIN fell, and the TORRENTS came, and the WINDS blew, and rushed upon that HOUSE, it fell not, because it was founded on the ROCK.

26 But EVERY-ONE who HEARS these PRECEPTS of Mine, and disobeys them, will be compared to a foolish Man, who built * HIS House on the SAND;

27 for when the RAIN fell, and the TORRENTS came, and the WINDS blew, and dashed against that HOUSE, it fell, and great was its RUIN."

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* VATICAN MANUSCRIPT—21. the HEAVENS. 24. he will be compared 24. HIS House. 26. HIS House.

‡ 19. Matt. iii. 10. ‡ 21. Matt. xxv. 11; Luke vi. 46, xiii. 25; Rom. ii. 13; James i. 22. ‡ 23. Luke xiii. 27. ‡ 24. Luke vi. 47—49.

[28] Και εγενετο, ὁτε συνετελεσεν ὁ Ιησους
And it came to pass, when had finished the Jesus
τους λογους τουτους, εξεπλησσοντο οἱ οχλοι
the words these, were astounded the crowds
επι τῃ διδαχῃ αυτου. [29] Ην γαρ διδασκων
at the teaching of him. He was for teaching
αυτους ὡς εξουσιαν εχων, και ουχ ὡς οἱ γραμματεις.
them as authority having, and not as the scribes.

ΚΕΦ. ή. 8.

[1] Καταβαντι δε αυτῳ απο του ορους, ηκολουθησαν
Coming down and to him from the mountain, followed
αυτῳ οχλοι πολλοι. [2] Και ιδου, λεπρος
after him crowds great. And lo, a leper
ελθων προσεκυνει αυτῳ, λεγων· Κυριε, εαν
coming prostrated to him, saying; O sir, if
θελης, δυνασαι με καθαρισαι. [3] Και εκτεινας
thou wilt, thou art able me to cleanse. And putting forth
την χειρα, ἡψατο αυτου ὁ Ιησους, λεγων· Θελω,
the hand, he touched him the Jesus, saying; I will,
καθαρισθητι. Και ευθεως εκαθαρισθη αυτου ἡ
be thou cleansed. And immediately was cleansed of him the
λεπρα. [4] Και λεγει αυτῳ ὁ Ιησους· Ὁρα μηδενι
leprosy. And says to him the Jesus; See no one
ειπῃς· αλλα ὑπαγε, σεαυτον δειξον τῳ ἱερει,
thou tell; but go, thyself show to the priest,
και προσενεγκε το δωρον, ὁ προσεταξε Μωσης,
and offer the gift, which commanded Moses,
εις μαρτυριον αυτοις.
for a witness to them.

[5] Εισελθοντι δε αυτῳ εις Καπερναουμ, προσηλθεν
Having entered and to him into Capernaum, came
αυτῳ ἑκατονταρχος, παρακαλων αυτον,
to him a centurion, addressing him,
[6] και λεγων· Κυριε, ὁ παις μου βεβληται εν τῃ
and saying, O sir, the boy of me is laid in the
οικιᾳ παραλυτικος, δεινως βασανιζομενος. [7] Και
house a paralytic, greatly being afflicted. And
λεγει αυτῳ ὁ Ιησους· Εγω ελθων θεραπευσω
says to him the Jesus; I coming will heal
αυτον. [8] Και αποκριθεις ὁ ἑκατονταρχος εφη·
him. And answering the centurion said;
Κυριε, ουκ ειμι ἱκανος ἱνα μου ὑπο την στεγην
O sir, not I am fit that of me under the roof
εισελθῃς· αλλα μονον ειπε λογῳ, και ιαθησεται
thou shouldst enter; but only speak a word, and will be
ὁ παις μου. [9] Και γαρ εγω ανθρωπος ειμι
healed the boy of me. Even for I a man am

28 And it happened, when Jesus had finished this DISCOURSE, that ‡the PEOPLE were struck with awe at his mode of INSTRUCTION;

29 for he taught them as possessing Authority, and not as *their SCRIBES.

CHAPTER VIII.

1 Being come down from the MOUNTAIN, followed by great Crowds,

2 behold, ‡a Leper coming, prostrated himself, saying, "Sir, if thou wilt, thou canst cleanse me."

3 And Jesus extending his HAND, touched him, saying, "I will; be thou clean:" and instantly he was †purified from His LEPROSY.

4 Then Jesus says to him, "See that thou tell no one; but go, ‡show thyself to the PRIEST, and present the †OBLATION enjoined by Moses, for †Notifying [the cure] to the people."

5 ‡And having entered Capernaum, a †Centurion came to him, earnestly accosting him,

6 and saying, "Sir, my SERVANT is laid in the HOUSE, seized with palsy, being greatly afflicted."

7 *He says to him, "I am coming, and will cure him."

8 *And the CENTURION answered, "Sir, I am not worthy that thou shouldst come under my ROOF; but only command by word, and my SERVANT will be cured:

9 for even I am a man

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* VATICAN MANUSCRIPT—29. their SCRIBES. 7. He says. 8. And the CENTURION.

† 3. By such a sign did Moses convince the house of Israel that God had sent him; and the Jews themselves confess that leprosy is the finger of God, a disease peculiarly of his sending and removing; and that it is not lawful for the physician, or any but the priest directly appointed in his course, so much as to attempt the cure of it.—*Townson*. † 4. A sin-offering, and a burnt-offering with the meat-offering, and the priest shall make atonement for him.—Lev. xiv. 31. † 4. for notifying [the cure] to the people—so *Geo. Campbell* translates. The oblation could not be an evidence to the priest, as he had the privilege to inspect the man in private, before he was permitted to enter the temple to make an oblation. The ceremony consequent upon obtaining this permission, was the testimony of the priest to the people, that the man's leprosy was removed, and that he was no longer excluded from society. † 5. A Roman officer, who had the command of one hundred soldiers.

‡ 28. Mark i. 22; Luke iv. 32. ‡ 2. Mark i. 40—44; Luke v. 12—14. ‡ 4. Lev. xiv 4—32. ‡ 5. Luke vii. 1—10.

ὑπο εξουσιαν, εχων ὑπ' εμαυτον στρατιωτας·
under authority, having under myself soldiers;
και λεγω τουτῳ· Πορευθητι, και πορευεται· και
and I say to this; Go, and he goes; and
αλλῳ· Ερχου, και ερχεται· και τῳ δουλῳ μου·
to another; Come, and he comes; and to the slave of me;
Ποιησον τουτο, και ποιει. [10] Ακουσας δε ὁ
Do this, and he does. Hearing and the
Ιησους, εθαυμασε, και ειπε τοις ακολουθουσιν·
Jesus, was astonished, and said to those following;
Αμην λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαυτην
Indeed I say to you, not even in the Israel so great
πιστιν εὗρον. [11] Λεγω δε ὑμιν, ὁτι πολλοι απο
faith I have found. I say but to you, that many from
ανατολων και δυσμων ἡξουσι, και ανακλιθησονται
east and west will come, and will lie down
μετα Αβρααμ και Ισαακ και Ιακωβ εν τῃ βασιλειᾳ
with Abraam and Isaac and Jacob in the kingdom
των ουρανων. [12] Οἱ δε υἱοι της βασιλειας
of the heavens. The but sons of the kingdom
εκβληθησονται εις το σκοτος το εξωτερον· εκει
shall be cast out into the darkness the outer; there
εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.
[13] Και ειπεν ὁ Ιησους τῳ ἑκατονταρχῃ· Ὑπαγε,
And said the Jesus to the centurion; Go,
*[και] ὡς επιστευσας γενηθητω σοι. Και ιαθη
[and] as thou hast believed let it be done to thee. And was healed
ὁ παις αυτου εν τῃ ὡρᾳ εκεινῃ.
the boy of him in the hour that.

[14] Και ελθων ὁ Ιησους εις την οικιαν Πετρου,
And coming the Jesus into the house of Peter,
ειδε την πενθεραν αυτου βεβλημενην και πυρεσσουσαν.
saw the mother-in-law of him being laid down and burning with fever.
[15] Και ἡψατο της χειρος αυτης, και
And he touched the hand of her, and
αφηκεν αυτην ὁ πυρετος· και ηγερθη, και διηκονει
left her the fever; and arose, and ministered
αυτοις. [16] Οψιας δε γενομενης, προσηνεγκαν
to them. Evening now being come, they brought
αυτῳ δαιμονιζομενους πολλους· και εξεβαλε
to him being possessed many; and he cast out
τα πνευματα λογῳ, και παντας τους κακως
the spirits by a word, and all those sickness
εχοντας εθεραπευσεν· [17] ὁπως πληρωθη το
having he healed; that might be fulfilled the
ῥηθεν δια Ἡσαιου του προφητου, λεγοντος·
word spoken through Esaias the prophet, saying;
"Αυτος τας ασθενειας ἡμων ελαβε, και τας
"Himself the weaknesses of us he took away, and the
νοσους εβαστασεν."
diseases he removed."

[18] Ιδων δε ὁ Ιησους πολλους οχλους περι
Seeing and the Jesus great multitudes about

*appointed under Authority, having soldiers under me, say to this one, 'Go,' and he goes; to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

10 And JESUS listening, was astonished, and said to THOSE WALKING with him, "Indeed, I say to you, I have not found So-great Faith *among any in ISRAEL:

11 and I assure you, ‡That many will come from the East and from the West, and will recline with Abraham and Isaac and Jacob, in the KINGDOM of the HEAVENS;

12 ‡but the SONS of the KINGDOM will be driven into the †OUTER DARKNESS, where will be WEEPING and GNASHING of TEETH."

13 Then JESUS said to the CENTURION, "Go; be it done to thee as thou hast believed." And *the SERVANT was IMMEDIATELY restored.

14 ‡Then JESUS entering into Peter's HOUSE, saw his WIFE'S MOTHER lying sick of a fever:

15 and he touched her HAND, and the FEVER left her; and she arose, and entertained *him.

16 ‡Now, in the evening, they brought to him many demoniacs; and he expelled the SPIRITS with a Word, and cured ALL the SICK;

17 that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying, ‡†"He has "himself carried off our "INFIRMITIES, and borne "our DISTRESSES."

18 And JESUS seeing

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* VATICAN MANUSCRIPT—9. appointed under. 10. among any in. 13. and—*omit.* 13. the SERVANT. 15. him.

† 12. Our Lord continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven *out* of it and the house, is in *darkness*, and the further he is *removed*, the grosser the darkness.—*Wetstein.* † 17. "This man beareth away our sins, and for us he is in sorrow."—*Thomson's Septuagint translation of* Isa. liii. 4.

‡ 11. Luke xiii. 29. ‡ 12. Matt. xxi. 43. ‡ 14. Mark i. 29—21; Luke iv. 38. ‡ 16. Mark i. 32; Luke iv. 40. ‡ 17. Isa. liii. 4.

αὐτον, εκελευσεν απελθειν εις το περαν. [19] Και
him, he gave orders to depart to the other side. And
προσελθων εἱς γραμματευς, ειπεν αυτῳ· Διδασ-
coming one scribe, said to him; O teacher,
καλε, ακολουθησω σοι, ὁπου εαν απερχῃ. [20] Και
I will follow thee, where ever thou goest. And
λεγει αυτῳ ὁ Ιησους· Αἱ αλωπεκες φωλεους
says to him the Jesus; The foxes dens
εχουσι, και τα πετεινα του ουρανου κατασκηνω-
they have, and the birds of the heaven nests;
σεις· ὁ δε υἱος του ανθρωπου ουκ εχει, που την
the but son of the man not he has, where the
κεφαλην κλινῃ. [21] Ἑτερος δε των μαθητων
head he may rest. Another and of the disciples
αυτου ειπεν αυτῳ· Κυριε, επιτρεψον μοι πρωτον
of him said to him; O master, permit thou me first
απελθειν, και θαψαι τον πατερα μου. [22] Ὁ δε
to go, and to bury the father of me. The but
Ιησους ειπεν αυτῳ· Ακολουθει μοι, και αφες
Jesus said to him; Follow me, and leave
τους νεκρους θαψαι τους ἑαυτων νεκρους.
the dead ones to bury the of themselves dead ones.

[23] Και εμβαντι αυτῳ εις το πλοιον, ηκολουθη-
And entering to him into the ship, followed
σαν αυτῳ οἱ μαθηται αυτου. [24] Και ιδου, σεισμος
to him the disciples of him. And lo, a commotion
μεγας εγενετο εν τῃ θαλασσῃ, ὡστε το πλοιον
great arose in the sea, so as the ship
καλυπτεσθαι ὑπο των κυματων· αυτος δε εκα-
to cover by the waves; he but was
θευδε. [25] Και προσελθοντες οἱ μαθηται ηγειραν
asleep. And coming the disciples awoke
αυτον, λεγοντες· Κυριε, σωσον *[ἡμας,] απολ-
him, saying; O master, do thou save [us.] we
λυμεθα. [26] Και λεγει αυτοις· Τι δειλοι εστε,
perish. And he says to them: How timid you are,
ολιγοπιστοι; Τοτε εγερθεις επετιμησε τοις
O you of weak faith? Then arising he rebuked the
ανεμοις και τῃ θαλλασῃ· και εγενετο γαληνη
winds and the sea; and there was a calm
μεγαλη. [27] Οἱ δε ανθρωποι εθαυμασαν, λεγοντες·
great. The and men were astonished, saying;
Ποταπος εστιν οὑτος, ὁτι και οἱ ανεμοι και ἡ
What is this, that even the winds and the
θαλασσα ὑπακουουσιν αυτῳ;
sea hearken to him?

[28] Και ελθοντι αυτῳ εις το περαν, εις την
And coming to him to the other side, into the
χωραν των Γεργεσηνων, ὑπηντησαν αυτῳ δυο
country of the Gergesenes, met him two
δαιμονιζομενοι, εκ των μνημειων εξερχομενοι,
being demonized. out of the sepulchres coming forth,
χαλεποι λιαν, ὡστε μη ισχυειν τινα παρελθειν
fierce very, so that not to be able any one to pass along

*a Crowd about him, gave orders to pass to the †OPPOSITE-SIDE.

19 And a certain Scribe approaching, said to him, ‡"Rabbi, I will follow thee wherever thou goest."

20 And JESUS says to him, "The FOXES have Holes, and the BIRDS of HEAVEN places of shelter, but the SON of MAN has not where he may recline his HEAD."

21 And another, one of *the DISCIPLES said to him, ‡"Master, permit me first to go and bury my FATHER."

22 But JESUS *says to him, "Follow me; and leave the DEAD ONES to inter THEIR own Dead."

23 Then going on board *a Boat, his DISCIPLES followed him.

24 ‡And behold, there arose a violent Tempest in the LAKE, so that the BOAT was being covered by the BILLOWS; but **he** was asleep.

25 And *they came and awoke him, saying, "Save, Master; we perish!"

26 And he says to them, "Why are you afraid, O you distrustful?" Then arising, he rebuked the WINDS and the SEA, and there was a great Calm.

27 And the MEN were astonished, saying, "How great is this man! for even the WINDS and the SEA obey him."

28 ‡And coming to the OPPOSITE-SIDE, into the REGION of the *GADARENES, there met him two Demoniacs, coming forth from the MONUMENTS, so very furious, that no one was able to pass along by that ROAD.

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* VATICAN MANUSCRIPT—18. a Crowd. 21. the DISCIPLES. 22. says. 23. a Boat—so Lachmann and Tischendorf. 25. they came. 25. us—*omit.* 28. GADARENES—so Tischendorf; but Lachmann reads GERASENES.

† 18. Opposite side or shore of the Lake Gennesareth. *Crossing* this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan.—*Campbell.*

‡ 19. Luke ix. 57. ‡ 21. Luke ix. 59. ‡ 24. Mark iv. 37; Luke viii. 23.
‡ 28. Mark v. 1; Luke viii. 26.

δια την ὁδου εκεινης. [29] Και ιδου, εκραξαν
by the way that. And lo, they cried out
λεγοντες· Τι ἡμιν και σοι, υἱε του θεου; Ηλ-
saying; What to us and to thee, O son of the God? Comest
θες ὡδε προ καιρου βασανισαι ἡμας; [30] Ην δε
thou here before a destined time to torment us? There was now
μακραν απ' αυτων αγελη χοιρων πολλων
at some distance from them a herd of swine many
βοσκομενη. [31] Οἱ δε δαιμονες παρεκαλουν αυτον,
feeding. The and demons implored him,
λεγοντες· Ει εκβαλλεις ἡμας, αποστειλον ἡμας
saying; If thou cast out us, send us
εις την αγελην των χοιρων. [32] Και ειπεν αυτοις·
to the herd of the swine. And he said to them;
Ὑπαγετε. Οἱ δε εξελθοντες απηλθον εις τους
Go; They and coming out they went to the
χοιρους. Και ιδου, ὡρμησε πασα ἡ αγελη κατα
swine. And lo, rushed whole the herd down
του κρημνου εις την θαλασσαν, και απεθανον εν
the steep place into the lake, and died in
τοις ὑδασιν. [33] Οἱ δε βοσκοντες εφυγον, και
the waters. They and feeding them fled, and
απελθοντες εις την πολιν, απηγγειλαν παντα,
arriving at the city, related all,
και τα των δαιμονιζομενων. [34] Και ιδου, πασα
and that of those being demonized. And lo, whole
ἡ πολις εξηλθεν εις συναντησιν τῳ Ιησου· και
the city went out to a meeting to the Jesus; and
ιδοντες αυτον, παρεκαλεσαν, ὁπως μεταβη
seeing him, they entreated, that he would depart
απο των ὁριων αυτων.
from the coasts of them.

ΚΕΦ. θ'. 9.

[1] Και εμβας εις το πλοιον, διεπερασε, και
And stepping into the boat, he passed over, and
ηλθεν εις την ιδιαν πολιν. [2] Και ιδου, προσεφερον
came to the own city. And lo, they brought
αυτῳ, παραλυτικον, επι κλινης βεβλημενον.
to him, a paralytic, upon a bed lying.
Και ιδων ὁ Ιησους την πιστιν αυτων, ειπε τῳ
And seeing the Jesus the faith of them, he said to the
παραλυτικῳ· Θαρσει, τεκνον· αφεωνται *[σοι]
paralytic; Take courage, son; are forgiven [thee]

29 And, behold, they cried out, saying, "What hast thou to do with us, O Son of GOD? Comest thou hither before the appointed Time, to torment us?"

30 Now there was at some distance from them a great Herd of Swine feeding.

31 And the DEMONS implored him, saying, "If thou dismiss us, send us away to the HERD of SWINE."

32 And he said to them, "Go." And THEY, going forth, went away to the SWINE; and behold, the Whole HERD rushed down † the PRECIPICE into the LAKE, and perished in the WATERS.

33 Then the SWINE-HERDS fled, and reaching the CITY, related all this, and the THINGS concerning the DEMONIACS.

34 And presently the Whole CITY came forth to meet JESUS, and seeing him, they entreated that he would retire from their VICINITY.

CHAPTER IX.

1 Then stepping on board *a Boat, he crossed the lake, and came to his ‡ OWN City.

2 And they brought to him a paralytic, lying on a Bed: and JESUS perceiving their FAITH, said to the PARALYTIC, "Son,

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* VATICAN MANUSCRIPT—1. a Boat. 2. thee—*omit*

† 32. The following extract from "Hackett's Tour in the Holy Land," will serve as an illustration:—"COUNTRY OF THE GADARENES.—I spent a night, and part of two days, in the vicinity of the Lake of Tiberias. My tent was pitched near the Hot Baths, about a mile south of the town of Tiberias, and, consequently, near the south end of the lake. In looking across the water to the other side, I had before me the country of the Gadarenes, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down *the* steep place or precipice,' (the article being required by the Greek,) 'and were choked in the waters.' It is implied here, first, the hills in that region approach near the water; and, secondly, that they fall off so abruptly along the shore, that it would be natural for a writer, familiar with that fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water, that one sees their dark outline reflected from its surface, while their sides, in general, are so steep, that a person familiar with the scenery would hardly think of speaking of *a* steep place or precipice, where so much of the coast forms but one continuous precipice. Our translators omit the definite article, and show, by this inadvertence, how naturally the more exact knowledge of the Evangelists influenced their language."

‡ 1. Matt iv. 13. ‡ 2. Mark ii. 3; Luke v. 18.

αἱ ἁμαρτιαι σου. [3] Και ιδου, τινες των γραμματεων ειπον εν ἑαυτοις· Οὑτος βλασφημει. [4] Και
the sins of thee. And lo, some of the scribes said among themselves; This blasphemes. And
ἰδων ὁ Ιησους τας ενθυμησεις αυτων, ειπεν·
knowing the Jesus the thoughts of them, says;
Ἱνατι ὑμεις ενθυμεισθε πονηρα εν ταις καρδιαις
Why you think evils in the hearts
ὑμων; [5] Τι γαρ εστιν ευκοπωτερον; ειπειν·
of you? Which for is easier? to say,
Αφεωνται σου αἱ ἁμαρτιαι; η ειπειν· Εγειραι
Are forgiven of thee the sins? or to say: Arise
και περιπατει; [6] [c] Ἱνα δε ειδητε ὁτι εξουσιαν
and walk? That but you may know that authority
εχει ὁ υἱος του ανθρωπου επι της γης αφιεναι
has the son of the man on the earth to forgive
ἁμαρτιας· (τοτε λεγει τῳ παραλυτικῳ·) Εγερθεις αρον σου την κλινην, και ὑπαγε εις τον
sins, (then he says to the paralytic;) Arising take up of thee the bed, and go into the
οικον σου. [7] Και εγερθεις απηλθεν εις τον οικον
house of thee. And arising he went to the house
αὐτου. [8] Ιδοντες δε οἱ οχλοι εθαυμασαν, και
of him. Seeing and the crowds wondered, and
εδοξασαν τον θεον, τον δοντα εξουσιαν τοιαυτην
glorified the God, that having given authority so great
τοις ανθρωποις.
to the men.

[9] Και παραγων ὁ Ιησους εκειθεν, ειδεν ανθρωπον καθημενον επι το τελωνιον, Ματθαιον
And passing on the Jesus from thence, he saw a man sitting at the custom-house, Matthew
λεγομενον· και λεγει αυτῳ· Ακολουθει μοι.
being named; and he says to him; Follow me.
Και αναστας ηκολουθησεν αυτῳ. [10] Και εγενετο,
And rising up he followed him. And it happened,
αυτου ανακειμενου εν τῃ οικιᾳ, και ιδου, πολλοι
of him reclining at table in the house, and lo, many
τελωναι και ἁμαρτωλοι ελθοντες συνανεκειντο
publicans and sinners coming reclined
τῳ Ιησου και τοις μαθηταις αυτου. [11] Και
with the Jesus and the disciples of him. And
ιδοντες οἱ Φαρισαιοι ειπον τοις μαθηταις αυτου·
seeing the Pharisees said to the disciples of him;
Διατι μετα των τελωνων και ἁμαρτωλων εσθιει
Why with the publicans and sinners eats
ὁ διδασκαλος ὑμων; [12] [c] Ὁ δε Ιησους ακουσας,
the teacher of you? The and Jesus hearing
ειπεν *[αυτοις·] Ου χρειαν εχουσιν οἱ ισχυοντες
says [to them;] No need have those being well
ἰατρου, αλλ' οἱ κακως εχοντες. [13] Πορευθεντες
of a physician, but those sick being. You are going
δε μαθετε, τι εστιν· "Ελεον θελω, και ου
but learn what is; Mercy I wish, and not

take courage; Thy SINS are forgiven."

3 And behold, some of the SCRIBES said among themselves, "This man blasphemes."

4 But JESUS discerning their THOUGHTS, said, "Why do you think evil [things] in your HEARTS?

5 For, which is easier? to say, * Thy SINS are forgiven; or to say, [with effect,] Arise, and walk?

6 But that you may know that the SON of MAN has Authority on EARTH to forgive Sins," (then he says to the PARALYTIC,) "Arise, take up Thy BED, and go to thy HOUSE."

7 And arising, he went to his HOUSE.

8 And the PEOPLE seeing it, *feared and praised THAT GOD who had GIVEN such Authority to MEN.

9 ‡ And JESUS, passing on from thence, saw a Man, named Matthew, sitting at the † TAX-OFFICE; and he says to him, "Follow me." And he arose, and followed him.

10 And it came to pass, as he was reclining at table in his HOUSE, behold, ‡ Many Tribute-takers and † Sinners coming, reclined with JESUS and his DISCIPLES.

11 And the PHARISEES observing it, said to his DISCIPLES, ‡ "Why does your TEACHER eat with TRIBUTE TAKERS and Sinners."

12 But * HE hearing it, says, "THEY who are in HEALTH have no need of a Physician, but THEY who are SICK.

13 But go, and learn what that is, ‡ 'I desire

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[c] VATICAN MANUSCRIPT—5. Thy SINS. 8. feared—so Lach. and Tisch. 12. HE hearing. 12. to them—*omit.*

† 9. Probably an office erected on the side of the lake for collecting toll of passengers, and receiving the customs for goods carried by water. † 10. The word *hamartoolos*, sinner, is generally used in the Gospels, and indeed throughout the N. T., either to signify Gentile, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Gentiles. See Gal. ii. 15.

‡ 9. Mark ii. 14; Luke v. 27. ‡ 10. Mark ii 15; Luke v. 29 ‡ 11. Luke xv. 2
‡ 13. Hos. vi. 6; Matt. xii. 7.

θυσιαν.” Ου γαρ ηλθον καλεσαι δικαιους, αλλ’
a sacrifice.” Not for I am come to call just persons, but
ἁμαρτωλους.
sinners.

[14]Τοτε προσερχονται αυτῳ οἱ μαθηται Ιωαννου,
Then came to him the disciples of John,
λεγοντες· Διατι ἡμεις και οἱ Φαρισαιοι νηστευ-
saying; Why we and the Pharisees fast
ομεν *[πολλα,] οἱ δε μαθηται σου ου νηστευουσι;
[much,] the but disciples of thee not fast?

[15]Και ειπεν αυτοις ὁ Ιησους· Μη δυνανται οἱ υἱοι
And says to them the Jesus Not are able the sons
του νυμφωνος πενθειν, εφ’ ὁσον μετ’ αυτων
of the bridal chamber to mourn, in as much with them
εστιν ὁ νυμφιος; Ελευσονται δε ἡμεραι, ὁταν
is the bridegroom? Shall come but days, when
απαρθῃ απ’ αυτων ὁ νυμφιος, και τοτε νηστευ-
may be taken from them the bridegroom, and then they shall
σουσιν. [16]Ουδεις δε επιβαλλει επιβλημα ῥακους
fast. No one now puts a patch of cloth
αγναφου επι ἱματιῳ παλαιῳ· αιρει γαρ το πλη-
unfulled on to a mantle old; takes away for the patch
ρωμα αυτου απο του ἱματιου, και χειρον σχισμα
of it from the mantle, and worse a rent
γινεται. [17]Ουδε βαλλουσιν οινον νεον εις
becomes. Nor do they put wine new into
ασκους παλαιους· ει δε μηγε, ῥηγνυνται οἱ ασκοι,
bottles old; if but not, burst the bottles,
και ὁ οινος εκχειται, και οἱ ασκοι απολουνται·
and the wine is spilled, and the bottles are destroyed;
αλλα βαλλουσιν οινον νεον εις ασκους καινους,
but they put wine new into bottles new,
και αμφοτεροι συντηρουνται.
and both are preserved together.

[18]Ταυτα αυτου λαλουντος, αυτοις, ιδου, αρχων
These of him speaking, to them, lo, a ruler
εἱς ελθων προσεκυνει αυτῳ, λεγων· Ὁτι ἡ
certain coming prostrated to him, saying, That the
θυγατηρ μου αρτι ετελευτησεν· αλλα ελθων
daughter of me now is dead; but coming
επιθες την χειρα σου επ’ αυτην, και ζησεται.
lay the hand of thee upon her, and she shall live.
[19]Και εγερθεις ὁ Ιησους ηκολουθησεν αυτῳ,
And arising the Jesus went after him,
και οἱ μαθηται αυτου. [20]Και ιδου, γυνη αἱμορ-
and the disciples of him. And lo, a woman having a
ῥουσα δωδεκα ετη, προσελθουσα οπισθεν,
flow of blood twelve years, approaching behind,
ἡψατο του κρασπεδου του ἱματιου αυτου. [21]Ελ-
touched the tuft of the mantle of him. She
εγε γαρ εν ἑαυτῃ· Εαν μονον ἁψωμαι του ἱματιου
said for within herself; If only I can touch the mantle
αυτου, σωθησομαι. [22]Ὁ δε Ιησους επιστραφεις
of him, I shall be healed. The but Jesus turning

‘Compassion, † and not ‘a Sacrifice;’ for I came not to call Righteous men, but Sinners.”

14 Then John’s DISCIPLES accosting him, said, ‡ “We and the PHARISEES fast, why not also thy DISCIPLES?”

15 And JESUS says to them, ‡ “Can the BRIDEMEN mourn, while the BRIDEGROOM is with them? But the Time will come, when the BRIDEGROOM will be taken from them, † and then they will fast.

16 No one puts a Piece of undressed Cloth on an old Garment; because the PATCH itself would tear the GARMENT, and a worse Rent be made.

17 Neither do persons put new Wine into old † Skins; for if they do, the SKINS burst, and the WINE is spilled, and the SKINS are destroyed: but they put new Wine into new Skins, and both are preserved.”

18 ‡ While he was thus speaking to them, a certain Ruler coming, prostrated to him, saying, “My DAUGHTER is by this time dead; but come, lay thy HAND on her, and she will revive.”

19 And JESUS arising, with his DISCIPLES, followed him.

20 ‡ And, behold, a Woman, having been afflicted with an hemorrhage for Twelve Years, coming behind, touched the TUFT of his MANTLE;

21 for she said within herself, “If I can only touch his MANTLE, I shall be cured.”

22 JESUS turning, and

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* VATICAN MANUSCRIPT—14. much—*omit.*

† 13. “I desire mercy, rather than sacrifice.”—*Septuagint.* † 15. The force of our Lord’s answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master’s removal from them. † 17. Skins of the kid were very much used by the ancients for their wine. They were used whole, and the openings for the legs and head were tied up with strings. They were not strong enough to be used a second time for the same purpose.—*Samuel Sharpe.*

‡ 14. Mark ii. 18; Luke v. 33. ‡ 15. John iii. 29. ‡ 18. Mark v. 22; Luke viii. 41. ‡ 20. Mark v. 25; Luke viii. 43.

και ιδων αυτην, ειπε· Θαρσει, θυγατερ· ἡ
and seeing her, said; Take courage, daughter; the
πιστις σου σεσωκε σε. Και εσωθη ἡ γυνη απο
faith of thee has saved thee. And was well the woman from
της ὡρας εκεινης. [23] Και ελθων ὁ Ιησους εις
the hour of that. And coming the Jesus into
την οικιαν του αρχοντος, και ιδων τους αυλητας,
the house of the ruler, and seeing the flute-players,
και τον οχλον θορυβουμενον, [24] λεγει *[αυτοις·]
and the crowd making a noise, says [to them;]
Αναχωρειτε· ου γαρ απεθανε το κορασιον, αλλα
Withdraw; not for is dead the girl, but
καθευδει. Και κατεγελων αυτου. [25] Ὁτε δε
sleeps. And they derided him. When but
εξεβληθη ὁ οχλος, εισελθων εκρατησε της
they put out the crowd, he entering took hold of the
χειρος αυτης· και ηγερθη το κορασιον. [26] Και
hand of her: and was raised the girl. And
εξηλθεν ἡ φημη αὑτη εις ὁλην την γην εκεινην.
went forth the report this into all the land that.

[27] Και παραγοντι εκειθεν τῳ Ιησου, ηκολου-
And passing on from there the Jesus, went
θησαν *[αυτῳ] δυο τυφλοι, κραζοντες και
after [him] two blind men, crying out and
λεγοντες· Ελεησον ἡμας, υἱε Δαυιδ. [28] Ελθοντι
saying; Have pity on us, O son of David. Being come
δε εις την οικιαν, προσηλθον αυτῳ οἱ τυφλοι,
and into the house, came to him the blind men,
και λεγει αυτοις ὁ Ιησους· Πιστευετε, ὁτι δυνα-
and says to them the Jesus; Do you believe, that I am
μαι τουτο ποιησαι; Λεγουσιν αυτῳ· Ναι κυριε.
able this to do? They say to him; Yes O master;
[29] Τοτε ἡψατο των οφθαλμων αυτων, λεγων·
Then he touched the eyes of them, saying
Κατα την πιστιν ὑμων γενηθητω ὑμιν. [30] Και
According to the faith of you be it done to you. And
ανεῳχθησαν αυτων οἱ οφθαλμοι. Και ενεβριμη-
were opened of them the eyes. And strictly
σατο αυτοις ὁ Ιησους, λεγων· Ὁρατε, μηδεις
charged them the Jesus, saying; See, no one
γινωσκετω. [31] Οἱ δε εξελθοντες διεφημισαν
knows. They but having gone published
αυτον εν ὁλῃ τῃ γῃ εκεινῃ. [32] Αυτων δε εξερ-
him in all the land that. These and going
χομενων, ιδου, προσηνεγκαν αυτῳ ανθρωπον
away, lo, they brought to him a man
κωφον, δαιμονιζομενον. [33] Και εκβληθεντος του
dumb, being demonized. And having cast out the
δαιμονιου, ελαλησεν ὁ κωφος. Και εθαυμασαν
demon, spoke the dumb. And were astonished
οἱ οχλοι, λεγοντες· Ουδεποτε εφανη οὑτως εν
the crowds, saying; Never was it seen thus in

seeing her, said, "Take courage, Daughter; thy FAITH has cured thee." And the WOMAN was well from that HOUR.

23 ‡ JESUS being come into the RULER'S HOUSE, and seeing the † FLUTE-PLAYERS and the CROWD making lamentation,

24 says to them, "Leave the place; for the GIRL is not dead, but sleeps." And they derided him.

25 But when the COMPANY was excluded, he entering in, grasped her HAND, and the GIRL was raised.

26 And the REPORT of this [miracle] went forth through All that REGION.

27 And JESUS passing from thence, Two Blind men followed, exclaiming, "O Son of David, have compassion on us!"

28 And being come into the HOUSE, the BLIND men came to him; and JESUS says to them, "Do you believe That I can do this?" They reply to him, "Yes, Master."

29 Then he touched their EYES, saying, "Be it done to you according to your FAITH."

30 And Their EYES were opened; and JESUS strictly charged them, saying, "See that you inform no one."

31 But THEY, having departed, spread his fame through All that LAND.

32 Now, as these men were going out, behold, ‡ there was brought to him a Dumb man, being demonized.

33 And the DEMON having been expelled, the DUMB man spoke, and the PEOPLE were astonished, saying, "Never was it thus seen in ISRAEL!"

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* VATICAN MANUSCRIPT—24. to them—*omit*. 27. him—*omit*.

† 23. *Servius* on *Virgil* says, "The funerals of the elder sort with the trumpet, and those of the younger with the flute." *Lightfoot* remarks, "On the death of his wife even the poorest Jew will afford not less than two pipes (or flutes,) and one woman to make lamentation." See 2 Chron. xxxv. 25; Eccles. xii. 5; Jer. ix. 17; xlviii. 36.

‡ 23. Mark v. 38; Luke viii. 51. ‡ 32. Matt. xii. 22; Luke xi. 14.

τῳ Ισραηλ. [34] Οἱ δε Φαρισαιοι ελεγον· Εν τῳ
to the Israel. The but Pharisees said; By the
αρχοντι των δαιμονιων εκβαλλει τα δαιμονια.
prince of the demons he casts out the demons.

[35] Και περιηγεν ὁ Ιησους τας πολεις πασας
And went about the Jesus the cities all
και τας κωμας, διδασκων εν ταις συναγωγαις
and the villages, teaching in the synagogues
αυτων, και κηρυσσων το ευαγγελιον της βασιλειας, και θεραπευων πασαν νοσον και πασαν
of them, and publishing the glad tidings of the kingdom, and healing every disease and every
μαλακιαν.
malady.

[36] Ιδων δε τους οχλους, εσπλαγχνισθη περι
Seeing and the crowds, he was moved with pity for
αυτων, ὁτι ησαν εσκυλμενοι και ἐῤῥιμμενοι,
them, because they were jaded and scattered,
ὡσει προβατα μη εχοντα ποιμενα. [37] Τοτε λεγει
like sheep not having a shepherd. Then he says
τοις μαθηταις αὑτου· Ὁ μεν θερισμος πολυς, οἱ
to the disciples of him; The indeed harvest plenteous, the
δε εργαται ολιγοι. [38] Δεηθητε ουν του κυριου
but laborers few. Implore then the lord
του θερισμου, ὁπως εκβαλῃ εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αὑτου. ΚΕΦ. ί. 10. [1] Και προσκαλεσαμενος τους δωδεκα μαθητας αὑτου, εδωκεν αυτοις εξουσιαν πνευματων ακαθαρτων, ὡστε
harvest of him. And having called the twelve disciples of him, he gave to them authority spirits unclean, so as
εκβαλλειν αυτα, και θεραπευειν πασαν νοσον
to cast out them, and to heal every disease
και πασαν μαλακιαν.
and every malady.

[2] Των δε δωδεκα αποστολων τα ονοματα
Of the now twelve apostles the names
εστι ταυτα· πρωτος, Σιμων ὁ λεγομενος
are these; first, Simon that being called
Πετρος, και Ανδρεας ὁ αδελφος αυτου· Ιακωβος ὁ του Ζεβεδαιου, και Ιωαννης ὁ αδελφος
Peter, and Andrew the brother of him; James that of the Zebedee, and John the brother
αυτου· [3] Φιλιππος, και Βαρθολομαιος· Θωμας, και
of him; Philip, and Bartholomew; Thomas, and
Ματθαιος ὁ τελωνης· Ιακωβος ὁ του Αλφαιου,
Matthew the tax-gatherer; James that of the Alpheus,
και *[Λεββαιος ὁ επικληθεις] Θαδδαιος· [4] Σιμων
and [Lebbeus that surnamed] Thaddeus; Simon
ὁ κανανιτης, και Ιουδας ὁ Ισκαριωτης, ὁ και
the Canaanite, and Judas that Iscariot, who even
παραδους αυτον.
delivered up him.

[5] Τουτους τους δωδεκα απεστειλεν ὁ Ιησους,
These the twelve sent forth the Jesus
παραγγειλας αυτοις, λεγων· Εις ὁδον εθνων μη
commanding them, saying; Into a road of Gentiles not
απελθητε, και εις πολιν Σαμαρειτων μη εισελ-
you may go, and into a city of Samaritans not you may

34 But the PHARISEES said, ‡"He expels the DEMONS by the PRINCE of the DEMONS."

35 ‡And JESUS went through all the CITIES and VILLAGES teaching in their SYNAGOGUES, and announcing the GLAD TIDINGS of the KINGDOM, and curing Every Disease and Every Malady.

36 ‡And beholding the CROWDS, he deeply pitied them, Because they were being harassed and dispersed, as Sheep having no Shepherd.

37 Then he says to his DISCIPLES, ‡"The HARVEST indeed is great, but the REAPERS are few;

38 beseech, therefore, the LORD of the HARVEST, that he would send Laborers to REAP it."

CHAPTER X.

1 And having summoned his TWELVE Disciples, ‡he gave them Authority to expel impure Spirits, and to cure Diseases and Maladies of Every kind.

2 Now these are the NAMES of the TWELVE Apostles; The first, THAT Simon, NAMED Peter, and Andrew his BROTHER; THAT James, son of ZEBEDEE, and John his BROTHER;

3 Philip and Bartholomew; Thomas, and Matthew the TRIBUTE TAKER; THAT James, son of ALPHÆUS; and Thaddeus;

4 Simon the Canaanite; and THAT Judas Iscariot, who even delivered him up.

5 These TWELVE JESUS commissioned, instructing them, saying, "Go not Away to the Gentiles, and enter not any city of the Samaritans;

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* VATICAN MANUSCRIPT—3. THAT Lebbæus, surnamed—*omit*.

‡ 34. Mark iii. 22; ‡ 35. Mark vi. 6; Luke xiii. 22. ‡ 36. Mark vi. 34; Ezek. xxxiv. 5; Jer. xxxii. 1—4. ‡ 37. Luke x. 2; John iv. 3 ‡ 1. Mark iii. 13; ix. 1.

θητε. [6] Πορευεσθε δε μαλλον προς τα προβατα
enter. Go you but rather to the sheep

τα απολωλοτα οικου Ισραηλ. [7] Πορευομενοι δε
the perishing house of Israel. Passing on your way and

κηρυσσετε, λεγοντες· Ὁτι ηγγικεν ἡ βασιλεια
preach you, saying; That has come nigh the kingdom

των ουρανων. [8] Ασθενουντας θεραπευετε, νεκ-
of the heavens. Those being sick heal, dead

ρους εγειρετε, λεπρους καθαριζετε, δαιμονια
ones raise up, lepers cleanse, demons

εκβαλλετε· δωρεαν ελαβετε, δωρεαν δοτε.
cast out; freely you have received, freely give.

[9] Μη κτησησθε χρυσον, μηδε αργυρον, μηδε
Not provide gold nor silver, nor

χαλκον εις τας ζωνας ὑμων· [10] μη πηραν εις ὁδον,
copper in the belts of you; not a bag for a journey,

μηδε δυο χιτωνας, μηδε ὑποδηματα, μηδε ῥαβδον.
nor two tunics, nor sandals, nor a staff.

Αξιος γαρ ὁ εργατης της τροφης αὑτου εστιν.
Worthy for the laborer of the food of him is.

[11] Εις ἡν δ' αν πολιν η κωμην εισελθητε,
Into what and ever city or country-town you may enter,

εξετασατε, τις εν αυτῃ αξιος εστι· κακει μεινατε,
search out, who in her worthy is; and there abide,

ἑως αν εξελθητε. [12] Εισερχομενοι δε εις την
till you go thence. Entering and into the

οικιαν, ασπασασθε αυτην. [13] Και εαν μεν ῃ
house, salute her. And if indeed may be

ἡ οικια ἀξια, ελθετω ἡ ειρηνη ὑμων επ' αυτην.
the house worthy, let come the peace of you on her;

εαν δε μη ῃ αξια, ἡ ειρηνη ὑμων προς ὑμας
if but not may be worthy, the peace of you to you

επιστραφητω. [14] Και ὁς εαν μη δεξηται ὑμας,
let it turn. And who if not may receive you,

μηδε ακουσῃ τους λογους ὑμων, εξερχομενοι της
nor hear the words of you, coming out of the

οικιας η της πολεως εκεινης, εκτιναξατε τον
house or of the city that, shake off the

κονιορτον των ποδων ὑμων. [15] Αμην λεγω ὑμιν,
dust of the feet of you. Indeed I say to you,

ανεκτοτερον ἑσται γῃ Σοδομων και Γομοῤῥων εν
more tolerable will be land of Sodom and Gomorrah in

ἡμερᾳ κρισεως, η τῃ πολει εκεινῃ. [16] Ιδου, εγω
a day of trial, than the city that. Lo, I

αποστελλω ὑμας ὡς προβατα εν μεσῳ λυκων.
send you as sheep in midst of wolves.

Γινεσθε ουν φρονιμοι ὡς οἱ οφεις, και ακεραιοι
Be ye therefore wise as the serpents, and artless

ὡς αἱ περιστεραι.
as the doves.

[17] Προσεχετε δε απο των ανθρωπων. Παρα-
Take heed and of the men. They will

δωσουσι γαρ ὑμας εις συνεδρια, και εν ταις
hand over for you to sanhedrims, and in the

6 ‡ But go rather to the PERISHING SHEEP of the Stock of Israel.

7 ‡ And as you go, proclaim, saying, 'The KINGDOM of the HEAVENS has approached.'

8 Heal the Sick, †[raise the Dead,] cleanse Lepers, expel Demons; freely you have received, freely give.

9 Provide neither Gold, nor Silver, nor Copper, in your † GIRDLES;

10 carry no Traveling Bag, no spare Clothes, Shoes, or Staff; ‡ for the WORKMAN is worthy of his MAINTENANCE.

11 And whatever City or Village you enter, inquire what worthy person resides there; and remain with him till you leave the place.

12 When you enter the HOUSE, salute the family.

13 And if the FAMILY be worthy, let the PEACE you wish come upon them; but if unworthy, let your PEACE return * upon yourselves.

14 And whoever will not receive you, nor hear your WORDS, in departing from that HOUSE or CITY, shake the DUST off your FEET.

15 Indeed, I say to you, ‡it will be more endurable for the Land of Sodom and Gomorrah, in a Day of Judgment, than for that CITY.

16 ‡ Behold! I send you forth as Sheep * into the Midst of Wolves; be, therefore, sagacious as SERPENTS, and innocent as DOVES.

17 But beware of these MEN; ‡ for they will deliver you up to High

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VATICAN MANUSCRIPT—13. upon you. 16. into

† 8. [Raise the Dead.] This clause, though found in the Vatican, is wanting in a great number of MSS. Griesbach excluded it from his first edition of the Greek text, but inserted it in subsequent editions, marked as doubtful. Campbell, Wetstein, and Wakefield reject it. Macknight, Whitby, and Doddridge think it better to retain the clause, as it is evident some passages in this discourse refer to events which did not immediately take place. See verses 18, 21, 23. † 9. Their purses were commonly in their girdles.

‡ 6. Isa. liii. 6; Acts xiii. 46. ‡ 7. Mark [illegible]; Luke ix. 3; x. 7. ‡ 10. 1 Tim. v. 18. ‡ 15. Matt. xi. 22, 24. ‡ 16. Luke x. 3. ‡ 17. Matt. xxiv. 9.

συναγωγαις αὑτων μαστιγωσουσιν ὑμας· [18] και
synagogues of them they shall scourge you; and
επι ἡγεμονας δε και βασιλεις αχθησεσθε ἑνεκεν
before governors and also kings you shall be lead on account
εμου, εις μαρτυριον αυτοις και τοις εθνεσιν.
of me, for a witness to them and to the nations.
[19] Ὁταν δε παραδιδωσιν ὑμας, μη μεριμνησητε,
When but they shall deliver up you, not you may be anxious,
πως η τι λαλησητε· δοθησεται γαρ ὑμιν εν
how or what you must speak; it shall be given for to you in
εκεινῃ τῃ ὡρᾳ, τι λαλησετε. [20] Ου γαρ ὑμεις
that the hour, what you shall speak Not for you
εστε οἱ λαλουντες, αλλα το πνευμα του πατρος
are the speaking, but the spirit of the father
ὑμων, το λαλουν εν ὑμιν. [21] Παραδωσει δε
of you, that is speaking in you. Will give up and
αδελφος αδελφον εις θανατον, και πατηρ τεκνον·
a brother a brother to death, and a father a child;
και επαναστησονται τεκνα επι γονεις, και θανατωσουσιν αυτους· [22] και εσεσθε μισουμενοι ὑπο
and shall rise up children against parents, and deliver to death them; and you will be being hated by
παντων δια το ονομα μου. Ὁ δε ὑπομεινας εις
all for the name of me. The but persevering to
τελος, οὑτος σωθησεται
end, the same shall be saved.

[23] Ὁταν δε διωκωσιν ὑμας εν τῃ πολει ταυτῃ,
When but they persecute you in the city this
φευγετε εις την ἑτεραν· κᾳν εκ ταυτης διωκωσιν
flee into the other, and if out of this they persecute
ὑμας, φευγετε εις την αλλην. Αμην γαρ λεγω
you. flee into the other. Indeed for I say
ὑμιν, ου μη τελεσητε τας πολεις του Ισραηλ,
to you, in no wise you may finish the cities of the Israel,
ἑως αν ελθῃ ὁ υἱος του ανθρωπου. [24] Ουκ εστι
till may come the son of the man. Not is
μαθητης ὑπερ τον διδασκαλον, ουδε δουλος ὑπερ
a disciple above the teacher, nor a slave above
τον κυριον αὑτου. [25] Αρκετον τῳ μαθητῃ ἱνα
the lord of him. Sufficient to the disciple that
γενηται ὡς ὁ διδασκαλος αυτου, και ὁ δουλος ὡς
he be as the teacher of him, and the slave as
ὁ κυριος αυτου Ει τον οικοδεσποτην Βεελζεβουλ
the lord of him. If the master of the house Beelzebul
επεκαλεσαν, ποσῳ μαλλον τους οικιακους αυτου;
they have named, how much more the domestics of him?
[26] Μη ουν φοβηθητε αυτους. Ουδεν γαρ εστι
Not therefore you may fear them. Nothing for is
κεκαλυμμενον, ὁ ουκ αποκαλυφθησεται· και
having been covered, which not shall be uncovered; and

Councils, and scourge you in their SYNAGOGUES;

18 and they will bring you before Governors and Kings, on my account, to bear Testimony to them and the GENTILES.

19 ‡ But when they deliver you up, be not anxious how, or what you shall speak, because what you should say shall be suggested to you in That MOMENT.

20 For it is not you that shall SPEAK; but the SPIRIT of your FATHER is THAT which SPEAKS by you.

21 ‡ Then Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

22 And you will be hated by all on account of my NAME. But HE who PATIENTLY ENDURES to the End, will be saved.

23 But when they persecute you in this CITY, fly to the OTHER; †[and from that, if they persecute you, take refuge in ANOTHER;] for indeed I declare to you, you will not have gone through the CITIES of *Israel, till the SON of MAN be come.

24 ‡ A Disciple is not above his TEACHER, nor a Servant above his MASTER.

25. It is sufficient for the DISCIPLE that he be as his TEACHER, and the SERVANT as his MASTER. If they have called the HOUSEHOLDER Beelzebul, how much more THOSE of his HOUSEHOLD?

26 ‡ Therefore, fear them not; for there is nothing concealed, which will not be discovered;

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* VATICAN MANUSCRIPT—23. Israel.

† 23. This sentence is not found in the Vatican MS., though it is approved by Griesbach. Clarke says—"This clause is found in MSS D L, and eight others; the *Armenian, Saxon,* all the *Itala* except *three; Athan., Theodor., Tertul., August., Ambr., Hilar.,* and *Juvencus. Bengel* in his *gnomon,* approves of this reading. On the above authorities, Griesbach has inserted it in his text. It probably made a portion of this gospel as written by Matthew."

‡ 19. Mark xiii. 11; Luke xii. 11. ‡ 21. Luke xxi. 16. ‡ 24. [illegible] John xiii 16; xv. 20. ‡ 26. Mark iv. 22; Luke viii. 17; xii. 2.

κρυπτον, ὁ ου γνωσθησεται. [27] Ὁ λεγω ὑμιν εν
secret, which not shall be known: What I say to you in
τῃ σκοτιᾳ, ειπατε εν τῳ φωτι· και ὁ εις το ους
the darkness, speak in the light; and what in the ear
ακουετε, κηρυξατε επι των δωματων· [28] Και μη
you hear, preach you on the house-tops. And not
φοβεισθε απο των αποκτενοντων το σωμα, την
be afraid of those killing the body, the
δε ψυχην μη δυναμενων αποκτειναι· φοβηθητε
but life not being able to kill; be afraid
δε μαλλον τον δυναμενον και ψυχην και σωμα
but rather that being able both life and body
απολεσαι εν γεεννῃ. [29] Ουχι δυο στρουθια
to destroy in Gehenna. Not two sparrows
ασσαριου πωλειται; και ἑν εξ αυτων ου πεσει-
an assarius are sold? and one of them not shall
ται επι την γην ανευ του πατρος ὑμων. [30] Ὑμων
fall upon the earth without the father of you. Of you
δε και αἱ τριχες της κεφαλης πασαι ηριθμημεναι
and even the hairs of the head all being numbered
εισι. [31] Μη ουν φοβηθητε· πολλων στρουθιων
are. Not therefore fear you; many sparrows
διαφερετε ὑμεις.
are better you.

[32] Πας ουν ὁστις ὁμολογησει εν εμοι εμπροσ-
All therefore whoever shall confess to me in presence
θεν των ανθρωπων, ὁμολογησω καγω εν αυτῳ
of the men. I will confess even I to him
εμπροσθεν του πατρος μου, του εν ουρανοις.
in presence of the father of me, of that in heavens.
[33] Ὁστις δ' αν αρνησηται με εμπροσθεν των
Whoever but if may deny me in presence of the
ανθρωπων, αρνησομαι αυτον καγω εμπροσθεν
men, I will deny him even I in presence
του πατρος μου, του εν ουρανοις.
of the father of me, of that in heavens.

[34] Μη νομισητε, ὁτι ηλθον βαλειν ειρηνην επι
Not you must suppose that I am come to send peace upon
την γην· ουκ ηλθον βαλειν ειρηνην, αλλα
the earth; not I am come to send peace, but
μαχαιραν. [35] Ηλθον γαρ διχασαι ανθρωπον κατα
a sword. I am come for to set a man against
του πατρος αὑτου, και θυγατερα κατα της μη-
the father of him, and a daughter against the mo-
τρος αὑτης, και νυμφην κατα της πενθερας
ther of her, and a daughter-in-law against the mother-in-law
αυτης· [36] και εχθροι του ανθρωπου, οἱ οικιακοι
of her; and enemies of the man, the household
αυτου.
of him.

[37] Ὁ φιλων πατερα η μητερα ὑπερ εμε, ουκ
He loving father or mother above me, not
εστι μου αξιος· και ὁ φιλων υἱον η θυγατερα
is of me worthy; and he loving son or daughter

and hid, which will not be made known.

27 What I tell you in the DARK, publish in the LIGHT; and what is whispered in your EAR, proclaim from the † HOUSE-TOPS.

28 Be not afraid of THOSE who KILL the BODY, but cannot destroy the [future] † LIFE; but rather fear HIM who CAN utterly destroy both Life and Body in † Gehenna.

29 Are not Two Sparrows sold for an † Assarius? Yet neither of them shall fall on the GROUND without †your FATHER.

30 And even the HAIRS of Your HEAD are all numbered.

31 Fear not, then; *you* are of more value than Many Sparrows.

32 ‡Whoever, therefore, shall acknowledge me before MEN, *I* also will acknowledge him before THAT FATHER of mine in * the HEAVENS.

33 But whoever shall renounce me before MEN, *I* also will renounce him before THAT FATHER of mine in * the HEAVENS.

34 ‡ Think not That I am come to send forth Peace on this LAND; I am come not to send Peace, but War.

35 For my coming will set ‡a Man against his FATHER, and a Daughter against her MOTHER, and a Daughter-in-law against her Mother-in-law;

36 so that a MAN's Enemies will be found in his own FAMILY.

37 ‡HE who LOVES Father or Mother more than me, is not worthy of me; and HE who LOVES Son or Daughter more than me, is not worthy of me.

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* VATICAN MANUSCRIPT—32. the HEAVENS. 33. the HEAVENS.

† 27. The houses were flat-roofed. Compare Deut. xxii. 8, Josh. ii. 6, Neh. viii. 16, Isa. xv. 3. Jer. xxxii. 29, Acts x. 9. † 28. See Appendix and verse 38 † 29. *Assarion*—in value about one cent and five mills, or three farthings sterling. † 29. Some Greek copies read in this place *tees boulees*—the will of.

‡ 32. Luke xii. 8: ix. 26; Mark viii. 38; Rom. x. 9; 2 Tim. ii. 12. ‡ 34. Luke xii. 51. ‡ 35. Micah vii. 6. ‡ 37. Luke xiv. 26.

ὑπερ εμε, ουκ εστι μου αξιος· [38] και ὁς ου λαμ-
above me, not is of me worthy; and who not takes

βανει τον σταυρον αὑτου, και ακολουθει οπισω
the cross of himself, and follows after

μου, ουκ εστι μου αξιος. [39] Ὁ εὑρων την ψυχην
me, not is of me worthy. He finding the life

αὑτου, απολεσει αυτην· και ὁ απολεσας την
of himself, shall lose her; and he having lost the

ψυχην αὑτου ἑνεκεν εμου, εὑρησει αυτην. [40] Ὁ
life of himself on account of me, shall find her. He

δεχομενος ὑμας, εμε δεχεται· και ὁ εμε δεχομ-
receiving you, me receives; and he me receiv-

ενος, δεχεται τον αποστειλαντα με. [41] Ὁ
ing, receives him sending me. He

δεχομενος προφητην εις ονομα προφητου, μισ-
receiving a prophet in a name of a prophet, a re-

θον προφητου ληψεται· και ὁ δεχομενος
ward of a prophet shall obtain; and he receiving

δικαιον εις ονομα δικαιου, μισθον δικαιου
a just man in a name of a just man, a reward of a just man

ληψεται. [42] Και ὁς εαν ποτισῃ ἑνα των μικρων
shall obtain. And whoever may give to one of the little-ones

τουτων ποτηριον ψυχρου μονον, εις ονομα μα-
these a cup of cold only, in a name of a

θητου, αμην λεγω ὑμιν, ου μη απολεσῃ τον
disciple, indeed I say to you, not not may lose the

μισθον αὑτου.
reward of himself.

ΚΕΦ. ια΄. 11.

[1] Και εγενετο, ὁτε ετελεσεν ὁ Ιησους διατασ-
And it happened, when had finished the Jesus charg-

σων τοις δωδεκα μαθηταις αὑτου, μετεβη
ing to the twelve disciples of himself, he departed

εκειθεν, του διδασκειν και κηρυσσειν εν ταις
thence, of the to teach and to preach in the

πολεσιν αυτων. [2] Ὁ δε Ιωαννης ακουσας εν τῳ
cities of them. The and John having heard in the

δεσμωτηριῳ τα εργα του Χριστου, πεμψας δυο
prison the works of the Anointed, having sent two

μαθητων αὑτου, [3] ειπεν αυτῳ· Συ ει ὁ ερχομενος,
disciples of himself, said to him; Thou art the coming one,

η ἑτερον προσδοκωμεν; [4] Και αποκριθεις ὁ
or another are we to look for? And answering the

Ιησους ειπεν αυτοις· Πορευθεντες απαγγειλατε
Jesus said to them; Going away relate

Ιωαννῃ ἁ ακουετε και βλεπετε· [5] τυφλοι ανα-
to John what you hear and see; blind ones see

βλεπουσι, και χωλοι περιπατουσι, λεπροι
again, and lame ones are walking about, lepers

καθαριζονται, και κωφοι ακουουσι, νεκροι εγει-
are cleansed, and deaf ones are hearing, dead ones are

ρονται, και πτωχοι ευαγγελιζονται· [6] και μακ-
raised up, and poor ones are addressed with joyful news; and blessed

αριος εστιν, ὁς εαν μη σκανδαλισθῃ εν εμοι.
is, whoever not may be offended in me.

[7] Τουτων δε πορευομενων, ηρξατο ὁ Ιησους
These and going away, began the Jesus

38 ‡ And he who does not take his CROSS, and follow me, is not worthy of me.

39 HE who PRESERVES his LIFE shall lose it; but HE who LOSES his LIFE, on my account, will preserve it.

40 ‡ He who RECEIVES you, receives me, and HE who RECEIVES me, receives HIM who SENT me.

41 HE who ENTERTAINS a Prophet, because he is a Prophet, will obtain a Prophet's Reward; and HE who ENTERTAINS a Righteous man, because he is a Righteous man, will obtain a Righteous man's Reward.

42 ‡ And whoever shall give a single Cup of Cold water, to refresh one of these LOWLY ONES, because he is my Disciple, I assure you, that by no means will he lose his REWARD."

CHAPTER XI.

1 And it occurred when JESUS had concluded instructing his TWELVE Disciples, he departed thence to TEACH and to proclaim in their CITIES.

2 ‡ Now JOHN, having heard in PRISON of the WORKS of the MESSIAH; sending *by his DISCIPLES,

3 said to him, ‡ "Art thou the COMING ONE, or are we to expect another?"

4 And JESUS answering. said to them, "Go, tell John what you have heard and seen;

5 ‡ the Blind are made to see, and the Lame to walk; Lepers are cleansed; the Deaf hear; the Dead are raised; and glad tidings are announced to the Poor;

6 And happy is he, who shall not stumble at me."

7 And as they were

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* VATICAN MANUSCRIPT.—2. by his DISCIPLES.

‡ 38. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; xvii. 33; John xii. 25. ‡ 40. Luke x. 16; John xiii. 20. ‡ 42. Mark xi. 41. ‡ 2. Luke vii. 18. ‡ 3. Gen. xlix. 10; Dan. ix. 24. ‡ 5. Isa. xxxv. 5; lxi. 1.

λεγειν τοις οχλοις περι Ιωαννου· Τι εξηλθετε
to say to the crowds concerning John; What went you out
εις την ερημον θεασασθαι; καλαμον ὑπο ανεμου
into the desert to see? a reed by wind
σαλευομενον; [8] Αλλα τι εξηλθετε ιδειν; ανθρω-
being shaken? But what went you out to see? a man
πον εν μαλακοις ἱματιοις ημφιεσμενον; Ιδου,
in soft garments having been clothed; Lo,
οἱ τα μαλακα φορουντες, εν τοις οικοις των
those the soft (garments) wearing, in the houses of the
βασιλεων εισιν. [9] Αλλα, τι εξηλθετε ιδειν;
kings are. But what went you out to see?
προφητην; Ναι, λεγω ὑμιν, και περισσοτερον
a prophet? Yes, I say to you, and much more
προφητου. [10] Οὗτος *[γαρ] εστι, περι οὗ
of a prophet. This [for] is, concerning whom
γεγραπται· "Ιδου, εγω αποστελλω τον αγγελον
it is written, "Lo, I send the messenger
μου προ προσωπου σου, ὁς κατασκευασει την
of me before the face of thee, who shall prepare the
ὁδον σου εμπροσθεν σου." [11] Αμην λεγω ὑμιν,
way of thee in presence of thee." Indeed I say to you,
ουκ εγηγερται εν γεννητοις γυναικων μειζων,
not has risen among born of woman greater,
Ιωαννου του βαπτιστου· ὁ δε μικροτερος εν τῃ
of John the dipper; the but less in the
βασιλειᾳ των ουρανων, μειζων αυτου εστιν.
kingdom of the heavens greater of him is.
[12] Απο δε των ἡμερων Ιωαννου του βαπτιστου ἑως
From and the days of John the dipper till
αρτι, ἡ βασιλεια των ουρανων βιαζεται, και
now, the kingdom of the heavens has been invaded, and
βιασται ἁρπαζουσιν αυτην. [13] Παντες γαρ οἱ
invaders seize on her. All for the
προφηται και ὁ νομος ἑως Ιωαννου, προεφητευ-
prophets and the law till John, prophesied
σαν. [14] Και ει θελετε δεξασθαι, αυτος εστιν
And if you are willing to receive, this is
Ηλιας, ὁ μελλων ερχεσθαι. [15] Ὁ εχων ωτα
Elias, that being about to come. He having ears
*[ακουειν,] ακουετω.
[to hear,] let him hear.

[16] Τινι δε ὁμοιωσω την γενεαν ταυτην; Ὁμοια
To what but shall I compare the generation this? Like
εστι παιδιοις εν αγοραις καθημενοις, και προσ-
it is boys in markets sitting, and call-
φωνουσι τοις ἑταιροις αὑτων, [17] *[και] λεγου-
ing to the companions of them, [and] saying;
σιν· Ηυλησαμεν ὑμιν, και ουκ ωρχησασθε·
We have played on the flute to you, and not you have danced;
εθρηνησαμεν ὑμιν, και ουκ εκοψασθε. [18] Ηλθε
we have mourned to you, and not you have lamented. Came

departing, ‡ JESUS proceeded to say to the CROWDS concerning John, *"Why went you out into the DESERT? To see a Reed shaken by the Wind?

8 But why went you out? To see a man robed in Soft Raiment? Behold! THOSE WEARING FINE clothing are, in ROYAL PALACES.

9 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

10 This is he concerning whom it is written, ‡'Behold! I send my MESSENGER before thy Face, 'who will prepare thy WAY 'before thee!'

11 Indeed, I say to you, Among those born of Women, there has not arisen a greater than John the IMMERSER; yet the LEAST in the KINGDOM of the HEAVENS is superior to him.

12 ‡ And from the DAYS of John the IMMERSER till now, the KINGDOM of the HEAVENS has been forcibly assailed, and the violent seize it.

13 † For All the PROPHETS and the LAW instructed till John.

14 And if you are disposed to receive it, he is THAT ‡ Elijah who is to come.

15 He HAVING Ears, let him hear.

16 But to what shall I compare this GENERATION? It is like Boys sitting in Public Places, and calling to * OTHERS;

17 saying, We have played to you on the flute, but you have not danced; we have sung mournful songs to you, but you have not lamented.

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* VATICAN MANUSCRIPT.—7. Why went you out into the DESERT? To see a Reed shaken by the Wind? 8. But why went you out? To see a Man, &c 9. But why went you out? To see a Prophet? 10. For—*omit.* 15. to hear—*omit.* 16. OTHERS. 17. And—*omit.*

† 13. It was a common saying with the Jews before the birth of Christ, that the prophets prophesied only till the times of the Messiah.

‡ 7. Luke vii. 24. ‡ 10. Mal. iii. 1; Mark i. 2; Luke i. 76. ‡ 12. Luke xvi. 16. ‡ 14. Mal. iv. 5; Matt. xvii. 11. ‡ 16. Luke vii. 31.

γαρ Ιωαννης, μητε εσθιων μητε πινων· και λεγ-
for John, neither eating nor drinking; and they
ουσι· Δαιμονιον εχει. [19] Ηλθεν ὁ υἱος του
say A demon he has. Came the son of the
ανθρωπου, εσθιων και πινων· και λεγουσιν· Ιδου,
man, eating and drinking; and they say; Lo,
ανθρωπος φαγος και οινοποτης, τελωνων φιλος
a man glutton and a wine drinker, of tax-gatherers a friend
και ἁμαρτωλων. Και εδικαιωθη ἡ σοφια απο των
and sinners. But is justified the wisdom by the
τεκνων αὑτης.
children of her.

[20] Τοτε ηρξατο ονειδιζειν τας πολεις, εν αἱς
Then he began to reproach the cities, in which
εγενοντο αἱ πλεισται δυναμεις αυτου, ὁτι ου
were done the most mighty works of him, because not
μετενοησαν· [21] Ουαι σοι, Χοραζιν, ουαι σοι,
they reformed; Woe to thee, Chorazin, woe to thee,
Βηθσαιδαν· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο
Bethsaida; for if in Tyre and Sidon had been done
αἱ δυναμεις, αἱ γενομεναι εν ὑμιν, παλαι αν
the mighty works, those being performed in you, long ago would
εν σακκῳ και σποδῳ μετενοησαν. [22] Πλην
in sackcloth and ashes they have reformed. But
λεγω ὑμιν· Τυρῳ και Σιδωνι ανεκτοτερον
I say to you; Tyre and Sidon more tolerable
εσται εν ἡμερᾳ κρισεως, η ὑμιν. [23] Και συ,
will be in a day of trial, than you. And thou,
Καπερναουμ, ἡ ἑως του ουρανου ὑψωθεισα,
Capernaum, which even to the heaven art being exalted,
ἑως ᾁδου καταβιβασθηση· ὁτι ει εν Σοδομοις
to invisibility shalt be brought down; for if in Sodom
ἐγενοντο αἱ δυναμεις, αἱ γενομεναι εν σοι,
had been done the mighty works, those being done in thee,
εμειναν αν μεχρι της σημερον. [24] Πλην λεγω
it had remained till this day. But I say
ὑμιν, ὁτι γῃ Σοδομων ανεκτοτερον εσται εν
to you, that land of Sodom more tolerable will be in
ἡμερᾳ κρισεως, η σοι.
a day of trial, than thee.

[25] Εν εκεινῳ τῳ καιρῳ αποκριθεις ὁ Ιησους
On that the occasion answering the Jesus
ειπεν· Εξομολογουμαι σοι, πατερ, κυριε του
said; I adore thee, O father, O lord of the
ουρανου και της γης, ὁτι απεκρυψας ταυτα απο
heaven and of the earth, because thou hast hid these from
σοφων και συνετων, και απεκαλυψας αυτα
wise men and discerning men, and thou hast revealed them
νηπιοις. [26] Ναι, ὁ πατηρ, ὁτι οὑτως εγενετο
to babes. Yes, the father, for even so it was
ευδοκια εμπροσθεν σου. [27] Παντα μοι παρεδοθη
good in presence of thee. All to me are given

18 For John came abstaining from meat and drink, and they say, He has a Demon;

19 the SON of MAN came partaking of meat and drink, and they say, Behold, a Glutton and a Wine drinker! an Associate of Tribute-takers and Sinners? But WISDOM is vindicated by her CHILDREN.

20 ‡Then he began to censure the CITIES in which MOST of his MIRACLES had been performed, Because they did not reform.

21 Woe to thee Chorazin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would long since have reformed in Sackcloth and Ashes.

22 Therefore, I say to you, it will be more endurable for Tyre and Sidon, in a Day of Judgment, than for you.

23 And thou, Capernaum, THOU which art BEING EXALTED to HEAVEN, ‡wilt be brought down to †Hades; for if THOSE MIRACLES which are BEING PERFORMED in thee, had been done in Sodom, it had remained till THIS-DAY.

24 But I say to you, That it will be more endurable for the Land of Sodom, in a Day of Judgment, than for thee."

25 ‡On That OCCASION, JESUS said, "I adore thee O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes.

26 Yes, FATHER, For thus it was well pleasing in thy sight."

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† 23. Hades—from *a*, not, and *idein*, to see; and literally means *hidden, obscure, invisible*. It is found *eleven* times in the New Testament. In the Common Version, it is rendered *grave* in 1 Cor. xv. 55, and in all other places *hell*; but the latter is now universally admitted to be an incorrect translation. See Appendix—word *hades*.

‡ 20. Luke x. 13. ‡ 23. Isa. xiv. 15; Ezek. xxviii. 8. ‡ 25. Luke x. 21.

ὑπο του πατρος μου· και ουδεις επιγινωσκει τον
by the father of me, and no one knows the
υἱον, ει μη ὁ πατηρ· ουδε τον πατερα τις επι-
son, if not the father, neither the father any one
γινωσκει, ει μη ὁ υἱος, και ᾧ εαν βουληται
knows, if not the son, and to whom may be willing
ὁ υἱος αποκαλυψαι. [28] Δευτε προς με παντες οἱ
the son to reveal. Come to me all the
κοπιωντες και πεφορτισμενοι, καγω αναπαυσω
toiling and being burdened, and I will cause to rest
ὑμας. [29] Αρατε τον ζυγον μου εφ' ὑμας, και
you. Take the yoke of me upon you, and
μαθετε απ' εμου· ὁτι πραος ειμι, και ταπεινος
be informed by me; for meek I am, and humble
τῃ καρδιᾳ· και εὑρησετε αναπαυσιν ταις ψυχαις
to the heart; and you shall find a rest to the lives
ὑμων. [30] Ὁ γαρ ζυγος μου χρηστος, και το
of you. The for yoke of me easy, and the
φορτιον μου ελαφρον εστιν.
burden of me light is.

ΚΕΦ. ιβ'. 12.

[1] Εν εκεινῳ τῳ καιρῳ επορευθη ὁ Ιησους τοις
At that the season passed the Jesus to the
σαββασι δια των σποριμων· οἱ δε μαθηται αυτου
sabbath through the corn-fields; the and disciples of him
επεινασαν, και ηρξαντο τιλλειν σταχυας, και
were hungry, and began to pluck ears of corn, and
εσθιειν. [2] Οἱ δε Φαρισαιοι ιδοντες, ειπον αυτω
to eat. The and Pharisees seeing, said to him;
Ιδου, οἱ μηθηται σου ποιουσιν, ὁ ουκ εξεστι
Lo, the disciples of thee are doing, that not is lawful
ποιειν εν σαββατῳ. [3] Ὁ δε ειπεν αυτοις· Ουκ
to do on a sabbath. He but said to them; Not
ανεγνωτε, τι εποιησε Δαυιδ, ὁτε επεινασε, και
have you known, what did David, when he was hungry, and
οἱ μετ' αυτου; [4] πως εισηλθεν εις τον οικον
those with him? how he entered into the house
του θεου, και τους αρτους της προθεσεως εφαγεν,
of the God, and the loaves of the presence did eat,
οὑς ουκ εξον ην αυτῳ φαγειν, ουδε τοις μετ'
which not lawful was to him to eat, neither to those with
αυτου, ει μη τοις ἱερευσι μονοις; [5] Η ουκ
him, except the priests alone? Or not
ανεγνωτε εν τῳ νομῳ, ὁτι τοις σαββασιν οἱ
have you read in the law, that to the sabbaths the
ἱερεις εν τῳ ἱερῳ το σαββατον βεβηλουσι, και
priests in the temple the sabbath violate, and
αναιτιοι εισι; [6] Λεγω δε ὑμιν, ὁτι του ἱερου
blameless are? I say but to you, that of the temple

27 ‡ All things are imparted to me by my FATHER; and no one, but the FATHER, knows the SON; nor does any one know the FATHER, except the SON, and he to whom the SON is pleased to reveal him.

28 Come to me, All YOU LABORING and burdened ones, and I will cause you to rest.

29 Take my YOKE on you, and be taught by me; for I am meek and lowly in HEART; and your LIVES will find ‡ a Resting-place.

30 ‡ For my YOKE is easy, and my BURDEN is light.

CHAPTER XII.

1 At That TIME ‡ JESUS on the † SABBATH went through the FIELDS OF GRAIN; and his DISCIPLES were hungry, and began to pluck off Ears of Grain, and to eat.

2 Now the PHARISEES, observing, said to him, "Behold, thy DISCIPLES are doing what is not lawful to do on a Sabbath."

3 But HE said to them, ‡ "Have you not read what David did, when * he was hungry, and THOSE who were with him?

4 how he † entered into the TABERNACLE of GOD, and ate the LOAVES of the PRESENCE, which were not lawful for him to eat, nor for THOSE who were with him, but for the PRIESTS alone?

5 ‡ Or, have you not read in the LAW, that † the PRIESTS in the TEMPLE profane the REST to be observed on the SABBATHS and are blameless?

6 But I say to you,

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* VATICAN MANUSCRIPT.—3. he was.

† 1. SABBATH—with us, *Saturday*, or rather Friday at sun-set to Saturday at sun-set, for so the Jews reckoned. † 4. By comparing 1 Sam. xxi. 1—6, and Lev. xxiv. 5—9, it will appear that this also transpired on a Sabbath. † 5. From Num. xxviii. 9, it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38.

‡ 27. Matt. xxviii. 18; John iii. 25; vi. 46; x. 15. ‡ 29. John xiv. 3; Heb. iv 9—11. ‡ 30. 7 John v. 3. ‡ 1. Mark ii. 23; Luke vi. ; Deut. xxiii. 25. ‡ 3. 1 Sam. xxi. 1—6. ‡ 5. Lev. xxiv. 5; Num. xxviii. 9.

μειζων εστιν ὡδε. [7] Ει δε εγνωκειτε, τι εστιν·
greater is here. If but you had known, what is;
"Ελεον θελω, και ου θυσιαν·" ουκ αν κατεδικασατε τους αναιτιους. [8] Κυριος γαρ εστι
Mercy I desire, and not a sacrifice," not would you have condemned the blameless. A lord for is
του σαββατου ὁ υἱος του ανθρωπου.
of the sabbath the son of the man.

Και μεταβας εκειθεν, ἠλθεν εις την συναγωγην αυτων. [10] Και ιδου, ανθρωπος ην την
And passing on from thence, he came into the synagogue of them. And lo, a man there was the
χειρα εχων ξηραν. Και επηρωτησαν αυτον,
hand having withered. And they asked him,
λεγοντες· Ει εξεστι τοις σαββασι θεραπευειν;
saying; If it is lawful to the sabbaths to heal?
ἱνα κατηγορησωσιν αυτου. [11] Ὁ δε ειπεν αυτοις·
that they might accuse him. He but said to them;
Τις εσται εξ ὑμων ανθρωπος, ὃς ἕξει προβατον
What shall be among you a man, who shall have sheep
ἕν, και εαν εμπεσῃ τουτο τοις σαββασιν εις
one, and if should fall this to the sabbath into
βοθυνον, ουχι κρατησει αυτο, και εγερει;
a pit, not seize it, and raise it up?
[12] Ποσῳ ουν διαφερει ανθρωπος προβατου; Ὡστε
How much then is superior a man of a sheep? So that
εξεστι τοις σαββασι καλως ποιειν. [13] Τοτε
it is lawful to the sabbath good to do. Then
λεγει τῳ ανθρωπῳ· Εκτεινον την χειρα σου.
he says to the man; Stretch out the hand of thee.
Και εξετεινε· και αποκατεσταθη ὑγιης, ὡς
And he stretched it out; and it was restored whole, as
ἡ αλλη.
the other.

[14] Οἱ δε Φαρισαιοι συμβουλιον ελαβον κατ'
The then Pharisees a council held against
αυτου εξελθοντες, ὁπως αυτον απολεσωσιν.
him going out, how him they might destroy.
[15] Ὁ δε Ιησους γνους ανεχωρησεν εκειθεν· και
The but Jesus knowing withdrew from thence; and
ἠκολουθησαν αυτῳ οχλοι πολλοι· και εθεραπευσεν αυτους παντας, [16] και επετιμησεν
followed him crowds great; and he healed them all. and charged
αυτοις, ἱνα μη φανερον αυτον ποιησωσιν· [17] ὁπως
them, that not known him they should make; so that
πληρωθῃ το ῥηθεν δια Ἡσαιου του προφητου, λεγοντος· [18] "Ιδου, ὁ παις μου, ὁν
it might be fulfilled the word spoken through Esaias the prophet saying; "Lo, the servant of me, whom

That one greater than the TEMPLE is here.

7 If, then, you had known what this is; ‡ 'I 'desire Compassion, and 'not a Sacrifice,' you would not have condemned the INNOCENT;

8 for the SON of MAN is Master of the SABBATH."

9 ‡ And having left that place, he went into their SYNAGOGUE;

10 and behold, there was a Man who had * a withered Hand. They asked JESUS, with a design to accuse him, ‡ "Is it lawful to heal on the SABBATH?"

11 And HE answered them, "What Man is there among you, who, having one Sheep, ‡ if it fall into a pit on the SABBATH, will not lay hold on it, and lift it out?

12 Does not a Man greatly surpass a Sheep? Therefore, it is lawful to do good on the SABBATH."

13 Then he says to the MAN, "Stretch out Thine HAND." And he stretched it out; and it was restored to soundness, like the other.

14 Then the PHARISEES, departing, held a Council concerning him, how they might destroy him.

15 But JESUS knowing it, withdrew from them, and * many followed him, and he healed them all;

16 and charged them not to make him known:

17 so that the WORD SPOKEN through Isaiah the PROPHET might be verified, saying;

18 ‡ † "Behold, my SER-

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* VATICAN MANUSCRIPT.—10. a withered Hand. 15. many followed.

† 18. The following is from the Septuagint version of Isa. xlii. 1, translated by Thompson:—"Jacob *is* my servant, I will uphold him; Israel *is* my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations: he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope)" The words *Jacob* and *Israel*, added by the authors of the Septuagint, have obscured this prophecy.

‡ 7. Hos. vi. 6; Matt. ix. 13. ‡ 9. Mark iii. 1; Luke vi. 6. ‡ 10. Luke xiii. 14; xiv. 3; John ix. 16. ‡ 11. Exod. xxiii. 4, 5; Deut. xxii. 4. ‡ 18. Isa. xlii 1.

ᾑρετισα, ὁ αγαπητος μου, εις ὁν ευδοκησεν ἡ
I have chosen, the beloved of me, in whom takes delight the
ψυχη μου· θησω το πνευμα μου επ' αυτον,
soul of me; I will put the spirit of me upon him,
και κρισιν τοις εθνεσιν απαγγελει. [19] Ουκ
and judgment to the nations he shall declare. Not
ερισει, ουδε κραυγασει, ουδε ακουσει τις εν
he shall strive, nor cry out, nor shall hear any one in
ταις πλατειαις την φωνην αυτου· [20] καλαμὸν
the wide places the voice of him; a reed
συντετροιμμενον ου κατεαξει, και λινον τυφομ-
having been bruised not he shall break, and flax smoking
ενον ου σβεσει· ἑως αν εκβαλῃ εις νικος
not he shall quench, till he bring forth to a victory
την κρισιν. [21] Και τῳ ονοματι αυτου εθνη
the judgment. And to the name of him nations
ελπιουσι."
will hope."

[22] Τοτε προσηνεχθη αυτῳ δαιμονιζομενος,
Then was brought to him a demoniac,
τυφλος και κωφος· και εθεραπευσεν αυτον, ὡστε
blind and dumb; and he healed him, so that
τον τυφλον και κωφον και λαλειν και βλεπειν.
the blind and dumb both to speak and to see.
[23] Και εξισταντο παντες οἱ οχλοι, και ελεγον·
And were amazed all the crowds, and said;
Μητι οὑτος εστιν ὁ υἱος Δαυιδ [24] Οἱ δε
Not this is the son David? The and
Φαρισαιοι ακουσαντες, ειπον· Οὑτος ουκ εκ-
Pharisees hearing, said; This not
βαλλει τα δαιμονια, ει μη εν τῳ Βεελζεβουλ,
casts out the demons, if not by the Beelzebul,
αρχοντι των δαιμονιων. [25] Ειδως δε ὁ Ιησους
a prince of the demons. Knowing but the Jesus
τας ενθυμησεις αυτων, ειπεν αυτοις· Πασα βα-
the thoughts of them, said to them; Every
σιλεια μερισθεισα καθ' ἑαυτης, ερημουται· και
kingdom being divided against itself, is laid waste; and
πασα πολις η οικια μερισθεισα καθ' ἑαυτης, ου
every city or house being divided against itself, not
σταθησεται. [26] Και ει ὁ σατανας τον σαταναν
will stand. And if the adversary the adversary
εκβαλλει, εφ' ἑαυτον εμερισθη· πως ουν στα-
casts out, with himself he is at variance, how then
θησεται ἡ βασιλεια αυτου; [27] Και ει εγω εν
will stand the kingdom of him? And if I by
Βεελζεβουλ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων
Beelzebul cast out the demons, the sons of you
εν τινι εκβαλλουσι; Δια τουτο αυτοι ὑμων
by whom do they cast out? In this they of you
εσονται κριται. [28] Ει δε εν πνευματι θεου εγω
shall be judges. If but by spirit of God I
εκβαλλω τα δαιμονια, αρα εφθασεν εφ'
cast out the demons, then has suddenly come among

"VANT, whom I have chosen, my BELOVED, in whom I take delight: I will put my SPIRIT upon him, and he shall proclaim Justice to the NATIONS.

19 "He will not strive nor cry out, nor will any one hear his VOICE in the OPEN SQUARES.

20 "He will not break a bruised Reed, and a dimly burning Taper he will not extinguish, till he send forth the JUDGMENT to victory.

21 "The nations also will hope in his name."

22 ‡Then *they brought to him a demoniac, blind and dumb; and he cured him, so that *the DUMB man spake and saw.

23 And All the PEOPLE with amazement, asked, "Is this the SON of David?"

24 But the PHARISEES hearing them, said, "This man could not expel DEMONS, except through Beelzebul, the Prince of the DEMONS."

25 And *he knowing their thoughts, said unto them, "Every Kingdom being divided against itself, is desolated; and No City or House being divided against itself, can stand.

26 Now if the ADVERSARY expel the ADVERSARY, he is at variance with himself; how then will his KINGDOM stand?

27 Besides, if I through Beelzebul expel DEMONS, through whom do your SONS expel them? Therefore, they will be Your Judges.

28 But, if it be by Divine co-operation that I cast out DEMONS, then †GOD'S ROYAL MAJESTY

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* VATICAN MANUSCRIPT.—22. they brought. 22. the DUMB man spake and saw. 25. he knowing.

† 28. See note on *Basileia*, Matt. iii. 2. It is not according to fact, to make Jesus say, that "the kingdom of God has come unto you," as rendered in the Common Version, and followed by modern translators. The context shows that our Lord is speaking of himself These miracles were proofs of his Messiahship. See John iii. 2; v. 36; vii. 31.

‡ 22. Luke xi. 14. ‡ 24. Mark iii. 22.

ὑμας ἡ βασιλεια του θεου. [29] Η πως δυναται
you the majesty of the God. Or how is able
τις εισελθειν εις την οικιαν του ισχυρου, και
any one to enter into the house of the strong man, and
τα σκευη αυτου διαρπασαι, εαν μη πρωτον
the household stuff of him to plunder, if not first
δηση τον ισχυρον; και τοτε την οικιαν αυτου
he should bind the strong man? and then the house of him
διαρπασει. [30] Ὁ μη ων μετ' εμου, κατ' εμου
he shall plunder. He not being with me, against me
ἐστι· και ὁ μη συναγων μετ' εμου, σκορπιζει.
is; and he not gathering with me, scatters.
[31] Δια τουτο λεγω ὑμιν· Πασα ἁμαρτια και
Therefore this I say to you; All sin and
βλασφημια αφεθησεται τοις ανθρωποις· ἡ δε
evil-speaking shall be forgiven to the men; the but
του πνευματος βλασφημια ουκ αφεθησεται
of the spirit evil-speaking not shall be forgiven
*[τοις ανθρωποις·] [32] και ὁς αν ειπῃ λογον
[to the men;] and who ever may speak a word
κατα του υἱου του ανθρωπου, αφεθησεται αυτῳ·
against of the son of the man, it shall be forgiven to him;
ὁς δ' αν ειπῃ κατα του πνευματος του ἁγιου,
who but ever may speak against of the spirit of the holy,
ουκ αφεθησεται αυτῳ, ουτε εν τουτῳ τῳ αιωνι,
not it shall be forgiven to him, neither in this the age,
ουτε εν τῳ μελλοντι. [33] Η ποιησατε το δενδρον
nor in the coming. Either make you the tree
καλον, και τον καρπον αυτου καλον· η
good, and the fruits of him good; or
ποιησατε το δενδρον σαπρον, και τον καρπον
make you the tree corrupt, and the fruits
αυτου σαπρον· εκ γαρ του καρπου το δενδρον
of him corrupt; by for the fruit the tree
γινωσκεται. [34] Γεννηματα εχιδνων, πως
is known. O broods of venomous serpents, how
δυνασθε αγαθα λαλειν, πονηροι οντες; εκ γαρ
are you able good (things) to speak, evil (men) being; out of for
του περισσευματος της καρδιας το στομα λαλει.
the fulness of the heart the mouth speaks.
[35] Ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου
The good man out of the good treasure
εκβαλλει τα αγαθα· και ὁ πονηρος ανθρωπος
brings forth the good (things); and the evil man
εκ του πονηρου θησαυρου εκβαλλει πονηρα.
out of the evil treasure brings forth evil (things).
[36] Λεγω δε ὑμιν, ὁτι παν ῥημα αργον, ὁ εαν
I say but to you, that every word idle, which if
λαλησωσιν οἱ ανθρωποι, αποδωσουσι, περι
may speak the men, they shall give account, concerning
αυτου λογον εν ἡμερᾳ κρισεως· [37] Εκ γαρ των
this word in a day of trial. By for the
λογων σου δικαιωθησῃ, και εκ των λογων σου
words of thee thou shalt be acquitted, and by the words of thee
καταδικασθησῃ.
thou shalt be condemned.

has unexpectedly appeared among you.

29 Moreover, how can any one enter the STRONG one's HOUSE, and plunder his GOODS, unless he first bind the STRONG one? and then indeed he may plunder his HOUSE.

30 HE who is not with me, is against me; and HE who GATHERS not with me, scatters.

31 ‡ Therefore, I say to you, Though every other Sin and Blasphemy will be forgiven * to YOU MEN; yet the BLASPHEMY of the SPIRIT will not be forgiven.

32 For whoever may speak a Word against the SON of MAN, it * † will be forgiven him; but he who may speak against the HOLY SPIRIT, * it will in no wise be forgiven him, neither in this nor in the coming AGE.

33 ‡ Either call the TREE good, and its FRUIT good; or call the TREE bad, and its FRUIT bad; for we know the TREE by the FRUIT.

34 O Progeny of Vipers! ‡ how can you, being evil, speak good things? for out of the EXUBERANCE of the HEART the mouth speaks.

35 ‡ The GOOD Man out of his GOOD Treasure produces * good things; and the EVIL Man out of his BAD Treasure produces evil things.

36 But I say to you, That for Every pernicious Word which MEN may utter, they shall be Responsible, on a Day of Judgment.

37 For by thy WORDS thou wilt be acquitted; and by thy WORDS thou wilt be condemned."

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* VATICAN MANUSCRIPT.—31. to YOU MEN. 31. to MEN—*omit.* 32. not be forgiven him. 32. in no wise be forgiven him. 35. of the HEART—*omit.* 35. good things.

† 32. The Vat. MSS. here reads, "it shall *not* be forgiven him," which is contrary to what is stated in verse 31, and the parallel passage in Luke xii. 10. Probably it is an error of the transcriber. For this reason it has not been inserted in the text.

‡ 31. Mark iii. 28; Luke xii. 10; 1 John v. 16. ‡ 33. Matt. vii. 17; Luke vi. 43, 44. ‡ 34. Matt. iii. 7; xxiii. 33. ‡ 35. Luke vi. 45.

[38] Τοτε απεκριθησαν τινες των γραμματεων
Then answered some of the scribes
*[και Φαρισαιων,] λεγοντες· Διδασκαλε, θελ-
[and Pharisees,] saying; O teacher, we
ομεν απο σου σημειον ιδειν. [39] Ὁ δε αποκριθεις
wish from thee a sign to see. He but answering
ειπεν αυτοις· Γενεα πονηρα και μοιχαλις ση-
said to them; A generation evil and adulterous a
μειον επιζητει· και σημειον ου δοθησεται αυτῃ,
sign demands; and a sign not shall be given to her,
ει μη το σημειον Ιωνα του προφητου. [40] Ὥσπερ
if not the sign of Jonas, the prophet. Like as
γαρ ην Ιωνας εν τῃ κοιλιᾳ του κητους τρεις
for was Jonas in the belly of the fish three
ἡμερας και τρεις νυκτας· οὑτως εσται ὁ υἱος
days and three nights; so shall be the son
του ανθρωπου εν τῃ καρδιᾳ της γης τρεις ἡμερας
of the man in the heart of the earth three days
και τρεις νυκτας. [41] Ανδρες Νινευιται αναστη-
and three nights. Men Ninevites shall stand
σονται εν τῃ κρισει μετα της γενεας ταυτης,
up in the judgment against the generation of this,
και κατακρινουσιν αυτην· ὁτι μετενοησαν
and shall give judgment against her; for they reformed
εις το κηρυγμα Ιωνα· και ιδου πλειον Ιωνα ὡδε.
at the preaching of Jonas; and lo a greater of Jonas here.
[42] Βασιλισσα νοτου εγερθησεται εν τῃ κρισει
Queen of south shall rise up in the judgment
μετα της γενεας ταυτης, και κατακρινει
against the generation of this, and shall give judgment against
αυτην· ὁτι ηλθεν εκ των περατων της γης
her, for she came from the ends of the earth
ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
to hear the wisdom of Solomon, and lo, a greater
Σολομωνος ὡδε. [43] Ὅταν δε το ακαθαρτον
of Solomon here. When but the unclean
πνευμα εξελθῃ απο του ανθρωπου, διερχεται
spirit may come out from the man, it wanders about
δι' ανυδρων τοπων ζητουν αναπαυσιν, και ουχ
through dry places seeking a resting-place, and not
εὑρισκει. [44] Τοτε λεγει· Επιστρεψω εις τον
it finds. Then it says; I will return into the
οικον μου, ὁθεν εξηλθον. Και ελθον εὑρισκει
house of me, whence I came. And coming it finds
σχολαζοντα, σεσαρωμενον, και κεκοσμημενον.
it being empty, having been swept, and having been set in order.
[45] Τοτε πορευεται, και παραλαμβανει μεθ' ἑαυτου
Then it goes, and takes with itself
ἑπτα ἑτερα πνευματα, πονηροτερα ἑαυτου, και
seven other spirits, more wicked of itself, and
εισελθοντα κατοικει εκει· και γινεται τα
they entering finds an abode there; and becomes the

38 ‡Then some of the SCRIBES *answered him, saying, "Teacher, we desire to witness †a Sign from thee."

39 But HE answering said to them, ‡"A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah the PROPHET.

40 ‡For as Jonah was Three Days and Three Nights in the STOMACH of the GREAT FISH; so will the SON of MAN be Three Days and Three Nights †in the HEART of the EARTH.

41 The Ninevites will stand up in the JUDGMENT against this GENERATION, and cause it to be condemned; ‡For they reformed at the WARNING of Jonah; and behold, something greater than Jonah is here.

42 ‡The Queen of the †South will rise up at the JUDGMENT against this GENERATION, and cause it to be condemned; for she came from a DISTANT LAND to hear the WISDOM of Solomon; and behold, something greater than Solomon is here.

43 ‡ When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest, and finds it not.

44 Then it says, I will return to my HOUSE, whence I came. And coming, it finds it empty, swept, and furnished.

45 It then departs, and takes with itself Seven Other Spirits, more wicked

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* VATICAN MANUSCRIPT.—38. and Pharisees—*omit*. 38. answered him, saying.

† 38. This was a demand often made—see Matt. xvi. 1; Mark viii. 11; Luke xi. 16—and probably founded on the prophecy of Dan. vii. 13, which describes the Son of Man as coming in the clouds of heaven. It was almost a characteristic of the Jews to ask a sign. See 1 Cor. i. 22. They demanded one from *heaven*—some *celestial* phenomenon—which would be the strongest test of Jesus' pretensions.—*Bloomfield*. † 40. That is, simply, *in the earth*. So Tyre is said to be *in the heart of the sea*, Ezek. xxviii. 2, although it was so near the continent, that, when Alexander beseiged it, he carried a causeway from the land to the city.—*Trollope*. † 42. In the Old Testament—*Sheba*.

‡ 38. Luke xi. 29. ‡ 39. Matt. xvi. 4. ‡ 40. Jonah i. 17. ‡ 41. Jonah iii 5.
‡ 42. 1 Kings x. 1; 2 Chron. ix. 1. ‡ 43. Luke xi. 24

εσχατα του ανθρωπου εκεινου χειρονα των
last (state) of the man that worse of the
πρωτων. Οὑτως εσται και τῃ γενεᾳ ταυτῃ
first. Thus will be and the generation this
τῃ πονηρᾳ.
the wicked.

[46] Ετι δε αυτου λαλουντος τοις οχλοις, ιδου,
While and he is talking to the crowds, lo,
ἡ μητηρ και οἱ αδελφοι αυτου εἱστηκεισαν εξω,
the mother and the brothers of him stood without,
ζητουντες αυτῳ λαλησαι *[[47] Ειπε δε τις
seeking to him to speak [Said then one
αυτῳ· Ιδου, ἡ μητηρ σου και οἱ αδελφοι σου
to him, Lo, the mother of thee and the brothers of thee
εξω ἑστηκασι, ζητουντες σοι λαλησαι.] [48] Ὁ
without stand, seeking to thee to speak.] He
δε αποκριθεις ειπε τῳ ειποντι αυτῳ· Τις εστιν
but answering said to the man informing him; Who is
ἡ μητηρ μου; και τινες εἰσιν οἱ αδελφοι μου;
the mother of me? and who are the brothers of me?
[49] Και εκτεινας την χειρα αὑτου επι τους
And stretching out the hand of him towards the
μαθητας αυτου, ειπεν· Ιδου, ἡ μητηρ μου, και
disciples of him, said; Lo, the mother of me, and
οἱ αδελφοι μου. [50] Ὁστις γαρ αν ποιησῃ το
the brothers of me. Whoever for may do the
θελημα του πατρος μου, του εν ουρανοις, αυτος
will of the father of me, that in heavens, the same
μου αδελφος και αδελφη και μητηρ εστιν.
of me a brother and a sister and a mother is.

ΚΕΦ. ιγ΄. 13.

[1] Εν δε τῃ ἡμερᾳ εκεινῃ εξελθων ὁ Ιησους απο
In but the day that departing the Jesus from
της οικιας, εκαθητο παρα την θαλασσαν· [2] και
the house, he sat by the sea, and
συνηχθησαν προς αυτον οχλοι πολλοι, ὡστε
were gathered to him crowds great, so that
αυτον εις το πλοιον εμβαντα καθησθαι· και πας
he into the ship entering to be seated; and all
ὁ οχλος επι τον αιγιαλον ειστηκει. [3] Και
the crowd on the shore stood. And
ελαλησεν αυτοις πολλα εν παραβολαις, λεγων·
he spake to them much in parables, saying;
Ιδου, εξηλθεν ὁ σπειρων του σπειρειν. [4] Και
Lo, went out the sower of the (seed) to sow. And
εν τῳ σπειρειν αυτον, ἁ μεν επεσε παρα την
in the sowing it, some indeed fell on the
ὁδον· και ηλθε τα πετεινα, και κατεφαγεν αυτα.
path; and came the birds, and ate them.

than itself, and entering, they abide there; and ‡the LAST state of that MAN IS worse than the FIRST. Thus will it also be with this EVIL GENERATION.

46 While he was yet talking to the CROWDS, ‡behold, his MOTHER and his BROTHERS stood without, desiring to speak to him.

47 *[And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee."]

48 But HE answering, said to the PERSON INFORMING him, † "Who is my MOTHER? and who are my BROTHERS?"

49 And extending his HAND towards his DISCIPLES, he said, "Behold my MOTHER, and my BROTHERS!

50 ‡ For whoever shall do the WILL of THAT FATHER of mine in the HEAVENS, that one is my Brother, or Sister, or Mother."

CHAPTER XIII.

1 On that DAY, JESUS, having gone out of the HOUSE, ‡sat by the SIDE of the LAKE;

2 but so many People gathered around him, that he entered *a Boat, and sat down; and All the PEOPLE stood on the SHORE.

3 Then he discoursed much to them in Parables, saying; ‡ "Behold, the SOWER went forth to sow.

4 And in SOWING, some seeds fell † by the ROAD; and the BIRDS came and picked them up.

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* VATICAN MANUSCRIPT.—47. And one said to him, "Behold, thy MOTHER and thy BROTHERS are standing without, wishing to speak to thee"—*omit.* 2. a Boat. 5. EARTH.

† 48. To suppose that our Lord here intends to put any slight on his mother would be very absurd; he only took the opportunity of expressing his affection to his obedient disciples in a peculiarly endearing manner; which could not but be a great comfort to them, It appears from Luke viii. 2, Susanna, Joanna, Mary Magdalene, and others were then with him. † 4. The ordinary roads or paths in the East lead often along the edge of the fields, which are unenclosed. Hence, as the sower scatters his seed, some of it is liable to fall beyond the ploughed portion, on the hard beaten ground, which forms the way-side.—*Hackett.*

‡ 45. Heb. vi. 4; x. 26; 2 Peter ii. 20—22. ‡ 46. Mark iii. 31; Luke viii. 19. ‡ 50. John xv. 14; Gal. iii. 28; Heb. ii. 11. ‡ 1. Mark iv. 1. ‡ 3. Luke viii. 5.

[5] Αλλα δε επεσεν επι τα πετρωδη· όπου ουκ
Others and fell on the rocky ground, where not
ειχε γην πολλην· και ευθεως εξανετειλε, δια
it had earth much; and immediately sprang up, through
το μη εχειν βαθος γης· [6] ἡλιου δε ανατει-
the not to have a depth of earth; sun and having
λαντος, εκαυματισθη· και δια το μη εχειν
arisen, it was scorched. and through the not to have
ῥιζαν, εξηρανθη. [7] Αλλα δε επεσεν επι τας
a root, was dried up. Others and fell among the
ακανθας· και ανεβησαν αἱ ακανθαι, και απεπνιξαν
thorns; and sprung up the thorns, and choked
αυτα. [8] Αλλα δε επεσεν επι την γην την
them. Others and fell on the ground the
καλην· και εδιδου καρπον, ὁ μεν ἑκατον, ὁ
good, and bore fruit the one a hundred, the
δε ἑξηκοντα, ὁ δε τριακοντα. [9] Ὁ εχων ωτα
other sixty, the other thirty. He having ears
ακουειν, ακουετω. [10] Και προσελθοντες οἱ
to hear, let him hear. And coming the
μαθηταὶ ειπον αυτῳ· Διατι εν παραβολαις
disciples said to him; Why in parables
λαλεις αυτοις; [11] Ὁ δε αποκριθεις ειπεν αυ-
speakest thou to them? He and answering said to
τοις· Ὁτι ὑμιν δεδοται γνωναι τα μυστηρια
them; Because to you it is given to know the secrets
της βασιλειας των ουρανων· εκεινοις δε ου
of the kingdom of the heavens; to them but not
δεδοται. [12] Ὁστις γαρ εχει, δοθησεται αυτῳ,
it is given. Whoever for has, it shall be given to him,
και περισσευθησεται· ὁστις δε ουκ εχει, και
and he will be gifted with abundance; whoever but not has, even
ὁ εχει, αρθησεται απ᾽ αυτου. [13] Δια τουτο
what he has, shall be taken from him. Therefore this
εν παραβολαις αυτοις λαλω, ὁτι βλεποντες ου
in parables to them I speak, for seeing not
βλεπουσι, και ακουοντες ουκ ακουουσιν, ουδε
they see, and hearing not they hear, neither
συνιουσι. [14] Και αναπληρουται αυτοις ἡ προ-
do they understand. And is fulfilled to them the
φητεια Ἡσαιου, ἡ λεγουσα· "Ακοη ακουσετε,
prophecy of Esaias, that saying; "By hearing you shall hear,
και ου μη συνητε· και βλεποντες βλεψετε,
and not not you may understand; and seeing you will see,
και ου μη ιδητε. [15] Επαχυνθη γαρ ἡ καρδια του
and not not you may see. Has grown fat for the heart of the

5 And others fell on ROCKY GROUND, where they had not much Soil; and immediately vegetated, through not HAVING a Depth of * EARTH;

6 † and when the Sun had risen, they were scorched, and HAVING NO Root, they withered.

7 And others fell among † THORNS; and the THORNS choked them.

8 But others fell on GOOD GROUND, and yielded Increase; ONE a hundred, ONE sixty, and ONE thirty.

9 HE HAVING Ears to hear, let him hear.

10 ‡ Then the DISCIPLES approaching, said to him, "Why dost thou speak to them in Parables?"

11 HE answering, said to them, "Because You are permitted to know the SECRETS of the KINGDOM of the HEAVENS; but to them this privilege is not given.

12 For whoever has, to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has.

13 For this reason I speak to them in Parables; Because seeing, they do not perceive; and hearing, they do not understand; nor do they regard.

14 And in them is fulfilled THAT PROPHECY of Isaiah, which says; ‡ 'By 'Hearing you will hear, 'though you may not understand; and seeing, you 'will see, though you may 'not perceive.

15 'For the UNDER-'STANDING of this PEO-

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* VATICAN MANUSCRIPT.—5. EARTH.

† 6. In Palestine, during the seed time, (which is in November,) the sky is generally overspread with clouds. The seed *then* springs up even in *stony* ground; but when the sun dissipates the clouds, having outgrown its strength, it is quickly dried away.—*Rosenmuller.*
† 7. among THORNS—or rather, "upon thorny ground." The field sown may be considered to consist of the different varieties of soil specified; viz., the *rocky*, the *thorny*, and the *good* ground.

‡ 10. Mark iv. 10; Luke viii. 9. Rom. xi. 8.

‡ 14. Isa. vi. 9; John xii. 39; Acts xxviii. 26;

λαου τουτου, και τοις ωσι βαρεως ηκουσαν, και
people this, and with the ears heavily they hear, and

τους οφθαλμους αὐτων εκαμμυσαν, μηποτε
the eyes of them they shut, lest

ἰδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
they should see with the eyes, and with the ears they should

σωσι, και τῃ καρδιᾳ συνωσι, και επιστρε-
hear, and with the heart should understand, and they should

ψωσι, και ιασωμαι αυτους." [16] Ὑμων δε
turn, and I should heal them. Of you but

μακαριοι οἱ οφθαλμοι ὁτι βλεπουσι· και τα ωτα
blessed the eyes for they see; and the ears

*[ὑμων,] ὁτι ακουει. [17] Αμην γαρ λεγω ὑμιν,
[of you,] for they hear. Indeed for I say to you,

ὁτι πολλοι προφηται και δικαιοι επεθυμησαν
that many prophets and righteous men have desired

ιδειν, ἁ βλεπετε, και ουκ ειδον· και ακουσαι,
to see what you see, and not saw; and to hear,

ἁ ακουετε, και ουκ ηκουσαν.
what you hear, and not heard.

[18] Ὑμεις ουν ακουσατε την παραβολην του
You therefore hear the parable of the

σπειροντος. [19] Παντος ακουοντος τον λογον
sower. Any one hearing the word

της βασιλειας, και μη συνιεντος, ερχεται ὁ
of the kingdom, and not understanding, comes the

πονηρος, και ἁρπαζει το εσπαρμενον εν τῃ καρδιᾳ
wicked (one,) and snatches that having been sown in the heart

αυτου· οὑτος εστιν, ὁ παρα την ὁδον σπαρεις.
of him; this is, that on the path being sown.

[20] Ὁ δε επι τα πετρωδη σπαρεις, οὑτος εστιν,
That but on the rocky ground being sown, this is,

ὁ τον λογον ακουων και ευθυς μετα χαρας
who the word hearing and forthwith with joy

λαμβανων αυτον· [21] ουκ εχει δε ῥιζαν εν ἑαυτῳ,
receiving it; not he has but a root in himself,

αλλα προσκαιρος εστι· γενομενης δε θλιψεως η
but transient is; arising and trial or

διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
persecution through the word, immediately he is offended.

[22] Ὁ δε εις τας ακανθας σπαρεις, οὑτος εστιν,
That but into the thorns being sown, this is,

ὁ τον λογον ακουων, και ἡ μεριμνα του αιωνος
who the word hearing, and the care of the age

τουτου, και ἡ απατη του πλουτου συμπνιγει
this, and the delusion of the riches chokes

τον λογον· και ακαρπος γινεται. [23] Ὁ δε επι
the word; and unfruitful becomes. That but on

την γην την καλην σπαρεις, οὑτος εστιν, ὁ τον
the ground the good being sown, this is, who the

λογον ακουων, και συνιων· ὁς δη καρποφορει,
word hearing, and understanding; who really bears fruit,

'PLE is stupified; they 'hear heavily with their 'EARS, and their EYES 'they close; lest seeing 'with their EYES, and 'hearing with their EARS, 'and comprehending with 'their MIND, they should 'retrace their steps, and 'I should restore them.'

16 ‡But blessed are Your EYES, because they see; and EARS, because they hear.

17 For indeed I say to you, ‡That Many Prophets and Righteous men have desired to see what you behold, but have not seen; and to hear what you hear, but have not heard.

18 ‡Understand you, therefore the PARABLE of the SOWER.

19 When any one hears the ‡WORD of the KINGDOM, but considers it not, the EVIL one comes and snatches away THAT having been sown in his HEART. This explains THAT which was SOWN by the ROAD.

20 THAT which was sown on ROCKY GROUND, denotes him, WHO HEARING the WORD, receives it immediately with Joy;

21 yet, it having no Root in his mind, he retains it only a short time; for when Affliction or Persecution arises, on account of the WORD, he instantly stumbles.

22 THAT which was sown among THORNS, denotes THAT HEARER, in whom the CARES of *the AGE and the DECEPTIVENESS of RICHES, choke the WORD, and render unproductive.

23 But THAT which was sown on GOOD SOIL, and produced fruit, ONE a hundred, ONE sixty, and ONE thirty, denotes HIM, who not only hears and

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* VATICAN MANUSCRIPT.—16. your—*omit*. 22. the AGE.

‡ 16. Luke x. 23. ‡ 17. 1 Peter i. 10, 11. ‡ 18. Mark iv. 14; Luke viii. 11
19 Matt. iv. 23.

και ποιει, ὁ μεν ἑκατον, ὁ δε ἑξηκοντα, ὁ
and yields, the one a hundred, the other sixty, the
δε τριακοντα.
other thirty.

[24] *Αλλην παραβολην παρεθηκεν αυτοις, λεγων·*
Another parable he proposed to them, saying;
Ὡμοιωθη ἡ βασιλεια των ουρανων ανθρωπῳ
May be compared the kingdom of the heavens to a man
σπειροντι καλον σπερμα εν τῳ αγρῳ αὑτου.
sowing good seed in the field of him.

[25] *Εν δε τῳ καθευδειν τους ανθρωπους, ηλθεν*
In and the to sleep the men, came
αυτου ὁ εχθρος, και εσπειρε ζιζανια ανα μεσον
of him the enemy, and sowed darnel through midst
του σιτου· και απηλθεν. [26] *Ὁτε δε εβλαστησεν*
of the wheat; and went forth. When and was sprung up
ὁ χορτος και καρπον εποιησε, τοτε εφανη και
the blade and fruit yielded, then appeared also
τα ζιζανια. [27] *Προσελθοντες δε οἱ δουλοι του*
the darnel. Coming and the slaves of the
οικοδεσποτου, ειπον αυτῳ· Κυριε, ουχι καλον
householder, said to him; O lord, not good
σπερμα εσπειρας εν τῳ σῳ αγρῳ; ποθεν ουν εχει
seed didst thou sow in the thy field? whence then has it
ζιζανια; [28] *Ὁ δε εφη αυτοις· Εχθρος ανθρωπος*
darnel? He and said to them; An enemy a man
τουτο εποιησεν. Οἱ δε δουλοι ειπον αυτῳ·
this has done. The and slaves said to him;
Θελεις ουν απελθοντες συλλεξωμεν αυτα;
Dost thou wish then going forth we should gather them?

[29] *Ὁ δε εφη· Ου· μηποτε, συλλεγοντες τα ζιζανια,*
He and said; No, lest, gathering the darnel,
εκριζωσητε ἁμα αυτοις τον σιτον. [30] *Αφετε*
you should root up with them the wheat. Leave them
συναυξανεσθαι αμφοτερα μεχρι του θερισμου·
to grow together both till the harvest;
και εν καιρῳ του θερισμου ερω τοις θερισταις·
and in time of the harvest I will say to the harvesters;
Συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα
Gather you first the darnel, and bind you them
εις δεσμας, προς το κατακαυσαι αυτα· τον δε
into bundles, for the to burn them; the but
σιτον συναγαγετε εις την αποθηκην μου.
wheat bring together into the barn of me.

[31] *Αλλην παραβολην παρεθηκεν αυτοις, λεγων·*
Another parable he proposed to them, saying;
Ὁμοια εστιν ἡ βασιλεια των ουρανων κοκκῳ
Like is the kingdom of the heavens to a grain
σιναπεως, ὁν λαβων ανθρωπος εσπειρεν εν τῳ
of mustard, which taking a man sowed in the

considers, but obeys the WORD.

24 He proposed to them another Parable, saying, The KINGDOM of the HEAVENS may be compared to the FIELD in which the Owner sowed Good Grain:

25 but while the MEN SLEPT, His ENEMY came and sowed † Darnel among the WHEAT, and went away.

26 When the BLADE shot up, and put forth the Ear, then appeared also the DARNEL

27 And the SERVANTS of the HOUSEHOLDER, coming said to him, Master, thou didst sow Good Seed in THY Field; whence, then, has it Darnel?

28 He replied, an Enemy has done this. * And THEY say to him, Dost thou wish then, that we should weed them out?

29 And HE said, No; lest in weeding out the DARNEL, you also tear up the WHEAT.

30 Let both grow together till the HARVEST; and in the TIME of HARVEST, I will say to the REAPERS, First gather the DARNEL, and bind it in Bundles for BURNING; ‡ then bring together the wheat into my GRANARY."

31 ‡ Another Parable he proposed to them, saying; The KINGDOM of the HEAVENS is like to a Grain of Mustard, which a Man planted in his FIELD;

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* VATICAN MANUSCRIPT.—28. And THEY say to him.

† 25. A plant which bears a striking resemblance to wheat. The following remarks by H. B. Hackett, will fully illustrate this:—"In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it. Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain, such as wheat or barley."

‡ 30. Matt. iii. 12. ‡ 31. Mark iv. 30; Luke xiii. 18.

αγρῳ αὐτου. [32] Ὁ μικροτερον μεν εστι παντων
field of him. Which less indeed is of all

των σπερματων· ὁταν δε αυξηθῃ, μειζον των
of the seeds; when but it may be grown, a greater of the

λαχανων εστι, και γινεται δενδρον, ὡστε ελθειν
herbs is, and becomes a tree, so that to come

τα πετεινα του ουρανου, και κατασκηνουν εν
the birds of the heaven, and to make nests in

τοις κλαδοις αυτου.
the branches of it.

[33] Αλλην παραβολην ελαλησεν αυτοις· Ὁμοια
Another parable he spake to them; Like

εστιν ἡ βασιλεια των ουρανων ζυμῃ, ἡν λαβουσα
is the kingdom of the heavens to leaven, which taking

γυνη ενεκρυψεν εις αλευρου σατα τρια, ἑως οὑ
a woman mixed in of meal measures three, till of it

εζυμωθη ὁλον. [34] Ταυτα παντα ελαλησεν ὁ
was leavened whole. These all spake the

Ιησους εν παραβολαις τοις οχλοις, και χωρις
Jesus in parables to the crowds, and without

παραβολης ουκ ελαλει αυτοις· [35] ὁπως πληρωθῃ
a parable not he spake to them; so that it might be fulfilled

το ῥηθεν δια του προφητου, λεγοντος·
the word spoken through the prophet, saying;

"Ανοιξω εν παραβολαις το στομα μου· ερευξομαι
"I will open in parables the mouth of me. I will openly declare

κεκρυμμενα απο καταβολης
things having been hid from a beginning

*[κοσμου."]
[of the world."]

[36] Τοτε αφεις τους οχλους, ηλθεν εις την
Then leaving the crowds, went into the

οικιαν ὁ Ιησους. Και προσηλθον αυτῳ οἱ
house the Jesus. And came to him the

μαθηται αυτου, λεγοντες· Φρασον ἡμιν την
disciples of him, saying; Explain to us the

παραβολην των ζιζανιων του αγρου. [37] Ὁ δε
parable of the darnels of the field. He and

αποκριθεις ειπεν *[αυτοις·] Ὁ σπειρων το
answering said [to them;] He sowing the

καλον σπερμα, εστιν ὁ υἱος του ανθρωπου·
good seed, is the son of the man;

[38] ὁ δε αγρος, εστιν ὁ κοσμος· το δε καλον
the and field, is the world; the and good

σπερμα, οὑτοι εισιν οἱ υἱοι της βασιλειας· τα
seed, they are the sons of the kingdom; the

δε ζιζανια, εισιν οἱ υἱοι του πονηρου· [39] ὁ δε
and darnel, are the sons of the wicked (one); the and

εχθρος, ὁ σπειρας αυτα, εστιν ὁ διαβολος· ὁ δε
enemy, he having sown them, is the adversary; the and

θερισμος, συντελεια του αιωνος εστιν· οἱ δε
harvest, end of the age is; the and

32 which indeed is one of the †least of ALL SEEDS; but when grown it is larger than any HERB, †and becomes a Tree, so that the BIRDS of HEAVEN come and build their nests on its BRANCHES.

33 ‡Another Parable he spake to them; "The KINGDOM of the HEAVENS resembles Leaven, which a Woman taking, mingled in three †Measures of Meal, till the whole fermented."

34 All these things JESUS communicated to the CROWDS in Parables, and without a Comparison he taught them not;

35 so that the WORD SPOKEN through the PROPHET might be verified, saying; †‡"I will "open my mouth in "parables, I will openly "declare things having "been hid from the beginning."

36 Then *JESUS leaving the PEOPLE, retired to the HOUSE; and his disciples approached him, saying, "Explain to us the PARABLE of the DARNEL in the FIELD."

37 He answering, said, "He who sows the GOOD Seed is the SON of MAN;

38 the FIELD is the WORLD; the GOOD Seed are the SONS of the KINGDOM; the DARNEL are the SONS of the EVIL one;

39 THAT ENEMY who SOWED them is the ADVERSARY; the HARVEST is the End of the *Age; and the REAPERS are Messengers.

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* VATICAN MANUSCRIPT.—35. of the World—*omit*. 36. he left. 37. to them—*omit*. 39. Age.

† 32. That is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from Matt. xvii. 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity.—*Geo. Campbell.* † 32. *And becomes a tree.* It attains a large size in Judea. Lightfoot says, R. Simeon Ben Chalaphta mentions one "into which he was wont to climb, as men are wont to climb into a fig-tree." Trench quotes a traveler in Chili who had ridden under one. † 33. A measure containing about a peck and a half, wanting a little more than a pint. Three of them made an ephah. † 35. "I will open my mouth in parables; I will utter dark sayings *which have been* from the beginning."—*Sir L. C. L. Brenton's Septuagint translation of* Psa. lxxviii. 2.

‡ 33. Luke xiii. 20. ‡ 35. Psa. lxxviii. 2.

θερισται, αγγελοι εισιν. [40] Ωσπερ ουν συλ-
reapers, messengers are. As therefore are
λεγεται τα ζιζανια, και πυρι καιεται· οὑτως
gathered the darnel, and in a fire are burned; so
εσται εν τη συντελεια του αιωνος τουτου.
will it be in the end of the age this.
[41] Αποστελει ὁ υἱος του ανθρωπου τους αγγελους
Will send the son of the man the messengers
αὐτου, και συλλεξουσιν εκ της βασιλειας αυτου
of him, and they will gather out of the kingdom of him
παντα τα σκανδαλα και τους ποιουντας την ανο-
all the seducers and those working the law-
μιαν, [42] και βαλουσιν αυτους εις την καμινον
lessness, and they will cast them into the furnace
του πυρος· εκει εσται ὁ κλαυθμος και ὁ βρυγμος
of the fire; there shall be the weeping and the gnashing
των οδοντων. [43] Τοτε οἱ δικαιοι εκλαμψουσιν,
of the teeth. Then the righteous shall shine,
ὡς ὁ ἡλιος, εν τη βασιλεια του πατρος αὐτων.
as the sun, in the kingdom of the father of them.
Ὁ εχων ωτα *[ακουειν,] ακουετω.
He having ears [to hear,] let him hear.

[44] *[Παλιν] ὁμοια εστιν ἡ βασιλεια των
[Again] like is the kingdom of the
ουρανων θησαυρῳ κεκρυμμενῳ εν τῳ αγρῳ, ὁν
heavens to a treasure having been hid in the field, which
εὑρων ανθρωπος εκρυψε, και απο της χαρας
finding a man he hides, and from the joy
αυτου ὑπαγει, και παντα ὁσα εχει πωλει, και
of him he goes, and all as much as he has sells, and
αγοραζει τον αγρον εκεινον.
buys the field that.

[45] Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων
Again like is the kingdom of the heavens
*[ανθρωπῳ] εμπορῳ, ζητουντι καλους μαργαρι-
[to a man] a merchant, seeking choice pearls.
τας. [46] Εὑρων δε ἑνα πολυτιμον μαργαριτην,
Finding and one costly pearl,
απελθων πεπρακε παντα ὁσα ειχε, και ηγορα-
going he sold all as much as he had, and bought
σεν αυτον.
it.

[47] Παλιν ὁμοια εστιν ἡ βασιλεια των ουρανων,
Again like is the kingdom of the heavens
σαγηνη, βληθειση εις την θαλασσαν, και εκ
to a drag-net, being cast into the sea, and of
παντος γενους συναγαγουσῃ· [48] ἡν, ὁτε επλη-
every kind bringing together; which, when it is
ρωθη, ἀναβιβασαντες επι τον αιγιαλον, και
full, drawing to the shore, and
καθισαντες συνελεξαν τα καλα εις αγγεια, τα
sitting down they collected the good into vessels, the
δε σαπρα εξω εβαλον. [49] Οὑτως εσται εν τη
but bad away they cast. So it will be in the

40 As therefore the DARNEL is gathered and burned in a Fire, so will it be in the END of †the AGE.

41 The SON of MAN will ‡send forth his MESSENGERS, who will gather out of his KINGDOM All SEDUCERS and INIQUITOUS PERSONS;

42 ‡and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

43 ‡Then will the RIGHTEOUS be resplendent as the SUN in the KINGDOM of their FATHER. HE who HAS ears, let him hear.

44 The KINGDOM of the HEAVENS is like a hidden Treasure in a FIELD, which, a Man finding, he covers up, and, from his JOY, he goes and sells all that he has, and buys that FIELD.

45 Again, the KINGDOM of the HEAVENS is like a Pearl of Great value;

46 which †a Merchant, who was seeking Choice Pearls, having found, went and sold all that he had, and bought it.

47 Again, the KINGDOM of the HEAVENS resembles a Drag-net, being cast into the SEA, and enclosing fishes of Every Kind;

48 which, when it is full, they draw to the SHORE, and sitting down, gather the GOOD into vessels, but throw the USELESS away.

49 So will it be at the

VATICAN MANUSCRIPT.—40. the AGE. 43. to hear—*omit.* 44. Again—*omit.* 45. Man—*omit.*

† 40. To translate *aioon*, by the word *world*, has a tendency to lead the reader astray. No less than thirteen different meanings are attached to this word, in the Common Version. The meaning is *age*, and this rendering can always be understood. The context will determine, generally, what age is referred to—the Jewish, Christian, Messianic, or the endless succession of ages. For further remarks, see Appendix. † 46. Such as those found in the East, who travel about buying or exchanging jewels, pearls, or other valuables.

‡ 41. Matt. xxii 7. ‡ 42. Matt. iii. 12. ‡ 43. Dan. xii. 3.

συντελειᾳ του αιωνος. Εξελευσονται οἱ αγγε-
end of the age. Shall go forth the messen-
λοι, και αφοριουσι τους πονηρους εκ μεσου των
gers, and shall separate the wicked from among the
δικαιων, [50] και βαλουσιν αυτους εις την καμινον
just, and shall cast them into the furnace
του πυρος· εκει εσται ὁ κλαυθμος και ὁ βρυγμος
of the fire; there will be the weeping and the gnashing
των οδοντων. [51] *[Λεγει αυτοις ὁ Ιησους.]
of the teeth. [Says to them the Jesus.]
Συνηκατε ταυτα παντα; Λεγουσιν αυτῳ·
Have you understood these things all? They say to him;
Ναι [κυριε.] [52] Ὁ δε ειπεν αυτοις· Δια τουτο
Yes [O lord.] He then said to them; Therefore this
πας γραμματευς, μαθητευθεις τῃ βασιλειᾳ των
every scribe, being instructed to the kingdom of the
ουρανων, ὁμοιος εστιν ανθρωπῳ οικοδεσποτῃ,
heavens, like is to a man an householder,
ὁστις εκβαλλει εκ του θησαυρου αὑτου καινα
who brings out of the treasury of him new
και παλαια.
and old.

[53] Και εγενετο, ὁτε ετελεσεν ὁ Ιησους τας
And it came to pass, when had concluded the Jesus the
παραβολας ταυτας, μετηρεν εκειθεν. [54] Και
parables these, he departed thence. And
ελθων εις την πατριδα αὑτου, εδιδασκεν αυτους
coming into the country of him, he taught them
εν τῃ συναγωγῃ αυτων, ὡστε εκπληττεσθαι
in the synagogue of them, so as to astonish
αυτους, και λεγειν· Ποθεν τουτῳ ἡ σοφια
them, and to say. Whence this the wisdom
αὑτη, και αἱ δυναμεις; [55] Ουχ οὑτος εστιν ὁ
this and these powers? Not this is the
του τεκτονος υἱος; ουχι ἡ μητηρ αυτου λεγεται
of the carpenter son? not the mother of him is called
Μαριαμ; και οἱ αδελφοι αυτου Ιακωβος, και
Mary? and the brothers of him James, and
Ιωσης, και Σιμων, και Ιουδας; [56] και αἱ αδελφαι
Joses, and Simon, and Judas? and the sisters
αυτου ουχι πασαι προς ἡμας εισι; ποθεν ουν
of him not all with us are? whence then
τουτῳ ταυτα παντα; [57] Και εσκανδαλιζοντο εν
this these all? And they found a difficulty in
αυτῳ. Ὁ δε Ιησους ειπεν αυτοις· Ουκ εστι
him. The and Jesus said to them; Not is
προφητης ατιμος, ει μη εν τῃ πατριδι αὑτου,
a prophet unhonored, if not in the country of him,
και εν τῃ οικιᾳ αὑτου. [58] Και ουκ εποιησεν
and in the house of him. And not he did do
εκει δυναμεις πολλας, δια την απιστιαν
there mighty works many, because of the unbelief of
αυτων.
them.

END of the AGE. The MESSENGERS will go forth, and will separate the WICKED from among the RIGHTEOUS;

50 and will throw them into the FURNACE of FIRE; there will be the WEEPING and the GNASHING of TEETH.

51 Have you understood all these things?" They answered, "Yes."

52 Then HE said to them, "Every Scribe therefore, being instructed *in the KINGDOM of the HEAVENS, is like a Householder, who produces from his TREASURY, new things and old."

53 And it occurred when JESUS had concluded these PARABLES, he departed thence.

54 ‡And coming into †his OWN CITY he so taught the inhabitants in their SYNAGOGUE, that they were astonished, and said, "Whence has this man, this WISDOM, and these MIRACULOUS POWERS?

55 ‡Is not this the CARPENTER'S SON? is not his MOTHER called Mary? and do not his BROTHERS, James, and †Joses, and Simon, and Judas,

56 and all his †SISTERS, live with us? Whence, then, has he all these things."

57 And they ‡stumbled at him. But JESUS said to them, "A Prophet is not without honor, except in his OWN COUNTRY, and in his OWN FAMILY."

58 ‡And he did not perform many Miracles there, because of their UNBELIEF.

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* VATICAN MANUSCRIPT.—51. JESUS says to them—*omit*. 51. Lord—*omit*. 52. in.

† 54. That is, Nazareth, where he had been brought up; Luke iv. 16, 23. † 55. Joseph—so read Lachmann, Tischendorf, and Tittman. † 56. According to Theophylact, the names of the sisters of Jesus were Mary and Salome.

‡ 54. Matt. ii. 23; Mark vi. 1. ‡ 55. John vi. 42. ‡ 57. Matt. xi. 6; Isa. viii. 14; Rom. ix. 32, 33; 1 Peter ii. 8. ‡ 58. Mark vi. 5, 6.

ΚΕΦ. ιδʹ. 14.

[1] Εν εκεινῳ τῳ καιρῳ ηκουσεν Ἡρωδης ὁ
At that the time heard Herod the
τετραρχης την ακοην Ιησου, [2] και ειπε τοις
tetrarch the fame of Jesus, and said to the
παισιν αὑτου· Οὑτος εστιν Ιωαννης ὁ βαπτιστης·
servants of him; This is John the dipper;
αυτος ηγερθη απο των νεκρων, και δια τουτο αἱ
he is raised from the dead, and therefore this the
δυναμεις ενεργουσιν εν αυτῳ. [3] Ὁ γαρ Ἡρωδης,
mighty powers work in him. The for Herod,
κρατησας τον Ιωαννην, εδησεν αυτον, και εθετο
seizing the John, had bound him, and put
εν φυλακῃ, δια Ἡρωδιαδα την γυναικα Φιλιππου του αδελφου αυτου.
in prison, on account of Herodias the wife of Philip the brother of him.
[4] Ελεγε γαρ αυτῳ ὁ
Had said for to him the
Ιωαννης· Ουκ εξεστι σοι εχειν αυτην. [5] Και
John; Not it is lawful to thee to have her. And
θελων αυτον αποκτειναι, εφοβηθη τον οχλον,
wishing him to destroy, he feared the people,
ὁτι ὡς προφητην αυτον ειχον. [6] Γενεσιων δε
for as a prophet him they esteemed. Birth-day of but
αγομενων του Ἡρωδου, ωρχησατο ἡ θυγατηρ
was being held of the Herod, danced the daughter
της Ἡρωδιαδος εν τῳ μεσῳ· και ηρεσε τῳ
of the Herodias in the midst; and pleased the
Ἡρωδῃ· [7] ὁθεν μεθ᾽ ὁρκου ὡμολογησεν αυτῃ
Herod; whereupon with an oath he promised to her
δουναι, ὁ εαν αιτησηται. [8] Ἡ δε, προβιβασθεισα
to give, what soever she might ask. She and, being incited
ὑπο της μητρος αυτης, Δος μοι,
by the mother of her, Give to me,
φησιν, ὡδε επι πινακι την κεφαλην Ιωαννου του
she said, here upon a plate the head of John the
βαπτιστου. [9] Και ελυπηθη ὁ βασιλευς· δια δε
dipper. And was sorry the king, because of but
τους ὁρκους και τους συνανακειμενους, εκελευσε
the oaths and those reclining at table, he commanded it
δοθηναι. [10] Και πεμψας απεκεφαλισε
to be given. And sending he cut off the head of
τον Ιωαννην εν τῃ φυλακῃ· [11] Και ηνεχθη ἡ
the John in the prison. And was brought the
κεφαλη αυτου επι πινακι, και εδοθη τῳ κορασιῳ·
head of him on a plate, and it was given to the little girl;
και ηνεγκε τῃ μητρι αὑτης. [12] Και προσελθοντες
and she brought it to the mother of her. And coming
οἱ μαθηται αυτου ηραν το σωμα, και εθαψαν
the disciples of him took the body, and they buried
αυτο· και ελθοντες απηγγειλαν τῳ Ιησου.
it; and departing they told it to the Jesus.

CHAPTER XIV.

1 At That TIME, ‡HEROD the †TETRARCH, hearing of the FAME of Jesus,
2 said to his SERVANTS, "This is John the IMMERSER; he is raised from the DEAD; and therefore MIRACLES are performed by him."
3 For ‡HEROD *then had caused JOHN to be seized, bound, and put in *PRISON, on account of †Herodias, his BROTHER Philip's WIFE;
4 for John had said to him, ‡"It is not lawful for thee to have her."
5 And wishing to kill him, he feared the PEOPLE, ‡Because they esteemed him as a Prophet.
6 But when HEROD's Birth-day was kept, the †DAUGHTER of HERODIAS danced in the MIDST, and pleased HEROD;
7 whereon he promised with an Oath to give her whatever she might request.
8 And SHE, being instigated by her MOTHER, said, "Give me here, on a Platter, the HEAD of JOHN the IMMERSER."
9 And the *KING, being sorry on account of the OATHS and the GUESTS, commanded that it should be given her.
10 Accordingly, by his order, JOHN was beheaded in the PRISON.
11 And his HEAD was brought on a Platter, and presented to the GIRL; and she carried it to her MOTHER.
12 And his DISCIPLES coming, carried off *the DEAD-BODY, and buried

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* VATICAN MANUSCRIPT.—3. then had. 3. PRISON. 9. KING, being sorry on account of the OATHS and the GUFSTS, commanded. 12. the DEAD-BODY.

† 1. Properly, the governor of the fourth part of a country; commonly used as a title inferior to a KING, and denoting chief ruler. The person here spoken of was Antipas, a son of Herod the Great. The name KING is sometimes given to tetrarchs. See verse 9.—*Geo. Campbell.* † 3. He had married a daughter of Aretas, an Arabian prince, whom he put away, after he had induced Herodias to quit her husband; this occasioned a war between Herod and Aretas. † 6. Named Salome, daughter of Herodias by her former husband.—*Josephus,* Ant. xviii. v. 4.

‡ 1. Mark vi. 14; Luke ix. 7. ‡ 3. Mark vi. 17; Luke iii. 19, 20. ‡ 4. Lev. xviii. 16; xx. 21. ‡ 5. Matt. xxi. 26; Luke xx. 6.

[13] Και ακουσας ὁ Ιησους, ανεχωρησεν εκειθεν
And having heard the Jesus, withdrew from thence
εν πλοιῳ εις ερημον τοπον κατ᾽ ιδιαν· και ακου-
in a ship into a desert place by himself; and having
σαντες οἱ οχλοι, ηκολουθησαν αυτῳ πεζῃ απο
heard the crowds, they followed him by land from
των πολεων. [14] Και εξελθων ὁ Ιησους ειδε
the cities. And coming out the Jesus saw
πολυν οχλον· και εσπλαγχνισθη επ᾽ αυτοις,
great a crowd; and he was moved with pity towards them;
και εθεραπευσε τους αῤῥωστους αυτων.
and healed the sick of them.

[15] Οψιας δε γενομενης, προσηλθον αυτῳ οἱ
Evening and having come, came to him the
μαθηται αυτου, λεγοντες· Ερημος εστιν ὁ τοπος,
disciples of him, saying; A desert is the place,
και ἡ ὡρα ηδη παρηλθεν· απολυσον τους
and the hour already has passed by; dismiss the
οχλους, ἱνα απελθοντες εις τας κωμας, αγο-
crowds, that going into the villages, they
ρασωσιν ἑαυτοις βρωματα. [16] Ὁ δε Ιησους
may buy themselves victuals. The but Jesus
ειπεν αυτοις· Ου χρειαν εχουσιν απελθειν· δοτε
said to them; No need they have to go away; give
αυτοις ὑμεις φαγειν. [17] Οἱ δε λεγουσιν αυτῳ·
to them you to eat; They and say to him;
Ουκ εχομεν ὡδε, ει μη πεντε αρτους και δυο
Not we have here, except five loaves and two
ιχθυας. [18] Ὁ δε ειπε· Φερετε μοι αυτους ὡδε.
fishes. He and said; Bring to me them here.
[19] Και κελευσας τους οχλους ανακλιθηναι επι
And directing the crowds to recline upon
τους χορτους, λαβων τους πεντε αρτους και
the grass, taking the five loaves and
τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
the two fishes, looking up to the heaven,
ευλογησε· και κλασας, εδωκε τοις μαθηταις
he gave praise; and breaking, he gave to the disciples
τους αρτους, οἱ δε μαθηται τοις οχλοις. [20] Και
the loaves, the and disciples to the crowds. And
εφαγον παντες, και εχορτασθησαν· και ηραν
they ate all, and were filled; and they took up
το περισσευον των κλασματων, δωδεκα κοφινους
that over and above of the fragments, twelve baskets
πληρεις. [21] Οἱ δε εσθιοντες ησαν ανδρες ὡσει
full. Those and eating were men about
πεντακισχιλιοι, χωρις γυναικων και παιδιων.
five-thousand, besides women and children.
[22] Και ευθεως ηναγκασεν τους μαθητας εμβηναι
And immediately he urged the disciples to enter

it; and departing, told JESUS.

13 ‡ And JESUS having heard, privately withdrew from thence, by Boat, into a Desert Place; of which the PEOPLE being informed, followed him by Land from the CITIES.

14 And * coming out, he saw a Great Crowd; and he had compassion on them, and healed their SICK.

15 ‡ And † Evening having arrived, * the DISCIPLES came to him, saying, "The PLACE is a Desert, and the HOUR is now past; dismiss the crowds, that they may go to the VILLAGES, and buy themselves Provisions."

16 But JESUS said to them, "They need not depart; **you** supply them."

17 THEY, however, replied to him, "We have here only Five Loaves and Two Fishes."

18 And HE said, "Bring them here to me."

19 And commanding the PEOPLE to recline on the grass, he took the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, ‡ praised God; then † breaking the LOAVES, he gave them to the DISCIPLES, and the disciples distributed to the CROWDS.

20 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered † Twelve Baskets full.

21 Now THEY who had EATEN, were about five thousand men, besides women and children.

22 And immediately * he constrained the DISCIPLES to enter * a Boat,

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* VATICAN MANUSCRIPT.—14. he went. 15. the DISCIPLES. 22. he constrained. 22. a Boat.

† 15. The *first* evening, which commenced at three o'clock. The *second* evening, which began at sunset, is that mentioned in verse 23. † 19. The Jewish loaves were broad, thin, and brittle; so that a knife was not required for dividing them. † 20. These were small wicker baskets, which the Jews carried their victuals in, when from home; and by the number here particularized, it would seem that each apostle filled his own basket.—*Pearce.*

‡ 13. Mark vi. 32; Luke ix. 10; John vi. 1, 2. ‡ 15. Mark vi. 35; Luke ix. 12 John vi. 5. 19. Matt. xv. 36.

εις το πλοιον, και προαγειν αυτον εις το περαν,
into the ship, and to go before him to the other side,

ἑως οὑ απολυσῃ τους οχλους. [23] Και απο-
while he should dismiss the crowds. And having

λυσας τους οχλους, ανεβη εις το ορος κατ’
sent away the crowds, he went up into the mountain by

ιδιαν προσευξασθαι. Οψιας δε γενομενης, μονος
himself to pray. Evening and having come, alone

ην εκει. [24] Το δε πλοιον ηδη μεσον της
he was there. The and ship now in the midst of the

θαλασσης ην, βασανιζομενον ὑπο των κυματων·
sea was, having been tossed by the waves;

ην γαρ εναντιος ὁ ανεμος. [25] Τεταρτῃ δε φυλακῃ
was for contrary the wind. In fourth and watch

της νυκτος απηλθε προς αυτους, περιπατων επι
of the night he went to them, walking upon

της θαλασσης. [26] Και ιδοντες αυτον οἱ μαθηται
the sea. And seeing him the disciples

επι την θαλασσαν περιπατουντα, εταραχθησαν,
upon the sea walking, they were terrified,

λεγοντες· Ὁτι φαντασμα εστι· και απο του
saying; That an apparition is; and from the

φοβου εκραξαν. [27] Ευθεως δε ελαλησεν αυτοις
fear they cried aloud. Immediately but spake to them

ὁ Ιησους, λεγων· Θαρσειτε, εγω ειμι· μη φο-
the Jesus, saying, Take courage, I am; not be

βεισθε. [28] Αποκριθεις δε αυτῳ ὁ Πετρος ειπε·
afraid. Answering and him the Peter said;

Κυριε, ει συ ει, κελευσον με προς σε ελθειν επι
O lord, if thou art, bid me to thee to come upon

τα ὑδατα. [29] Ὁ δε ειπεν· Ελθε. Και καταβας
the water. He and said; Come. And descending

απο του πλοιου ὁ Πετρος, περιεπατησεν επι τα
from the boat the Peter, he walked upon the

ὑδατα, ελθειν προς τον Ιησουν. [30] Βλεπων δε
water, to come to the Jesus. Seeing but

τον ανεμον ισχυρον, εφοβηθη· και αρξαμενος
the wind strong, he was afraid; and beginning

καταποντιζεσθαι, εκραξε, λεγων· Κυριε, σωσον
to sink, he cried, saying; O lord, save

με. [31] Ευθεως δε ὁ Ιησους εκτεινας την χειρα,
me. Immediately and the Jesus stretching out the hand,

επελαβετο αυτου, και λεγει αυτῳ· Ολιγοπιστε,
took hold of him, and says to him; O distrustful man,

εις τι εδιστασας; [32] Και εμβαντων αυτων εις
for why didst thou doubt? And entering of them into

το πλοιον, εκοπασεν ὁ ανεμος. [33] Οἱ δε εν τῳ
the ship, ceased the wind. They and in the

and precede him to the OTHER SIDE, while he dismissed the CROWDS.

23 ‡ And having dismissed the CROWDS, he privately ascended the MOUNTAIN to pray; and remained there alone till it was Late.

24 By this time the BOAT *was many Furlongs distant from the LAND, tossed by the WAVES; for the WIND was contrary.

25 And in the † Fourth Watch of the NIGHT, he went towards them, walking on the LAKE.

26 And when the DISCIPLES saw him † walking on the LAKE, they were terrified, and exclaimed, "It is an Apparition!" and they cried aloud, through fear.

27 But Jesus immediately spoke to them, saying, "Take courage, it is I; be not afraid."

28 And PETER answering, said to him, "Master, if it be thou, bid me come to thee on the WATER."

29 And JESUS said, "Come." Then *Peter descending from the BOAT, walked on the WATER, *and came to JESUS.

30 But perceiving the WIND strong, he was afraid; and beginning to sink, he exclaimed, "Master, save me!"

31 And JESUS instantly extending his HAND, took hold of him, and said to him, "O distrustful man! why didst thou doubt?"

32 And *going up into the BOAT, the WIND subsided.

33 Then THOSE in the

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* VATICAN MANUSCRIPT.—24. many Furlongs distant from the LAND, tossed. 29. Peter. 29. and came to. 32. going up into.

† 25. Between the hours of three and six in the morning. Grotius observes, that this was the Roman division of the night, taken by them from the Greeks; and that the Jews from the time of Pompey, after they were become a dependent people, had adopted this mode of reckoning, instead of their own; which originally consisted of three watches only. † 26. In Job ix. 8, this is a prerogative ascribed to God, and which is freely rendered by the LXX, thus; "Walking upon the sea, as upon a pavement." An Egyptian hieroglyphic for expressing impossibility was, a picture of two feet walking on the sea.

‡ 23. Mark vi. 36; John vi. 16.

πλοιῳ, *[ελθοντες] προσεκυνησαν αυτῳ, λεγ-
ship, [coming] prostrated to him, say-
οντες· Αληθως θεου υἱος ει. [34] Και διαπε-
ing; Certainly of a God a son thou art. And having
ρασαντες, ηλθον εις την γην Γεννησαρετ. [35] Και
passed over, they came to the land Gennesaret. And
επιγνοντες αυτον οἱ ανδρες του τοπου εκεινου,
knowing him the men of the place that,
απεστειλαν εις ὁλην την περιχωρον εκεινην·
they sent into all the country round about that;
και προσηνεγκαν αυτῳ παντας τους κακως
and they brought to him all those disease
εχοντας, [36] και παρεκαλουν αυτον ἱνα μονον
having, and besought him that only
ἁψωνται του κρασπεδου του ἱματιου αυτου·
they might touch the tuft of the mantle of him;
και ὁσοι ἡψαντο, διεσωθησαν.
and as many as touched, were made whole.

ΚΕΦ. ιε΄. 15.

[1] Τοτε προσερχονται τῳ Ιησου οἱ απο Ἱερο-
Then came to the Jesus those from Jeru-
σολυμων γραμματεις και Φαρισαιοι, λεγοντες·
salem scribes and Pharisees, saying;
[2] Διατι οἱ μαθηται σου παραβαινουσι την παρα-
Why the disciples of thee transgress the tradi-
δοσιν των πρεσβυτερων; ου γαρ νιπτονται τας
tion of the elders? not for they wash the
χειρας αὑτων, ὁταν αρτον εσθιωσιν. [3] Ὁ δε
hands of them, whenever bread they may eat. He but
αποκριθεις ειπεν αυτοις· Διατι και ὑμεις παρα-
answering said to them; Why also you trans-
βαινετε την εντολην του θεου, δια την παρα-
gress the commandment of the God, through the tradi-
δοσιν ὑμων; [4] Ὁ γαρ θεος ενετειλατο, λεγων·
tion of you? The for God has commanded, saying;
"Τιμα τον πατερα και την μητερα·" και· "Ὁ
"Honor the father and the mother;" and; "He
κακολογων πατερα ἢ μητερα, θανατῳ τελευ-
reviling father or mother, death let him
τατω." [5] Ὑμεις δε λεγετε· Ὃς αν ειπῃ τῳ
die." You but say; Whoever may say to the
πατρι η τῃ μητρι· Δωρον, ὃ εαν εξ εμου
father or the mother· A gift, whatever out of me
ωφεληθῃς· και ου μη τιμησῃ τον πατερα
thou mightest be profited; then not not may honor the father
αὑτου *[η την μητερα αὑτου.] [6] Και ηκυρωσατε
of him [or the mother of him.] And you annul
την εντολην του θεου δια την παραδοσιν ὑμων.
the commandment of the God through the tradition of you.
[7] Ὑποκριται, καλως προεφητευσε περι ὑμων
O hypocrites, well prophesied concerning you

BOAT, did homage to him, saying, ‡"Assuredly, thou art God's Son."

34 ‡And having passed over they came *to LAND at Gennesaret.

35 And the MEN of that PLACE recognizing him, sent through All that COUNTRY, and brought to him ALL the diseased;

36 and implored him, that they might only touch the TUFT of his MANTLE; and as many as touched, were cured.

CHAPTER XV.

1 ‡Then came to JESUS * Pharisees and Scribes from Jerusalem, saying,

2 "Why do thy DISCIPLES violate the † TRADITIONARY PRECEPT of the ELDERS? for they do not wash *their HANDS before Meals."

3 But HE answering, said to them, "Why do YOU also violate the COMMANDMENT of GOD by your TRADITION?

4 For GOD *said, ‡'Honor FATHER and MOTHER;' and ‡'HE who REVILES Father or Mother, shall be punished with Death.'

5 But **you** assert, 'If any one say to FATHER or MOTHER, An Offering is that by which thou mightest derive assistance from me;

6 then *he shall by no means honor his FATHER.' Thus, by your TRADITION, you annul the * WORD of GOD.

7 ‡Hypocrites! well did Isaiah prophesy concerning you, saying,

8 ‡'This people †[draw

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* VATICAN MANUSCRIPT.—34. to LAND at Gennesaret. 1. Pharisees and Scribes from Jerusalem. 2. the HANDS. 4. said, 'Honor ... HER.' 6. He shall by no means honor his FATHER. Thus. 6. or his MOTHER—*omit.* 6. WORD.

† 2. He that eateth with unwashed hands is guilty of death.—*Rabbi Akiba.* † 8. The words in brackets are found in the prophecy from which they are taken, both in the Hebrew and Septuagint. They are omitted by the Vatican and several other excellent MSS., and by some ancient versions. Erasmus, Mill, Drusius, and Bengel, approve of the omission; and Griesbach has left it out of the text. But as they are found in the place from which they are quoted, it has been thought best to insert them in the text.

‡ 33. Matt. xxvii. 54. ‡ 34. Mark vi. 53. ‡ 1. Mark vii. 1. ‡ 4. Exod. xx. 12; Deut. v. 16; Eph. vi. 2. ‡ 4. Exod. xxi. 17; Lev. xx. 9; Deut. xxvii. 16; Prov. xx. 20. ‡ 7. Mark vii. 6. ‡ 8. Isa. xxix. 13.

'Ησαιας, λεγων· [8] "'Ο λαος οὑτος τοις χειλεσι
Esaias, saying; "The people this with the lips
με τιμᾳ· ἡ δε καρδια αυτων πορρω απεχει απ'
me honor; the but heart of them far off is removed from
εμου. [9] Ματην δε σεβονται με, διδασκοντες
me. Without profit but they reverence me, teaching
διδασκαλιας, ενταλματα ανθρωπων." [10] Και
doctrines, commandments of men." And
προσκαλεσαμενος τον οχλον, ειπεν αυτοις·
having called the crowd, he said to them;
Ακουετε και συνιετε. [11] Ου το εισερχομενον εις
Hear you and be instructed. Not that entering into
το στομα κοινοι τον ανθρωπον· αλλα το εκπορ-
the mouth pollutes the man; but that proceed-
ευομενον εκ του στοματος τουτο κοινοι τον
ing out of the mouth this pollutes the
ανθρωπον. [12] Τοτε προσελθοντες οἱ μαθηται
man. Then having come the disciples
αυτου, ειπον αυτῳ· Οιδας, ὁτι οἱ Φαρισαιοι,
of him, said to him; Knowest thou, that the Pharisees,
ακουσαντες τον λογον, εσκανδαλισθησαν; [13] 'Ο
hearing that saying, found a difficulty? He
δε αποκριθεις ειπε· Πασα φυτεια, ἡν ουκ εφυ-
but answering said; Every plantation, which not has
τευσεν ὁ πατηρ μου ὁ ουρανιος, εκριζωθησεται.
planted the father of me the heavenly, shall be rooted up.
[14] Αφετε αυτους· ὁδηγοι εισι τυφλοι *[τυφλων.]
Let alone them; guides they are blind [of blind.]
Τυφλος δε τυφλον εαν ὁδηγῃ, αμφοτεροι εις
Blind and blind if may lead, both into
βοθυνον πεσουνται. [15] Αποκριθεις δε ὁ Πετρος
a pit will fall. Answering and the Peter
ειπεν αυτῳ· Φρασον ἡμιν την παραβολην ταυτην.
said to him; Explain to us the comparison this.
[16] 'Ο δε Ιησους ειπεν· Ακμην και ὑμεις ασυνετοι
The and Jesus said; Yet also you unintelligent
εστε; [17] Ου*[πω] νοειτε, ὁτι παν το εισπορευ-
are? Not [yet] perceive you, that all that enter-
ομενον εις το στομα, εις την κοιλιαν χωρει,
ing into the mouth, into the belly passes,
και εις αφεδρωνα εκβαλλεται; [13] Τα δε εκπορευ-
and into a privy is cast; Those but proceed-
ομενα εκ του στοματος, εκ της καρδιας εξερ-
ing out of the mouth, from the heart issues
χεται, κᾳκεινα κοινοι τον ανθρωπον. [19] Εκ γαρ
forth, and they pollute the man. From for
της καρδιας εξερχονται διαλογισμοι πονηροι·
the heart comes forth purposes evil;
φονοι, μοιχειαι, πορνειαι, κλοπαι, ψευδομαρτυ-
murders, adulteries, fornications, thefts, false testimo-
ριαι, βλασφημιαι. [20] Ταυτα εστι τα κοινουντα
nies, evil speakings. These is the (things) polluting
τον ανθρωπον· το δε ανιπτοις χερσι φαγειν ου
the man; that but with unwashed hands to eat not
κοινοι τον ανθρωπον.
pollutes the man.

'nigh to ME with their 'MOUTH, and] honor Me 'with their LIPS; but 'their heart is far removed from me.

9 'But in vain do they 'worship me, teaching as 'Doctrines, the Precepts 'of Men.'"

10 ‡ And having called the CROWD, he said to them, "Hear, and be instructed:

11 Not THAT ENTERING the MOUTH, pollutes the MAN, but THAT PROCEEDING from the MOUTH, pollutes the MAN."

12 Then *the DISCIPLES approaching, say to him, "Didst thou observe That the PHARISEES were offended, when they heard that SAYING?"

13 But HE answering, said, "Every Plantation, which my HEAVENLY FATHER has not planted, shall be extirpated.

14 Leave them; ‡ they are blind Guides; and if the Blind lead the Blind, both will fall into the Pit."

15 ‡ Then PETER replying, said to him, "Explain to us *that SAYING."

16 And *HE said, "Are you also yet without understanding?

17 Do you not perceive, That WHATEVER ENTERS the MOUTH, passes into the BELLY, and is ejected?

18 But ‡ those THINGS PROCEEDING out of the MOUTH, issue from the HEART; and then pollute the MAN.

19 ‡ For out of the HEART proceed iniquitous Designs;—Murders, Adulteries, Fornications, Thefts, false Testimonies, Calumnies.

20 These are the THINGS which POLLUTE the MAN; but to EAT with Unwashed Hands pollutes not the MAN."

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* VATICAN MANUSCRIPT.—12. the DISCIPLES approaching, say. 14. of the Blind.—*omit.* 15. that SAYING. 16. HE said. 17. yet—*omit.*

‡ 10. Mark vii. 14. ‡ 14. Isa. ix. 16; Mal. ii. 8; Matt. xxiii. 16; Luke vi 39. ‡ 15. Mark [illegible] ‡ 18. James iii. 6. ‡ 19. Mark vii. 21.

[21] Και εξελθων εκειθεν ὁ Ιησους ανεχωρησεν
And departing thence the Jesus withdrew
εις τα μερη Τυρου και Σιδωνος. [22] Και ιδου,
into the confines of Tyre and Sidon. And lo,
γυνη Χαναναια, απο των ὁριων εκεινων εξελθου-
a woman Canaanitish, of the parts those coming
σα, εκραυγασεν αυτῳ λεγουσα· Ελεησον με,
out, cried out to him, saying; Pity me,
κυριε, υἱε Δαυιδ· ἡ θυγατηρ μου κακως δαιμονι-
O lord, O son David; the daughter of me sadly demon-
ζεται. [23] Ὁ δε ουκ απεκριθη αυτῃ λογον. Και
ized. He but not answered her a word. And
προσελθοντες οἱ μαθηται αυτου, ηρωτων αυτον,
coming the disciples of him, besought him,
λεγοντες· Απολυσον αυτην, ὁτι κραζει οπισθεν
saying; Send away her, for she cries at the back
ἡμων. [24] Ὁ δε αποκριθεις ειπεν· Ουκ απεσταλ-
of us. He but answering said; Not I am
ην, ει μη εις τα προβατα τα απολωλοτα οικου
sent, except to the sheep the perishing house of
Ισραηλ. [25] Ἡ δε ελθουσα προσεκυνει αυτῳ,
Israel. She then coming prostrated to him,
λεγουσα· Κυριε, βοηθει μοι. [26] Ὁ δε αποκριθεις
saying; O lord, give aid to me. He but answering
ειπεν· Ουκ εστι καλον λαβειν τον αρτον των
said; Not it is right to take the bread of the
τεκνων, και βαλειν τοις κυναριοις. [27] Ἡ δε
children, and to throw to the dogs. She but
ειπε. Ναι, κυριε· και γαρ τα κυναρια εσθιει
said; True, O lord; even for the dogs eateth
απο των ψιχιων των πιπτοντων απο της τραπε-
of the crumbs of the falling from the table
ζης των κυριων αυτων. [28] Τοτε αποκριθεις ὁ
of the masters of them. Then answering the
Ιησους ειπεν αυτῃ· Ω γυναι, μεγαλη σου ἡ
Jesus said to her; O woman, great of thee the
πιστις· γενηθητω σοι, ὡς θελεις. Και ιαθη
faith; let it be to thee, as thou wilt. And was healed
ἡ θυγατηρ αυτης απο της ὡρας εκεινης.
the daughter of her from the hour that.

[29] Και μεταβας εκειθεν ὁ Ιησους, ηλθε παρα
And departing thence the Jesus, came near
την θαλασσαν της Γαλιλαιας· και αναβας εις
the sea of the Galilee; and ascending into
το ορος, εκαθητο εκει. [30] Και προσηλθον αυτῳ
the mountain, he sat down there. And came to him
οχλοι πολλοι, εχοντες μεθ' ἑαυτων χωλους,
crowds great, having with them lame,
τυφλους, κωφους, κυλλους, και ἑτερους πολλους·
blind, deaf, maimed, and others many;
και ερριψαν αυτους παρα τους ποδας του Ιησου,
and they laid them at the feet of the Jesus,
και εθεραπευσεν αυτους· [31] ὡστε τους οχλους
and he healed them; so that the crowds
θαυμασαι, βλεποντας κωφους λαλουντας, κυλ-
to wonder, beholding deaf speaking, maimed

21 ‡And JESUS departing thence, withdrew into the CONFINES of Tyre and Sidon.

22 And behold, a Canaanitish Woman coming from those PARTS, cried out to him, saying, "Have compassion on me! Master, Son of David! my DAUGHTER is sadly demonized."

23 But he answered her not a Word. And his disciples coming, entreated him, saying, "Dismiss her; For she cries after us."

24 But HE answering, said, ‡"I am only sent to the PERISHING SHEEP of the Stock of Israel."

25 Yet advancing, SHE prostrated to him, saying, "O Master, help me!"

26 But HE answering, said, "It is not proper to take the CHILDREN'S BREAD, and throw it to † ‡ the DOGS."

27 But she said, "I beseech thee, Sir; for even the DOGS eat THOSE CRUMBS which FALL from their MASTERS' TABLE."

28 Then Jesus answering, said to her, "O Woman! great is Thy FAITH; be it to thee as thou desirest." And her DAUGHTER was cured from that very MOMENT.

29 ‡And Jesus, having left that place, came to the LAKE of GALILEE; and ascending the MOUNTAIN sat down there.

30 And great Crowds came to him, bringing with them the lame, *the †crippled, the blind, the deaf, and many others, and laid them at *his FEET, and he cured them:

31 so that the CROWDS beheld, with wonder, ‡the Deaf *hearing, the Crippled restored, the Lame

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* VATICAN MANUSCRIPT.—30. crippled, blind, deaf, and. 30. his FEET. 31. hearing.

† 26. The Jews likened the heathen nations to dogs.—*Lightfoot.* † 30. The original word *kullos*, properly signifies, one whose hand or arm has been cut off; (see Mark ix. 43.) but it is sometimes applied to those who were only disabled in those parts. To supply a lost limb was a creation, and therefore an astonishing miracle.

‡ 21. Mark vii. 24. ‡ 24. Matt. x. 6; Acts iii. 26; Rom. xv. 8. ‡ 26. Matt. vii. 6.
‡ 29. Mark vii. 31. ‡ 31. Isa. xxxv. 5, 6.

λους ὑγιεις, χωλους περιπατουντας, και τυφλους
sound, lame walking, and blind
βλεποντας· και εδοξασαν τον θεον Ισραηλ. [32] Ὁ
seeing; and they glorified the God of Israel. The
δε Ιησους, προσκαλεσαμενος τους μαθητας αὑ-
then Jesus, having called the disciples of
του, ειπε· Σπλαγχνιζομαι επι τον οχλον, ὁτι
him, said; I have compassion on the crowd, for
*[ηδη] ἡμεραι τρεις, προσμενουσι μοι, και ουκ
[already] days three, they have remained with me, and not
εχουσι τι φαγωσι· και απολυσαι αυτους
they have any thing they may eat; and to send away them
νηστεις ου θελω, μηποτε εκλυθωσιν εν τῃ ὁδῳ.
fasting not I will, lest they may faint in the way.
[33] Και λεγουσιν αυτῳ οἱ μαθηται αὑτου· Ποθεν
And they say to him the disciples of him; Whence
ἡμιν εν ερημιᾳ αρτοι τοσουτοι, ὡστε χορτασαι
to us in a desert place loaves so many, so as to satisfy
οχλον τοσουτον; [34] Και λεγει αυτοις ὁ Ιησους·
a crowd so great? And says to them the Jesus;
Ποσους αρτους εχετε; Οἱ δε ειπον· Ἑπτα, και
How many loaves have you? They and said; Seven, and
ολιγα ιχθυδια. [35] Και εκελευσε τοις οχλοις
a few small fishes. And he directed the crowds
αναπεσειν επι την γην. [36] Και λαβων τους
to recline upon the ground. And taking the
ἑπτα αρτους και τους ιχθυας, ευχαριστησας
seven loaves and the fishes, giving thanks
εκλασε και εδωκε τοις μαθηταις αὑτου, οἱ δε
he broke and he gave to the disciples of him, the and
μαθηται τῳ οχλῳ. [37] Και εφαγον παντες, και
disciples to the crowd. And they ate all, and
εχορτασθησαν· και ηραν το περισσευον των
were filled; and they took up that over and above of the
κλασματων, ἑπτα σπυριδας πληρεις. [38] Οἱ δε
fragments, seven large baskets full. They and
εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις
eating were four thousand men. besides
γυναικων και παιδιων.
women and children.

[39] Και απολυσας τους οχλους, ανεβη εις
And having sent away the crowds, he went into
το πλοιον, και ηλθεν εις τα ὁρια Μαγδαλα.
the ship, and came to the coasts of Magdala.

ΚΕΦ. ιϛʹ. 16.

[1] Και προσελθοντες οἱ Φαρισαιοι
And coming the Pharisees
και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον,
and Sadducees, tempting they asked him,
σημειον εκ του ουρανου επιδειξαι αυτοις. [2] Ὁ
a sign from the heaven to show to them. He

walking, and the Blind seeing; and they glorified the GOD of Israel.

32 ‡Then JESUS having called his DISCIPLES, said. "I have compassion on the CROWD, because they have continued with me three Days, and have nothing to eat; and I do not wish to dismiss them fasting, lest they should faint on the ROAD."

33 And his DISCIPLES say to him, ‡"How can we get so many Loaves in a Desert-place, to satisfy such a Crowd?"

34 And JESUS says to them, "How many Loaves have you?" And THEY said, "Seven, and a Few Small fishes."

35 Then he commanded the PEOPLE to recline on the GROUND;

36 and taking the SEVEN Loaves and the FISHES, ‡he offered thanks, and broke them, and gave to his DISCIPLES, and the DISCIPLES distributed to the CROWD.

37 And they all ate and were satisfied; and of the REMAINING FRAGMENTS they gathered Seven large †Baskets full.

38 Now THEY who had EATEN were *about Four thousand Men, besides Women and Children.

39 ‡And having dismissed the CROWDS, he went into the BOAT, and came to the †COAST of *Magdala.

CHAPTER XVI.

1 ‡Then the PHARISEES and SADDUCEES drew near, and tempting asked him to show them a Sign from HEAVEN.

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* VATICAN MANUSCRIPT.—32. already—*omit*. 38. about. 39. Magadan—so also Lachmann and Tischendorf.

† 37. Baskets of larger capacity than the wicker baskets mentioned in Chap. xiv. 20—large enough to contain a man's body. See Acts ix. 25. † 39 The modern name is *Ard el-Mejdel*, field or coast of Mejdel. Mejdel, from which the plain takes its name, is a paltry village, about an hour from Tiberias, near where a line of high rocks overhangs the lake. This was the ancient Magdala, called in Mark viii. 10, Dalmanutha; the birth place of that Mary, out of whom were expelled seven demons.

‡ 32. Mark viii. 1. ‡ 33. 2 Kings iv 43. 36. Matt. xiv 19; Luke xxii. 19.
‡ 39. Mark viii. 10. ‡ 1. Matt. xii. 38.

δε αποκριθεις ειπεν αυτοις· *[Οψιας γενομενης,
but answering said to them; [Evening coming,

λεγετε· Ευδια· πυρραζει γαρ ὁ ουρανος. [3] Και
you say; Fair weather; reddens for the heaven. And

πρωι· Σημερον χειμων· πυρραζει γαρ στυγ-
in the morning; To-day a storm; is red for low-

ναζων ὁ ουρανος. Ὑποκριται, το μεν προσωπον
ring the heaven. Hypocrites, the truly face

του ουρανου γινωσκετε διακρινειν, τα δε σημεια
of the heaven you know to judge, the but signs

των καιρων ου δυνασθε;] [4] Γενεα πονηρα και
of the times not can you?] A generation evil and

μοιχαλις σημειον επιζητει· και σημειον ου δο-
adulterous a sign seeks; and a sign not shal

θησεται αυτῃ, ει μη το σημειον Ιωνα *[του
be given to her, except the sign of Jonas [the

προφητου.] Και καταλιπων αυτους, απηλθε.
prophet.] And leaving them, he went away.

[5] Και ελθοντες οἱ μαθηται αυτου εις το περαν,
And coming the disciples of him to the other side

επελαθοντο αρτους λαβειν. [6] Ὁ δε Ιησους ειπεν
had forgotten loaves to take. The and Jesus said

αυτοις· Ὁρατε και προσεχετε απο της ζυμης
to them; Look and take heed of the leaven

των Φαρισαιων και Σαδδουκαιων. [7] Οἱ δε διελο-
of the Pharisees and Sadducees. They and rea-

γιζοντο εν ἑαυτοις, λεγοντες· Ὁτι αρτους ουκ
soned among themselves, saying; Because loaves not

ελαβομεν. [8] Γνους δε ὁ Ιησους ειπεν· Τι δια-
we have brought. Knowing and the Jesus said; Why rea-

λογιζεσθε εν ἑαυτοις, ὀλιγοπιστοι, ὁτι αρτους
son you among yourselves, O you of weak faith, because loaves

ουκ *[ελαβετε;] [9] Ουπω νοειτε, ουδε μνημον-
not [you have brought?] Not yet perceive you, nor remem-

ευετε τους πεντε αρτους των πεντακισχιλιων,
ber you the five loaves of the five-thousand

και ποσους κοφινους ελαβετε; [10] Ουδε τους
and how many baskets you took up? Nor the

ἑπτα αρτους των τετρακισχιλιων, και ποσας
seven loaves of the four thousand, and how many

σπυριδας ελαβετε; [11] Πως ου νοειτε, ὁτι ου
large baskets you took up? Why not do you perceive, that not

περι αρτου ειπον ὑμιν προσεχειν απο της ζυμης
about bread I spoke to you to take heed of the leaven

των φαρισαιων και Σαδδουκαιων; [12] Τοτε συ-
of the Pharisees and Sadducees? Then they

νηκαν, ὁτι ουκ ειπε προσεχειν απο της ζυμης
understood, that not he did say beware of the leaven

του αρτου, αλλ' απο της διδαχης των Φαρισαιων
of the bread, but of the doctrine of the Pharisees

και Σαδδουκαιων.
and Sadducees.

2 But he answering, said to them, * ["In the Evening, you say, 'It will be Fair weather, for the SKY is red;' 3 and in the Morning, 'There will be a Storm To-day, for the SKY is red and lowering.' Hypocrites! you can correctly judge as to the APPEARANCE of the SKY, but cannot discern the SIGNS of the TIMES.] 4 ‡ A wicked and faithless Generation demands a Sign; but no Sign will be given it, except the SIGN of Jonah." And leaving them, he went away.

5 ‡ Now, *the DISCIPLES passing to the OTHER SIDE, had forgotten to take Loaves with them.

6 And Jesus said to them, ‡ "Observe, and beware of the LEAVEN of the PHARISEES and Sadducees."

7 And THEY reasoned among themselves, saying, "Because we have brought no Loaves."

8 But Jesus knowing it, said, "O you distrustful! Why do you reason among yourselves, Because you have no Bread.

9 Do you not yet perceive, or recollect ‡ the FIVE Loaves of the FIVE-THOUSAND, and How many Baskets you took up?

10 nor ‡ the SEVEN Loaves of the FOUR THOUSAND, and How many large Baskets you took up.

11 How is it that you do not comprehend, That I spoke not to you about Bread, *but beware you of the LEAVEN of the PHARISEES and Sadducees?"

12 Then they understood That he did not tell them to beware of the LEAVEN of BREAD, but of the DOCTRINE of the *SADDUCEES and Pharisees.

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* VATICAN MANUSCRIPT.—2 and 3—*omit*. 4. the PROPHET—*omit*. 5. the DISCIPLES. 8. brought—*omit*. 11. but beware you of. 12. SADDUCEES and Pharisees.

‡ 4. Matt. xii. 39. ‡ 5. Mark viii. 14. ‡ 6. Luke xii. 1. ‡ 9. Matt. xiv. 17. ‡ 10 Matt. xv. 34.

[13] Ελθων δε ὁ Ιησους εις τα μερη Καισαρειας
Coming and the Jesus into the parts of Cesarea

της Φιλιππου, ηρωτα τους μαθητας αὑτου, λε-
of the Philip, asked the disciples of him, say-

γων· Τινα με λεγουσιν οἱ ανθρωποι ειναι, τον
ing; Who me say the men to be, the

υἱον του ανθρωπου; [14] Οἱ δε ειπον· Οἱ μεν,
son of the man? They and said; Some,

Ιωαννην τον βαπτιστην· αλλοι δε, Ηλιαν· ἑτεροι
John the dipper; others and, Elias; others

δε, Ἱερεμιαν, η ἑνα των προφητων. [15] Λεγει
and Jeremias, or one of the prophets. He says

αυτοις· Ὑμεις δε τινα με λεγετε ειναι; [16] Αποκ-
to them; You but who me say to be? Ans-

ριθεις δε Σιμων Πετρος ειπε· Συ ει ὁ Χριστος,
wering the Simon Peter said; Thou art the Anointed,

ὁ υἱος του θεου του ζωντος. [17] Και αποκριθεις
the son of the God the living. And answering

ὁ Ιησους ειπεν αυτῳ· Μακαριος ει, Σιμων βαρ
the Jesus said to him; Blessed art thou, Simon son

Ιωνα· ὁτι σαρξ και αἱμα ουκ απεκαλυψε σοι,
of Jonas; for flesh and blood not it has revealed to thee,

αλλ᾽ ὁ πατηρ μου, ὁ εν τοις ουρανοις. [18] Καγω
but the father of me, that in the heavens. Also I

δε σοι λεγω, ὁτι συ ει Πετρος, και επι ταυτῃ
and to thee say, that thou art a rock, and upon this

τῃ πετρᾳ οικοδομησω μου την εκκλησιαν, και
the rock I will build of me the church, and

πυλαι ᾁδου ου κατισχυσουσιν αυτης. [19] Και
gates of hades not shall prevail against her. And

δωσω σοι τας κλεις της βασιλειας των ου-
I will give to thee the keys of the kingdom of the hea-

ρανων· και ὁ εαν δησῃς επι της γης, εσται
vens; and whatever thou mayest bind upon the earth, shall be

δεδεμενον εν τοις ουρανοις· και ὁ εαν λυσῃς
bound in the heavens; and whatever thou mayest loose

επι της γης, εσται λελυμενον εν τοις ουρανοις.
upon the earth, shall be loosed in the heavens.

[20] Τοτε διεστειλατο τοις μαθηταις αὑτου, ἱνα
Then he charged the disciples of him, that

μηδενι ειπωσιν ὁτι αυτος εστιν ὁ Χριστος.
no one they should tell that he is the Anointed.

[21] Απο τοτε ηρξατο ὁ Ιησους δεικνυειν τοις
From that time began the Jesus to show to the

13 And JESUS coming into the PARTS of † Cesarea PHILIPPI, questioned his DISCIPLES, saying, ‡ "Who do **MEN** say that * the SON of MAN is?"

14 And THEY replied, "SOME, John the IMMERSER; * SOME, Elijah; and others, Jeremiah, or one of the PROPHETS."

15 He says to them, "But who do **you** say that I am?"

16 Simon Peter answering, said, ‡ "**Thou** art the CHRIST, the SON of the LIVING God."

17 And Jesus answering, said to him, "Happy art thou, Simon, son of Jonah; for Flesh and Blood has not revealed this to thee, but THAT FATHER of mine in the * Heavens.

18 Moreover, **I** also say to thee, That **thou** art ‡ a Rock, and on ‡ this ROCK I will build My CHURCH, and † the Gates of Hades shall not triumph over it.

19 And I will give thee † the KEYS of the KINGDOM of the HEAVENS; ‡ and whatever thou shalt bind on the EARTH, shall be bound in the HEAVENS; and whatever thou shalt loose on the EARTH, shall be loosed in the HEAVENS."

20 ‡ Then he commanded * the DISCIPLES that they should tell no one, that **he** is the MESSIAH.

21 From that time, JESUS began to disclose to

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* VATICAN MANUSCRIPT.—13. the SON of MAN is? 14. SOME. 17. Heavens. 20. the DISCIPLES.

† 13. This town was near to the spring-head of the Jordan, and was built by Philip, tetrarch of Galilee, in honor of Tiberius Cæsar; and to distinguish it from the sea-port town of Cesarea, mentioned frequently in the Acts of the Apostles, it was called Cesarea Philippi. See *Josephus,* Ant. xviii. 2, 1, and xx. 8, 4. † 18. Parkhurst says, "This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow *mouth* or *entrance,* many of which are to be found in Judea, to this day. The LXX render the corresponding phrase from the Heb. of Isa. xxxviii. 10, *the gates of the sepulchre.* The full meaning of our Lord's promise seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at *the resurrection of the just,* finally triumph over death and the grave." Compare 1 Cor. xv. 54, 55. † 19. It is said, that when the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple, where the sacred books were deposited, and also tablets to write upon; signifying that they gave him authority to teach and to explain the scriptures and law of God to the people.

‡ 13. Mark viii. 27; Luke ix. 18. ‡ 16. Mark viii. 29; Luke ix 20; John i. 49; vi. 69; xi. 27. ‡ 18. John i. 42. ‡ 18. Eph. ii. 20. ‡ 19. Matt. xviii. 18; John xx. 23. ‡ 20. Matt. xvii. 9; Mark viii. 30; Luke ix. 21.

μαθηταις αὑτου, ὁτι δει αυτον απελθειν εις Ἱερο-
disciples of him, that must he to go to Jeru-
σολυμα, και πολλα παθειν απο των πρεσβυτε-
salem, and many (things) to suffer from the elders
ρων και αρχιερεων και γραμματεων, και αποκ-
and high-priests and scribes, and to be
τανθηναι, και τῃ τριτῃ ἡμερᾳ εγερθηναι. [22] Και
killed, and the third day to be raised. And
προσλαβομενος αυτον ὁ Πετρος, ηρξατο επιτιμαν
taking aside him the Peter, began to reprove
αυτῳ, λεγων· Ἱλεως σοι, κυριε· ου μη εσται
him, saying; Be it far from thee, O lord; not not shall be
σοι τουτο. [23] Ὁ δε στραφεις ειπε τῳ Πετρῳ·
to thee this. He but turning said to the Peter;
Ὑπαγε οπισω μου, σατανα· σκανδαλον μου
Go thou behind of me, adversary; a stumbling-block of me
ει· ὁτι ου φρονεις τα του θεου, αλλα τα
thou art; for not thou regardest the (things) of the God, but those
των ανθρωπων. [24] Τοτε ὁ Ιησους ειπε τοις μα-
of the men. Then the Jesus said to the dis-
θηταις αὑτου· Ει τις θελει οπισω μου ελθειν,
ciples of him; If any one wish after me to come,
απαρνησασθω ἑαυτον, και αρατω τον σταυρον
let him deny himself, and let him bear the cross
αὑτου, και ακολουθειτω μοι. [25] Ὁς γαρ αν
of him, and follow me. Whoever for
θελῃ την ψυχην αὑτου σωσαι, απολεσει αυτην·
may wish the life of him to save, shall lose her;
ὁς δ' αν απολεσῃ την ψυχην αὑτου ἑνεκεν
whoever and may lose the life of him on account
εμου, εὑρησει αυτην. [26] Τι γαρ ωφελειται αν-
of me, shall find her. What for is profited a
θρωπος, εαν τον κοσμον ὁλον κερδησῃ, την δε
man, if the world whole he may win, the and
ψυχην αὑτου ζημιωθῃ; η τι δωσει ανθρωπος
life of him he may forfeit? or what shall give a man
ανταλλαγμα της ψυχης αὑτου; [27] Μελλει γαρ
in exchange for the life of him? Is about for
ὁ υἱος του ανθρωπου ερχεσθαι εν τῃ δοξῃ του
the son of the man to come in the glory of the
πατρος αὑτου, μετα των αγγελων αὑτου, και
father of him, with the messengers of him, and
τοτε αποδωσει ἑκαστῳ κατα την πραξιν
then he will render to each one according to the behavior
αυτου.
of him.

[28] Αμην λεγω ὑμιν, εισι τινες των ὡδε ἑστω-
Indeed I say to you, there are some of those here having
των, οἱτινες ου μη γευσωνται θανατου, ἑως αν
stood, who not not shall taste of death, till
ιδωσι τον υἱον του ανθρωπου ερχομενον εν τῃ
they may see the son of the man coming in the
βασιλειᾳ αὑτου. ΚΕΦ. ιζ'. 17. [1] Και μεθ'
royal majesty of him. And after
ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πετρον,
days six takes the Jesus the Peter,
και Ιακωβον, και Ιωαννην τον αδελφον αυτου·
and James, and John the brother of him;

his DISCIPLES, ‡That he must go to Jerusalem, and suffer much from the ELDERS, and High-priests, and Scribes, and be killed, and that on the THIRD Day he must be raised up.

22 And PETER taking him aside, and *rebuking him, said, "Be this far from thee, Master; this shall not be to thee."

23 But HE turning, said to PETER, "Get thee behind me, Adversary; thou art a Stumbling-block to me; for thou regardest not the THINGS of GOD, but THOSE of MEN."

24 Then JESUS said to his DISCIPLES, ‡"If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

25 ‡For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, shall find it.

26 For what is a Man profited, if he should gain the whole WORLD, and forfeit his LIFE? or what will ‡a man give in Ransom for his LIFE?

27 ‡For the SON of MAN is about to come in the GLORY of his FATHER, with his ANGELS; and then he will recompense to each one according to his CONDUCT.

28 ‡Indeed I say to you, *That there are SOME of those STANDING here, who will not taste of Death, till they see the SON of MAN coming in his ROYAL MAJESTY."

CHAPTER XVII.

1 ‡And after six days, JESUS took PETER, James, and John the BROTHER of James, and privately con-

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* VATICAN MANUSCRIPT.—22. rebuking him, said. 28. That there are.

‡ 21. Matt xvii. 22; xx. 17; Mark viii. 31; ix. 31; x. 33; Luke ix. 22, 44; xviii. 31; xxiv. 6, 7. ‡ 24. Matt. x. 38; Mark viii. 34; Luke ix. 23; xiv. 27. ‡ 25. Luke xvii 33; John xii. 25. ‡ 26. Psa. xlix. 7, 8. ‡ 27. Matt. xxv. 31—46; Mark viii. 38; Luke ix. 26. ‡ 28 Mark ix. 1; Luke ix. 27. ‡ 1. Mark ix. 2; Luke ix. 28.

και αναφερει αυτους εις ορος ὑψηλον κατ᾽ ιδιαν.
and leads up them into a mountain high privately.
[2]Και μετεμορφωθη εμπροσθεν αυτων, και
And he was transfigured in the presence of them, and
ελαμψε το προσωπον αυτου ὡς ὁ ἡλιος· τα δε
shone the face of him as the sun; the and
ἱματια αυτου εγενετο λευκα ὡς το φως. [3]Και
garments of him became white as the light. And
ιδου, ωφθησαν αυτοις Μωσης και Ηλιας, μετ᾽
lo, appeared to them Moses and Elias, with
αυτου συλλαλουντες. [4]Αποκριθεις δε ὁ Πετρος
him talking. Answering and the Peter
ειπε τῳ Ιησου· Κυριε, καλον εστιν ἡμας ὡδε
said to the Jesus; O lord, good it is us here
ειναι· ει θελεις, ποιησωμεν ὡδε τρεις σκηνας,
to be; if thou wilt, we may make here three tents,
σοι μιαν, και Μωσῃ μιαν, και μιαν Ηλιᾳ. [5]Ετι
to thee one, and Moses one, and one Elias. Still
αυτου λαλουντος, ιδου, νεφελη φωτος επεσκιασεν αυτους· και ιδου, φωνη εκ της νεφελης,
of him speaking, lo, a cloud of light overshadowed them. and lo, a voice out of the cloud,
λεγουσα· "Οὑτος εστιν ὁ υἱος μου ὁ αγαπητος,
saying, "This is the son of me the beloved,
εν ᾡ ευδοκησα· αυτου ακουετε." [6]Και ακουσαντες οἱ μαθηται, επεσον επι προσωπον αὑτων,
in whom I delight. of him hear you." And having heard the disciples, they fell upon face them,
και εφοβηθησαν σφοδρα. [7]Και προσελθων ὁ
and were frightened greatly. And coming near the
Ιησους, ἡψατο αυτων, και ειπεν· Εγερθητε, και
Jesus, touched them, and said; Be you raised, and
μη φοβεισθε. [8]Επαραντες δε τους οφθαλμους
not be afraid. Lifting up then the eyes
αὑτων, ουδενα ειδον, ει μη τον Ιησουν μονον.
of them, no one they saw, except the Jesus alone.
[9]Και καταβαινοντων αυτων, εκ του ορους,
And descending of them, from the mountain,
ενετειλατο αυτοις ὁ Ιησους, λεγων· Μηδενι ειπητε το ὁραμα, ἑως οὑ ὁ υἱος του ανθρωπου εκ
charged them the Jesus, saying; To no one you may tell the vision, till the son of the man from
νεκρων αναστῃ.
dead (ones) should be raised.

[10]Και επηρωτησαν αυτον οι μαθηται αυτου,
And asked him the disciples of him,
λεγοντες· Τι ουν οἱ γραμματεις λεγουσιν, ὁτι
saying; Why then the scribes say, that
Ηλιαν δει ελθειν πρωτον; [11]Ὁ δε Ιησους
Elias must to come first? The but Jesus
αποκριθεις ειπεν *[αυτοις·] Ηλιας μεν ερχεται
answering said [to them;] Elias truly comes
πρωτον, και αποκαταστησει παντα· [12]λεγω δε
first, and shall restore all things; I say but
ὑμιν, ὁτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν
to you, that Elias just now came, and not they knew
αυτον, αλλ᾽ εποιησαν εν αυτῳ ὁσα ηθελησαν·
him, but have done to him as much as they wished,

ducted them up a lofty Mountain;

2 and he was transformed in their presence. his FACE shone as the SUN, and his GARMENTS became white as the LIGHT.

3 And behold, Moses and Elijah appeared to them, conversing with him.

4 Then PETER addressing JESUS, said, "Master, it is good for us to be here; if thou wilt, *I will make here three Booths; one for thee, one for Moses, and one for Elijah."

5 While he was speaking, behold, ‡a Cloud of light covered them; and behold, a Voice from the CLOUD, declaring, ‡"This is my SON, the BELOVED, in whom I delight; hear him!"

6 And the DISCIPLES having heard it, fell on their Faces, and were greatly frightened.

7 And JESUS approaching, ‡touched them, and said, "Arise, and be not afraid."

8 Then raising their EYES, they saw no one, except JESUS.

9 ‡ And as they were descending the MOUNTAIN, JESUS commanded them, saying, "Tell the VISION to no one, till the SON of MAN be risen from the Dead."

10 And the DISCIPLES asked him, saying ‡"Why then do the SCRIBES say That Elijah must first come?"

11 *HE answering, said, "Elijah indeed *comes, and will restore all things.

12 But I say to you, ‡That Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Thus also

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* VATICAN MANUSCRIPT.—4. I will make here three Booths. 11. HE answering 11. comes, and will restore.

‡ 5. 2 Peter i. 17; Matt. iii. 17; Mark i. 11; Luke iii. 22. ‡ 7. Dan. viii. 18; x. 9, 10, 18; Rev. i. 17. ‡ 9. Mark ix. 9. ‡ 10. Mal. iv. 5. ‡ 12 Matt. xi. 14; Mark ix. 12, 13.

οὑτω και ὁ υἱος του αντρωπου μελλει πασχειν
thus also the son of the man is about to suffer

ὑπ᾽ αυτων. [13]*Τοτε συνηκαν οἱ μαθηται, ὁτι*
by them. Then understood the disciples, that

περι Ιωαννου του βαπτιστου ειπεν αυτοις.
concerning John the dipper he spoke to them.

[14]*Και ελθοντων αυτων προς τον οχλον, προσ-*
And having come of them to the crowd,

ηλθεν αυτῳ ανθρωπος, γονυπετων αυτον, [15]*και*
came to him a man, knee-falling him, and

λεγων· Κυριε, ελεησον μου τον υἱον· ὁτι σεληνιαζεται,
saying; O lord, have pity on of me the son; for he is

και κακως πασχει· πολλακις γαρ
moon-struck, and sadly suffers; often for

πιπτει εις το πυρ, και πολλακις εις το ὑδωρ.
he falls into the fire, and often into the water.

[16]*Και προσηνεγκα αυτον τοις μαθηταις σου, και*
And I brought him to the disciples of thee, and

ουκ ηδυνηθησαν αυτον θεραπευσαι. [17]*Αποκριθεις*
not they were able him to heal. Answering

δε ὁ Ιησους ειπεν· Ω γενεα απιστος και
and the Jesus said; O generation unfaithful and

διεστραμμενη· ἑως ποτε εσομαι μεθ᾽ ὑμων;
having been perverted; till when shall I be with you?

ἑως ποτε ανεξομαι ὑμων; φερετε μοι αυτον ὡδε.
till when shall I bear you? bring you to me him here.

[18]*Και επετιμησεν αυτῳ ὁ Ιησους, και εξηλθεν*
And rebuked him the Jesus, and came out

απ᾽ αυτου το δαιμονιον· και εθεραπευθη ὁ παις
of him the demon; and was cured the boy

απο της ὡρας εκεινης. [19]*Τοτε προσελθοντες*
from the hour that. Then coming

οἱ μαθηται τῳ Ιησου κατ᾽ ιδιαν, ειπον· Διατι
the disciples to the Jesus by himself, said; Why

ἡμεις ουκ ηδυνηθημεν εκβαλειν αυτο; [20]*Ὁ δε*
we not were able to cast out it? The and

Ιησους ειπεν αυτοις· Δια την απιστιαν ὑμων.
Jesus said to them; On account of the unbelief of you.

Αμην γαρ λεγω ὑμιν, εαν εχητε πιστιν ὡς κοκκον
Indeed for I say to you, if you have faith as a

σιναπεως, ερειτε τῳ ορει τουτῳ. Μεταβηθι
grain of mustard, you will say to the mountain; this Be thou

εντευθεν εκει, και μεταβησεται· και ουδεν
removed from here there, and it will remove; and nothing

αδυνατησει ὑμιν. [21]**[Τουτο δε το γενος ουκ*
will be impossible to you. [This but the kind not

εκπορευεται, ει μη εν προσευχῃ και νηστειᾳ.]
goes out, if not in prayer and fasting.]

[22]*Αναστρεφομενων δε αυτων εν τῃ Γαλιλαιᾳ,*
‡Were traveling and of them in the Galilee,

ειπεν αυτοις ὁ Ιησους· Μελλει ὁ υἱος του ανθρωπου
said to them the Jesus; Is about the son of the

παραδιδοσθαι εις χειρας ανθρωπων,
man to be delivered up into hands of men,

[23]*και αποκτενουσιν αυτον· και τῃ τριτῃ ἡμερᾳ*
and they will kill him; and the third day

εγερθησεται. Και ελυπηθησαν σφοδρα.
he will be raised. And they were grieved exceedingly.

the SON of MAN is about to suffer by them."

13 Then the DISCIPLES understood That he spoke to them concerning John the IMMERSER.

14 ‡And they having come to the CROWD, a Man came to him, kneeling and saying,

15 "O Sir, have compassion on My SON; for he is a lunatic, and *sickly; for he frequently falls into the FIRE, and frequently into the WATER.

16 And I brought him to thy DISCIPLES, but they could not cure Him."

17 Then JESUS answering said, "O unbelieving and perverse Generation! how long must I be with you? how long must I endure you? bring him here to me."

18 And JESUS rebuked him, and the DEMON came out of him; and the BOY was restored from that HOUR.

19 Then the DISCIPLES coming to JESUS privately, said, "Why were we not able to cast it out?"

20 And *HE says to them, "On account of your *LITTLE-FAITH; For indeed I say to you, ‡If you have Faith, as a Grain of Mustard, you might say to this MOUNTAIN, Remove there from here, and it would remove; and nothing would be impossible to you.

21 *†[This KIND, however, goes not out but by Prayer and Fasting."]

22 ‡Now while they were traveling in GALILEE, JESUS said to them, "The SON of MAN is about to be delivered up into the Hands of Men;

23 and they will kill him, and the THIRD Day he will *rise. And they were exceedingly grieved.

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* VATICAN MANUSCRIPT.—15. sickly. 20. HE says. 20. LITTLE-FAITH. 21.—*omit.* 23. rise.

† 21. This verse is wanting in the *Coptic, Ethiopic, Syriac hieros,* and in one *Itala* MSS.

‡ 14. Mark ix. 14; Luke ix. 37. ‡ 20. Matt. xxi. 21; Mark xi. 23; Luke xvii. 6; 1 Cor xiii. 2. ‡ 22. Matt. xvi. 21; xx. 18; Mark ix. 30, 31; Luke ix. 44.

[24] Ελθοντων δε αυτων εις Καπερναουμ,
Having arrived and of them at Capernaum,
προσηλθον οἱ τα διδραχμα λαμβανοντες τῳ
came those the didrachmas receiving to the
Πετρῳ, και ειπον· ʽΟ διδασκαλος ὑμων ου τελει
Peter, and said; The teacher of you not pays
τα διδραχμα. [25] Λεγει· Ναι. Και ὁτε εισηλθεν
the didrachmas? He says; Yes. And when he was
εις την οικιαν, προεφθασεν αυτον ὁ Ιησους,
come into the house, anticipated him the Jesus,
λεγων· Τι σοι δοκει, Σιμων; Οἱ βασιλεις
saying; Which to thee seems right, Simon? The kings
της γης απο τινων λαμβανουσι τελη η κηνσον;
of the earth from whom do they take taxes or census?
απο των υἱων αὑτων, η απο των αλλοτριων;
from the sons of them, or from the aliens?
[26] Λεγει αυτῳ ὁ Πετρος· Απο των αλλοτριων.
Says to him the Peter, From the aliens.
Εφη αυτῳ ὁ Ιησους· Αραγε ελευθεροι εισιν οἱ
Says to him the Jesus, Then exempt are the
υἱοι. [27] ʽΙνα δε μη σκανδαλισωμεν αυτους,
sons. That but not we may offend them,
πορευθεις εις την θαλασσαν, βαλε αγκιστρον,
going to the sea, cast thou a hook,
και τον αναβαντα πρωτον ιχθυν αρον· και ανοιξας
and the ascending first fish take up; and opening
το στομα αυτου, εὑρησεις στατηρα· εκεινον
the mouth of him, thou wilt find a stater; that
λαβων, δος αυτοις αντι εμου και σου.
taking, give to them for me and thee.

ΚΕΦ. ιη΄. 18.

[1] Εν εκεινῃ τῃ ὡρᾳ προσηλθον οἱ μαθηται τῳ
In that the hour came the disciples to the
Ιησου, λεγοντες· Τις αρα μειζων εστιν εν τῃ
Jesus, saying; Who then greater is in the
βασιλειᾳ των ουρανων; [2] Και προσκαλεσαμενος
kingdom of the heavens? And having called
ὁ Ιησους παιδιον εστησεν αυτο εν μεσῳ αυτων,
the Jesus a little child placed it in midst of them,
[3] και ειπεν· Αμην λεγω ὑμιν, εαν μη στραφητε
and said; Indeed I say to you, if not you be changed
και γενησθε ὡς τα παιδια, ου μη εισελθητε εις
and become as the little children, not not you may enter into
την βασιλειαν των ουρανων. [4] ʽΟστις ουν
the kingdom of the heavens. Whoever therefore

24 ‡ And having arrived at Capernaum, the COLLECTORS of † DIDRACHMS came to PETER, and said, "Does not your TEACHER pay the DIDRACHMS?"

25 He says, "Yes." And when *they were come into the HOUSE, JESUS anticipated him, saying, "What is thy opinion, Simon? From whom do the KINGS of the EARTH take Tax or Census? from their own SONS, or from OTHERS?"

26 *And when he said, "Of OTHERS," Jesus says, "The SONS then are exempt.

27 But lest we should offend them, go to the LAKE, throw a Hook, and take the first FISH COMING UP, and opening its MOUTH, thou wilt find † a Stater; take That, and give it to them, for me and thee."

CHAPTER XVIII.

1 *And at That TIME the DISCIPLES came to JESUS, saying, ‡ "Who then is greatest in the KINGDOM of the HEAVENS?"

2 And *he having called a Little child, placed him in the Midst of them,

3 and said, "Indeed I say to you, ‡ Unless you be changed, and become as LITTLE CHILDREN, you will never enter the KINGDOM of the HEAVENS.

4 Whoever, therefore,

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* VATICAN MANUSCRIPT.—25. they were come. 26. And when he said, "Of OTHERS," Jesus says. 1. And at. 2. he having called.

† 24. A half shekel, in value about 30 cents, or 1s. 3d. It appears from Exodus xxx. 13, 14, that every male among the Jews, of twenty years old and upwards, was commanded to give a certain sum every year, as an offering to the Lord, for the service of the temple at Jerusalem. Scott refers to Jos. Ant. xviii. 9, 1, to show that the Jews continued to send the same sum every year, wherever they lived; which Philo too particularly mentions, de Monarch. ii. 635, ed. col. "Sums of money, on account of the Jews, were carried every year out of Italy and all your provinces to Jerusalem." Cic. pro Flac. 8. "Every Jew, despising the religion of the country in which he lived, sent his donations and tribute to Jerusalem and the temple." Tac. Hist. lib. 5. Josephus (B. J. vii. 27) says, "the Roman emperor Vespasian imposed upon every Jew the same contribution for the Capitol, as they had before paid to the Temple." "Titus imposed on them a yearly tribute of a didrachm to Capitoline Jupiter." Xiphil. Dion. lib. lxvi. These tribute gatherers must have been sent by the superintendents of the Temple, and have acted by the authority of the high priest; for the force of our Lord's argument depends upon this particular.—*Wakefield.* † 27. A shekel, or half an ounce of silver, in value about 60 cents, or 2s. 6d., at 5s. per ounce.

‡ 24. Mark ix. 33. ‡ 1. Mark ix. 33; Luke ix. 46; xxii. 24. ‡ 3. Matt. xix. 14; Mark x. 15; Luke xviii. 17; 1 Cor. xiv. 20; 1 Peter ii. 2.

ταπεινωσῃ ἑαυτον ὡς το παιδιον τουτο, οὑτος
may humble himself as the little child this, he
εστιν ὁ μειζων εν τῃ βασιλειᾳ των ουρανων.
is the greater in the kingdom of the heavens.
[5] Και ὁς εαν δεξηται παιδιον τοιουτον ἑν επι τῳ
And whoever may receive a little child such one on the
ονοματι μου, εμε δεχεται. [6] Ὁς δ᾽ αν σκανδα-
name of me, me receives. Who but ever may in-
λισῃ ἑνα των μικρων τουτων, των πιστευοντων
snare one of the little-ones these, of the believing
εις εμε, συμφερει αυτῳ, ἱνα κρεμασθῃ μυλος
into me, it is appropriate to him, that should be hung a millstone
ονικος επι τον τραχηλον αυτου, και καταπον-
upper on the neck of him, and he should be
τισθῃ εν τῳ πελαγει της θαλασσης.
sunk in the depth of the sea.

[7] Ουαι τῳ κοσμῳ απο των σκανδαλων. Αναγ-
Woe to the world from the snares. Neces-
κη γαρ εστιν ελθειν τα σκανδαλα· πλην ουαι
sary for it is to come the snares; but woe
τῳ ανθρωπῳ εκεινῳ δι᾽ οὑ το σκανδαλον
to the man to that through whom the snare
ερχεται. [8] Ει δε ἡ χειρ σου η ὁ πους σου
comes. If therefore the hand of thee or the foot of thee
σκανδαλιζει σε, εκκοψον αυτα, και βαλε απο
insnares thee, cut off them, and cast from
σου· καλον σοι εστιν εισελθειν εις την ζωην
thee; good to thee it is to enter into the life
χωλον η κυλλον, η δυο χειρας η δυο ποδας
lame or a cripple, than two hands or two feet
εχοντα βληθηναι εις το πυρ το αιωνιον. [9] Και
having to be cast into the fire the age-lasting. And
ει ὁ οφθαλμος σου σκανδαλιζει σε, εξελε αυτον,
if the eye of thee insnares thee, tear out it,
και βαλε απο σου· καλον σοι εστι μονοφθαλμον
and cast from thee, good to thee it is one-eyed
εις την ζωην εισελθειν, η δυο οφθαλμους εχοντα
into the life to enter, than two eyes having
βληθηναι εις την γεενναν του πυρος. [10] Ὁρατε,
to be cast into the Gehenna of the fire. See,
μη καταφρονησητε ἑνος των μικρων τουτων·
not you may despise one of the little-ones these;
λεγω γαρ ὑμιν, ὁτι οἱ αγγελοι αυτων εν ουρα-
I say for to you, that the messengers of them in hea-
νοις διαπαντος βλεπουσι το προσωπον του
vens perpetually see the face of the
πατρος μου, του εν ουρανοις. *[[11] Ηλθε γαρ ὁ
father of me, that in heavens. [Is come for the
υἱος του ανθρωπου σωσαι το απολωλος.] [12] Τι
son of the man to save the having been lost.] What

may humble himself like this LITTLE CHILD, he will be the GREATEST in the KINGDOM of the HEAVENS.

5 ‡ And whoever may receive one such Little child in my NAME, receives Me.

6 ‡ But whoever shall insnare one of the LEAST of THESE who BELIEVE in me, it would be better for him that an † upper Millstone were hanged about his NECK, and that he were sunk in the DEPTH of the SEA.

7 Alas for the WORLD, because of SNARES! for it must be that SNARES come; but alas for that MAN through whom the SNARE comes.

8 ‡ If, then, thy HAND or thy FOOT insnare thee, cut it off, and throw it away; it is better for thee to enter LIFE * crippled or lame, than having Two Hands or Two Feet, to be cast into the † AIONIAN FIRE.

9 And if thine EYE insnare thee, pluck it out, and throw it away; it is better to enter LIFE one-eyed, than having Two Eyes to be cast into the BURNING of GEHENNA.

10 Take care, that you do not despise one of the LEAST of these; for I assure you, that ‡ their ANGELS in * the HEAVENS continually behold the FACE of THAT FATHER of mine in the Heavens.

11 * † ‡ [For the SON of MAN is come to save THAT which was LOST.]

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* VATICAN MANUSCRIPT.—8. crippled or lame. 10. the HEAVENS. 11.—*omit*. See also Lachmann and Tischendorf.

† 6. A mill-stone turned by an ass, and consequently much larger than one turned by the hand. The punishment of death by drowning, though not in use by the Jews, was so among the surrounding nations. It seems to have grown into a proverb for dreadful and inevitable ruin. † 8. *Aioonion*. This word is the adjective of *aioon*, age, and as we have no word in English which exactly conveys the idea attached to it in the original, it has been left untranslated. The adjective form of the word, however, cannot rise higher in meaning than the noun from which it is derived, and must always be governed by it. See Note on Matt. xiii. 40, and Appendix. † 11. This verse is omitted in the Vatican and several other MSS., and marked as doubtful by Griesbach. In Boothroyd's translation it is appended to the fourteenth verse, as making a better connection.

‡ 5. Matt. x. 42, Luke ix. 48. ‡ 6. Mark ix. 42; Luke xvii. 1, 2. ‡ 8. Matt. v. 29, 30; Mark ix. 43. 45. ‡ 10. Psa. xxxiv. 7; Luke i. 19. ‡ 11. Luke ix. 56; xix. 10; John iii. 17; xii. 47.

ὑμιν δοκει; ἐαν γενηται τινι ανθρωπῳ ἑκατον
to you seems right? If should have any man a hundred
προβατα, και πλανηθῃ ἑν εξ αυτων· ουχι αφεις
sheep, and should go astray one from them; not leaving
τα εννενηκονταεννεα επι τα ορη, πορευθεις ζη-
the ninety-nine upon the mountains, going he
τει το πλανωμενον; [13]Και εαν γενηται εὑρειν
seeks that having strayed? And if he should happen to find
αυτο, αμην λεγω ὑμιν, ὁτι χαιρει επ' αυτῳ
it, indeed I say to you, that he rejoices over it
μαλλον, η επι τοις εννενηκονταεννεα, τοις μη
more, than over the ninety-nine, those not
πεπλανημενοις. [14]Οὑτως ουκ εστι θελημα
having been led astray. Thus not it is will
εμπροσθεν του πατρος ὑμων, του εν ουρανοις,
in the presence of the father of you, of that in heavens,
ἱνα αποληται εἱς των μικρων τουτων. [15]Εαν
that should perish one of the little-ones of them. If
δε ἁμαρτησῃ *[εις σε] ὁ αδελφος σου, ὑπαγε,
and should be in error [against thee,] the brother of thee, go,
ελεγξον αυτον μεταξυ σου και αυτου μονου.
test him between thee and him alone.
Εαν σου ακουσῃ, εκερδησας τον αδελφον σου·
If thee he may hear, thou hast won the brother of thee;
[16]εαν δε μη ακουσῃ, παραλαβε μετα σου ετι
if but not he may hear, take with thee besides
ἑνα η δυο· ἱνα επι στοματος δυο μαρτυρων η
one or two; that by mouth two of witnesses or
τριων σταθῃ παν ῥημα. [17]Εαν δε πα-
of three may be proved every word. If and he
ρακουσῃ αυτων, ειπε τῃ εκκλησιᾳ· εαν δε
should disregard them, tell thou to the congregation; if and
και της εκκλησιας παρακουσῃ, εστω σοι
also of the congregation he should disregard, let him be to thee
ὡσπερ ὁ εθνικος και ὁ τελωνης. [18]Αμην
as the Gentile and the tax-gatherer. Indeed
λεγω ὑμιν, ὁσα εαν δησητε επι της γης,
I say to you, whatever you may bind on the earth,
εσται δεδεμενα εν τῳ ουρανῳ· και ὁσα εαν
shall be having been bound in the heaven; and whatever
λυσητε επι της γης, εσται λελυμενα εν
you may loose on the earth, shall be having been loosed in
τῳ ουρανῳ.
the heaven.

[19]Παλιν λεγω ὑμιν, ὁτι εαν δυο ὑμων συμφω-
Again I say to you, that if two of you may
νησωσιν επι της γης, περι παντος πραγματος,
agree upon the earth, about any matter,
οὑ εαν αιτησωνται, γενησεται αυτοις παρα του
whatever they may ask, it shall be to them from the
πατρος μου, του εν ουρανοις. [20]Οὑ γαρ εισι
father of me, of that in heavens. Where for are
δυο η τρεις συνηγμενοι εις το εμον ονομα, εκει
two or three having come together in the my name, there
ειμι εν μεσῳ αυτων. [21]Τοτε προσελθων αυτῳ
I am in the midst of them. Then coming to him

12 What do you think? ‡If a man have a Hundred Sheep, and one of them go astray, *will he not leave the NINETY NINE Sheep on the MOUNTAINS, and go and seek the STRAY ONE?

13 And if he happen to find it, indeed I say to you, that he rejoices more over it, than over THOSE NINETY-NINE which WENT NOT ASTRAY.

14 Thus it is not the Will *of THAT FATHER of mine in the Heavens, that in his presence one of the LEAST of these should be lost.

15 ‡ Now, if thy BROTHER be in error, go, convict him, between thee and him alone. ‡ If he hear thee, thou hast gained thy BROTHER.

16 But if he hear thee not, take with thee one or two more; ‡ that by the Testimony of Two or three Witnesses, Every Thing may be proved.

17 But if he disregard them, inform the CONGREGATION; and if he disregard the CONGREGATION also, ‡let him be to thee as a PAGAN and a TRIBUTE-TAKER.

18 Indeed, I say to you ‡Whatever you may bind on EARTH, will be as having been bound in *Heaven; and whatever you may loose on EARTH, will be as having been loosed in *Heaven.

19 *Again, indeed, I say to you, That if two of you on EARTH may agree, about any thing which they may ask, it will be done for them, by THAT FATHER of mine in the Heavens.

20 For where two or three are assembled in MY Name, I am there in the Midst of them."

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* VATICAN MANUSCRIPT.—12. will he not leave the NINETY-NINE Sheep on the MOUNTAINS, and go and seek. 14. of THAT FATHER of mine. 15. against thee—*omit.* 18. Heaven. 18. Heaven. 19. Again, indeed, I say.

‡ Luke xv. 4. ‡ 15. Lev. xix. 17; Luke xvii. 3. ‡ 15. James v. 19, 20. ‡ 16. Deut. xix. 15; John viii. 17; 2 Cor. xiii. 1. ‡ 17. Rom. xvi. 17; 2 Thess. iii. 6, 14. ‡ 18. Matt. xvi. 19; John xx. 23.

ὁ Πετρος, ειπε· Κυριε, ποσακις ἁμαρτησει εις
the Peter, said; O lord, how often shall sin against
εμε ὁ αδελφος μου, και αφησω αυτῳ; ἑως
me the brother of me, and I shall forgive him? till
ἑπτακις; [22] Λεγει αυτῳ ὁ Ιησους· Ου, λεγω
seven times? Says to him the Jesus; Not, I say
σοι, ἑως ἑπτακις, αλλ' ἑως εβδομηκοντακις
to thee, till seven times, but till seventy times
ἑπτα. [23] Δια τουτο ὡμοιωθη ἡ βασιλεια
seven. Therefore this has been compared the kingdom
των ουρανων ανθρωπῳ βασιλει, ὁς ηθελησε συ-
of the heavens to a man king, who wished to
ναραι λογον μετα των δουλων αὑτου. [24] Αρξα-
settle an account with the slaves of him. Having
μενου δε αυτου συναιρειν, προσηνεχθη αυτῳ εις
begun and of him to settle, they brought to him one
οφειλετης μυριων ταλαντων. [25] Μη εχοντος δε
a debtor of ten thousand talents. Not having but
αυτου αποδουναι, εκελευσεν αυτον ὁ κυριος αυ-
of him to pay, ordered him the lord of
του πραθηναι, και την γυναικα αυτου, και τα
him to be sold, and the wife of him, and the
τεκνα, και παντα ὁσα ειχε, και αποδοθηναι.
children, and all as much as he had, and payment to be made.
[26] Πεσων ουν ὁ δουλος προσεκυνει αυτῳ,
Falling down therefore the slave be prostrated to him,
λεγων· *[Κυριε,] μακροθυμησον επ' εμοι, και
saying; [O lord,] have patience with me, and
παντα σοι αποδωσω. [27] Σπλαγχνισθεις δε ὁ
all to thee I will pay. Being moved with pity then the
κυριος του δουλου εκεινου, απελυσεν αυτον, και
lord of the slave of that, loosed him, and
το δανειον αφηκεν αὑτῳ. [28] Εξελθων δε ὁ
the debt remitted to him. Going out but the
δουλος *[εκεινος,] εὑρεν ἑνα των συνδουλων
slave [that,] found one of the fellow-slaves
αὑτου, ὁς ωφειλεν αυτῳ ἑκατον δηναρια· και
of him, who owed to him a hundred denarii; and
κρατησας αυτον επνιγε, λεγων· Αποδος μοι ει
seizing him he choked him, saying; Pay to me if
τι οφειλεις. [29] Πεσων ουν ὁ συνδουλος
any thing thou owest. Falling down therefore the fellow-slave
αυτου, παρεκαλει αυτον, λεγων· Μακροθυμησον
of him, besought him, saying; Have patience
επ' εμοι, και *[παντα] αποδωσω σοι. [30] Ὁ δε
with me, and [all] I will pay to thee. He and
ουκ ηθελεν· αλλ' απελθων εβαλεν αυτον εις
not he would; but going away he cast him into
φυλακην, ἑως οὑ αποδῳ το οφειλομενον. [31] Ιδον-
prison, till he should pay that he was owing. See-
τες δε οἱ συνδουλοι αυτου τα γενομενα, ελυπη-
ing and the fellow-slaves of him that having been done, were
θησαν σφοδρα· και ελθοντες διεσαφησαν τῳ
grieved much; and going they related to the

21 Then Peter coming, *said to him, ‡"Lord, how often shall I forgive my BROTHER, if he repeatedly trespass against me? till seven times?"

22 JESUS says to him, "I say to thee, Not till seven times only, but till seventy times seven.

23 In this, the KINGDOM of the HEAVENS has been compared to a King, who determined to settle Accounts with his SERVANTS.

24 And having begun to settle, they brought to him one Debtor of Ten thousand † Talents.

25 But he not having means to refund, *the MASTER, to obtain † payment, ordered that he, and his WIFE and CHILDREN, and all that he had, should be sold.

26 The SERVANT, then, falling down, prostrated to him, saying, 'Have patience with me, and I will pay thee all.'

27 And the MASTER of *the SERVANT, being compassionate, loosed him, and remitted the DEBT.

28 But the SERVANT going out, found one of his FELLOW-SERVANTS, who owed him a Hundred † Denarii; and seizing him he choked him, saying, 'Pay *whatever thou owest.'

29 And his FELLOW-SERVANT falling down, entreated him, saying, 'Have patience with me and I will pay thee.'

30 But HE would not; and departing, committed him to Prison, till he should pay the DEBT.

31 *When, therefore, His FELLOW-SERVANTS seeing WHAT was DONE, they were indignant; and

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* VATICAN MANUSCRIPT.—21. said to him, "Lord." 25. the MASTER. 26. O lord—*omit.* 27. the SERVANT. 28. that—*omit.* 28. whatever thou owest 29. all—*omit.* 31. When, therefore, His FELLOW-SERVANTS.

† 24. Of silver; gold is never to be supposed, unless mentioned.—*Bloomfield.* † 25. It was usual among the Jews for the family of the debtor to be sold for the benefit of the creditor. See 2 Kings iv. 1; Neh. v. 8. This bondage, however, only extended to *six* years † 28. This was a Roman coin worth about 14 cents, or 7d.

‡ 21. Luke xvii. 3. 4.

κυριῳ αὑτων παντα τα γενομενα. [32]Τοτε
lord of them all that having been done. Then
προσκαλεσαμενος αυτον ὁ κυριος αυτου, λεγει
having called him the lord of him, says
αυτῳ· Δουλε πονηρε, πασαν την οφειλην εκεινην
to him; O slave wicked, all the debt that
αφηκα σοι, επει παρεκαλεσας με· [33]ουκ εδει
I remitted to thee, because thou besought me; not was it binding
και σε ελεησαι τον συνδουλον σου, ὡς και εγω
also thee to have pitied the fellow-slave of thee, as also I
σε ηλεησα; [34]Και οργισθεις ὁ κυριος αυτου
thee pitied? And being provoked the lord of him
παρεδωκεν αυτον τοις βασανισταις, ἑως οὑ αποδῳ
delivered him to the jailors, till he may pay
παν το οφειλομενον *[αυτῳ.] [35]Οὑτω και ὁ
all that owing [to him.] So also the
πατηρ μου ὁ επουρανιος ποιησει ὑμιν, εαν μη
father of me the heavenly will do to you, if not
αφητε ἑκαστος τῳ αδελφῳ αὑτου απο των
you forgive each one the brother of him from the
καρδιων ὑμων.
hearts of you.

ΚΕΦ. ιθ'. 19.

[1]Και εγενετο, ὁτε ετελεσεν ὁ Ιησους τους
And it came to pass, when ended the Jesus the
λογους τουτους, μετηρεν απο της Γαλιλαιας,
words these, he departed from the Galilee,
και ηλθεν εις τα ὁρια της Ιουδαιας, περαν του
and came into the confines of the Judea, beyond the
Ιορδανου. [2]Και ηκολουθησαν αυτῳ οχλοι
Jordan. And followed him crowds
πολλοι· και εθεραπευσεν αυτους εκει.
great; and he healed them there.
[3]Και προσηλθον αυτῳ οἱ Φαρισαιοι, πειρα-
And came to him the Pharisees try-
ζοντες αυτον, και λεγοντες *[αυτῳ·] Ει εξεστιν
ing him, and saying [to him;] If it is lawful
ανθρωπῳ απολυσαι την γυναικα αυτου κατα
to a man to release the wife of him upon
πασαν αιτιαν; [4]Ὁ δε αποκριθεις ειπεν αυτοις·
every cause; He and answering said to them;
Ουκ ανεγνωτε, ὁτι ὁ ποιησας απ' αρχης αρσεν
Not have you read, that the Creator from a beginning a male
και θηλυ εποιησεν αυτους, [5]και ειπεν· "Ἑνεκεν
and a female he made them? and says; "On account
τουτου καταλειψει ανθρωπος τον πατερα και
of this shall leave a man the father and
την μητερα, και προσκολληθησεται τη γυναικι
the mother, and shall be closely united to the wife
αὑτου· και εσονται οἱ δυο εις σαρκα μιαν."
of him; and shall be the two into flesh one."
[6]Ὡστε ουκετι εισι δυο, αλλα σαρξ μια. Ὁ
So that no longer they are two, but flesh one. What
ουν ὁ θεος συνεζευξεν, ανθρωπος μη χωριζετω.
then the God has joined together, a man not disunites.
[7]Λεγουσιν αυτῳ· Τι ουν Μωσης ενετειλατο
They say to him; Why then Moses did enjoin

going to their MASTER, they related ALL that had OCCURRED.

32 Then his MASTER having called him, said to him, 'O wicked SERVANT! All that DEBT I forgave thee, because thou didst entreat me;

33 was it not binding on thee also to have had pity on thy FELLOW-SERVANT, as I also had pity on thee?'

34 And his MASTER being provoked, delivered him to the JAILORS, till he should discharge the DEBT.

35 Thus also will my HEAVENLY FATHER treat you, unless you from your HEART, each one ‡forgive his BROTHER."

CHAPTER XIX.

1 ‡And it happened, when JESUS ended these WORDS, he departed from Galilee, and came into the CONFINES of JUDEA, beyond the JORDAN.

2 And great Crowds followed him, and he cured their sick.

3 And the *Pharisees came to him, trying him, and saying, ‡"Is it lawful for a man to dismiss his WIFE for Any Cause?"

4 And He answering, said to them, "Have you not read, That the CREATOR, at the first, ‡made a male and a female;

5 and said, ‡'On account of this a man shall leave FATHER and MOTHER, and adhere to his WIFE; and they TWO shall become one Flesh?'

6 So that they are no longer Two, but one Flesh. What GOD, then, has united, let no man sever."

7 They say to him, ‡"Why then did Moses command to give a Writ

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* VATICAN MANUSCRIPT.—34. to him—*omit*. 3. Pharisees. 3. to him—*omit*.

‡ 35. Prov. xxi. 13; Matt. vii. 1, 2. ‡ 1. Mark x. 1. ‡ 3. Mark x. 2. ‡ 4. Gen. i. 27; Mal. ii. 15. ‡ 5. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. ‡ 7. Deut. xxiv. 1.

δουναι βιβλιον αποστασιου, και απολυσαι αυτην;
to give a scroll of separation, and to release her?
[8]Λεγει αυτοις· Ὁτι Μωσης προς την σκληροκαρδιαν
He says to them; That Moses for the hardness
ὑμων επετρεψεν ὑμιν απολυσαι τας
of heart of you suffered you to release the
γυναικας ὑμων· απ' αρχης δε ου γεγονεν οὑτω.
wives of you; from a beginning but not it was so.
[9]Λεγω δε ὑμιν, ὁτι ὁς αν απολυσῃ την γυναικα
I say but to you, that whoever may release the wife
αυτου, μη επι πορνειᾳ, και γαμησῃ αλλην,
of him, except for fornication, and may marry another,
μοιχαται· και ὁ απολελυμενην γαμησας, μοιχαται.
commits adultery; and he her being released marrying, commits adultery.
[10]Λεγουσιν αυτῳ οἱ μαθηται αυτου·
They say to him the disciples of him;
Ει οὑτως εστιν ἡ αιτια του ανθρωπου μετα της
If thus is the case of the man with the
γυναικος, ου συμφερει γαμησαι. [11]Ὁ δε ειπεν
woman, not it is profitable to marry. He but said
αυτοις· Ου παντες χωρουσι τον λογον τουτον,
to them; Not all admit the word this,
αλλ' οἱς δεδοται. [12]Εισι γαρ ευνουχοι,
but to whom it has been given. There are for eunuchs,
οἱτινες εκ κοιλιας μητρος εγεννηθησαν οὑτω·
who from womb of mother were born so;
και εισιν ευνουχοι, οἱτινες ευνουχισθησαν ὑπο
and there are eunuchs, who were made eunuchs by
των ανθρωπων· και εισιν ευνουχοι, οἱτινες ευνουχισαν
the men; and there are eunuchs, who made
ἑαυτους δια την βασιλειαν των ουρανων.
eunuchs themselves on account of the kingdom of the heavens.
Ὁ δυναμενος χωρειν, χωρειτω.
He being able to admit, let him admit.

[13]Τοτε προσηνεχθη αυτῳ παιδια, ἱνα τας
Then were brought to him little children, that the
χειρας επιθῃ αυτοις, και προσευξηται· οἱ
hands he might lay on them, and he might pray; the
δε μαθηται επετιμησαν αυτοις. [14]Ὁ δε Ιησους
but disciples rebuked them. The and Jesus
ειπεν· Αφετε τα παιδια, και μη κωλυετε αυτα
said; Suffer the little children, and not hinder them
ελθειν προς με· των γαρ τοιουτων εστιν ἡ
to come to me; of the for such like is the
βασιλεια των ουρανων. [15]Και επιθεις αυτοις
kingdom of the heavens. And laying on them
τας χειρας, επορευθη εκειθεν.
the hands, he departed thence.

[16]Και ιδου, εἱς προσελθων, ειπεν αυτῳ· Διδασκαλε αγαθε, τι αγαθον ποιησω, ἱνα εχω
And lo, one coming, said to him; O teacher good, what good must I do, that I may have

of Divorce, and dismiss her?"

8 He says to them, "Moses, indeed, permitted you to divorce your WIVES, on account of your STUBBORN DISPOSITION; but from the Beginning it was not so.

9 ‡But I say to you, Whoever dismisses his WIFE, except *on Account of Whoredom, causes her to commit adultery; and HE who MARRIES the divorced woman, commits adultery."

10 *The DISCIPLES say to him, "If the CASE of the HUSBAND with his WIFE be thus, it is not good to marry."

11 But HE answered, ‡"None can admit *the WORD, but those to whom it is given.

12 For there are some Eunuchs, by natural constitution; others have been made Eunuchs by MEN; and †‡others have made themselves Eunuchs on account of the KINGDOM of the HEAVENS. HE who is ABLE to do this, let him do it."

13 ‡Then they brought to him Little children, that he might place his HANDS on them, and pray; and the DISCIPLES rebuked them.

14 But Jesus said, "Let the LITTLE CHILDREN alone, and forbid them not to come to me; ‡because to SUCH as THESE belongs the KINGDOM of the HEAVENS."

15 And having laid his hands on them, he departed thence.

16 ‡And behold, one approaching, said *to him,

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* VATICAN MANUSCRIPT.—9. on Account of Whoredom, causes her to commit adultery; and HE who MARRIES. 10. The DISCIPLES. 11. the WORD. 16. to him, said, "O Teacher!"

† 12. A highly figurative mode of expression, similar to what is found in Matt. v. 29, 30; xviii. 8, 9. The amputation of the desire, not of the member, is here intended, as is evident from the two species of eunuchism previously mentioned. It was so understood by Justin Martyr, Chrysostom, Tertullian, &c., except Origen, who not only interpreted the words *literally*, but is said to have exemplified them upon himself.—See *Analecta Theologica*.

‡ 9. Matt. v. 32; Mark x. 11; Luke xvi. 18; 1 Cor. vii. 10. ‡ 11. 1 Cor. vii. 2, 7, 9, 17. ‡ 12. 1 Cor. vii. 32—34. ‡ 13. Mark x. 13. ‡ 14. Matt. v. 3; xviii. 3. ‡ 16. Mark x. 17; Luke xviii. 18.

ζωην αιωνιον; 17 Ὁ δε ειπεν αυτῳ· Τι με
life age-lasting? He and he said to him; Why me

ερωτᾳς περι του αγαθου; εἱς εστιν ὁ αγαθος.
askest thou concerning the good? one is the good.

Ει δε θελεις εισελθειν εις την ζωην, τηρησον
If but thou wishest to enter into the life, keep strictly

τας εντολας. 18 Λεγει αυτῳ· Ποιας; Ὁ δε
the commandments. He says to him; Which? The and

Ιησους ειπε· Το· "Ου φονευσεις· Ου μοι-
Jesus said; This; Not thou shalt kill; Not thou shalt

χευσεις· Ου κλεψεις· Ου ψευδομαρτυρη-
commit adultery; Not thou shalt steal; Not thou shalt testify

σεις· 19 Τιμα τον πατερα και την μητερα." και·
falsely; Honor the father and the mother;" and;

"Αγαπησεις τον πλησιον σου ὡς σεαυτον."
"Thou shalt love the neighbor of thee as thyself."

20 Λεγει αυτῳ ὁ νεανισκος· Παντα ταυτα εφυ-
Says to him the young man; All these I

λαξαμην *[εκ νεοτητος μου·] τι ετι ὑστερω;
kept [from childhood of me:] what more do I want?

21 Εφη αυτῳ ὁ Ιησους· Ει θελεις τελειος
Said to him the Jesus: If thou wishest perfect

ειναι, ὑπαγε, πωλησον σου τα ὑπαρχοντα, και
to be, go, sell of thee the possessions, and

δος πτωχοις· και ἑξεις θησαυρον εν ουρα-
give to poor: and thou shalt have treasure in hea-

νῳ· και δευρο, ακολουθει μοι. 22 Ακουσας δε ὁ
ven: and hither, follow me. Having heard and the

νεανισκος τοι λογον, απηλθε λυπουμηνος· ην
young man the word, went away sorrowing: he was

γαρ εχων κτηματα πολλα. 23 Ὁ δε Ιησους
for having possessions many. The and Jesus

ειπε τοις μαθηταις αὑτου· Αμην λεγω ὑμιν, ὁτι
said to the disciples of himself: Indeed I say to you, that

δυσκολως πλουσιος εισελευσονται εις την βασι-
with difficulty a rich man shall enter into the king-

λειαν των ουρανων. 24 Παλιν δε λεγω ὑμιν.
dom of the heavens. Again and I say to you:

ευκοπωτερον εστι καμηλον δια τρυπηματος ῥα-
easier it is a camel through a hole of a

φιδος εισελθειν, η πλουσιον εις την βασιλειαν
needle to pass, than a rich man into the kingdom

του θεου εισελθειν. 25 Ακουσαντες δε οἱ μαθη-
of the God to enter. Having heard and the disci-

ται, εξεπλησσοντο σφοδρα, λεγοντες· Τις αρα
ples, were amazed exceedingly, saying: Who then

"Good Teacher! what good thing must I do, that I may obtain aionian Life?"

17 And HE said to him, * †"Why dost thou call Me GOOD? GOD alone is good. If, however, thou desirest to enter that LIFE, keep the COMMANDMENTS."

18 He says to him, "Which?" JESUS answered, "These; ‡ 'Thou shalt not commit murder; 'Thou shalt not commit 'adultery; Thou shalt not 'steal; Thou shalt not 'testify falsely;

19 'Honor thy FATHER 'and thy MOTHER;' and '‡ 'Thou shalt love thy 'NEIGHBOR as thyself.' "

20 The YOUNG MAN says to him, "All these have I kept; what want I more?"

21 JESUS replied, "If thou desirest to be perfect, go, sell thy POSSESSIONS, and give to the * POOR; and thou shalt have Treasure in Heaven; and come, follow me."

22 But the YOUNG MAN having heard this WORD, went away sorrowing; for he had great * Riches.

23 Then JESUS said to his DISCIPLES, ‡ "Indeed I say to you, That it will be difficult for a Rich man to enter the KINGDOM of the HEAVENS.

24 And again I say to you, † It is easier for a Camel to pass through a Needle's Eye than for a Rich man to enter the KINGDOM † of GOD."

25 And the DISCIPLES hearing, were greatly as-

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* VATICAN MANUSCRIPT.—17. "Why askest thou Me concerning THAT which is GOOD? One is the GOOD: but if thou wilt." 20. from my childhood—*omit.* 21. POOR. 22. this WORD. 22. Riches.

† 17. The Common reading has been preferred to either Griesbach's text, or the Vatican MS. George Campbell regards the evidence for it from the majority of MSS., to be vastly superior. The versions on both sides nearly balance each other; but the internal evidence arising from the connection of the thoughts, is decisive on the point. Besides it corresponds with both Mark and Luke, who record the same conversation, in nearly the same words, and no different reading is noted. † 24. Rabbins, as well as Arabs, were accustomed, in describing an impossibility, or a high degree of improbability, to say, "It will not happen before a camel, or an elephant, has crept through the eye of a needle."—*Marsh's Translation of Michælis.* † 24. of HEAVEN.—*Lachmann & Tischendorf.*

‡ 18. Exod. xx. 13; Deut. v. 17. ‡ 19. Lev. xix. 18. ‡ 23. Mark x. 24; Luke xviii. 24; 1 Tim. vi. 9, 10.

δυναται σωθηναι; [26] Εμβλεψας δε ὁ Ιησους
is able to be saved? Looking but the Jesus
ειπεν αυτοις· Παρα ανθρωποις τουτο αδυνατον
said to him: With man this impossible
εστι· παρα δε θεῳ παντα δυνατα.
is: with but God all possible.

[27] Τοτε αποκριθεις ὁ Πετρος ειπεν αυτῳ· Ιδου,
Then answering the Peter said to him; Lo,
ἡμεις αφηκαμεν παντα, και ηκολουθησαμεν σοι·
we left all, and followed thee;
τι αρα εσται ἡμιν; [28] Ὁ δε Ιησους ειπεν αυ-
what then shall be to us? The and Jesus said to
τοις· Αμην λεγω ὑμιν, ὁτι ὑμεις οἱ ακολουθη-
them; Indeed I say to you, that you the having fol-
σαντες μοι, εν τῃ παλιγγενεσιᾳ ὁταν καθισῃ ὁ
lowed me, in the new birth day when may sit the
υἱος του ανθρωπου επι θρονου δοξης αὑτου,
son of the man upon a throne of glory of him,
καθισεσθε και ὑμεις επι δωδεκα θρονους, κρινον-
shall sit also you upon twelve thrones, judg-
τες τας δωδεκα φυλας του Ισραηλ. [29] Και πας
ing the twelve tribes of the Israel. And all
ὁς αφηκεν οικιας, η αδελφους, η αδελφας, η
who left houses, or brothers, or sisters, or
πατερα, η μητερα, *[η γυναικα,] η τεκνα, η
father, or mother, [or wife,] or children, or
αγρους, ἑνεκεν του ονοματος μου, ἑκατοντα-
fields, on account of the name of me, a hundred
πλασιονα ληψεται, και ζωην αιωνιον κληρο-
fold shall receive, and life age-lasting shall
νομησει.
inherit.

[30] Πολλοι δε εσονται πρωτοι, εσχατοι· και
Many but shall be first, last: and
εσχατοι, πρωτοι. ΚΕΦ. κ'. 20. [1] Ὁμοια γαρ
last, first. Like for
εστιν ἡ βασιλεια των ουρανων ανθρωπῳ οικοδεσ-
is the kingdom of the heavens to a man a house-
ποτῃ, ὁστις εξηλθεν ἁμα πρωι μισθωσασθαι
holder, who went out with morning to hire
εργατας εις τον αμπελωνα αὑτου. [2] Συμφω-
laborers into the vineyard of him. Having
νησας δε μετα των εργατων εκ δηναριου την
agreed and with the laborers for a denarius the
ἡμεραν, απεστειλεν αυτους εις τον αμπελωνα
day, he sent them into the vineyard
αὑτου. [3] Και εξελθων περι τριτην ὡραν, ειδεν
of him. And going out about third hour, he saw
αλλους ἑστωτας εν τῃ αγορᾳ αργους· [4] κᾀκει-
others standing in the market-place idle: and to
νοις ειπεν· Ὑπαγετε και ὑμεις εις τον αμπελωνα·
them he said: Go also you into the vineyard:

tonished, saying, "Who then can be saved?"

26 JESUS looking at them, answered, "With Men this is impossible; but with God everything is possible."

27 ‡Then PETER replying, said to him, "Behold, ‡we have forsaken all, and followed thee; what, therefore, shall we obtain?"

28 And JESUS said to them, "Indeed, I say to you, That in the RENOVATION, †when the SON of MAN shall sit on the throne of his Glory, ‡you, my FOLLOWERS, shall also sit on Twelve Thrones, judging the TWELVE Tribes of ISRAEL.

29 ‡And whoever has forsaken, *on account of MY Name, Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, shall receive *Manifold, and shall inherit aionian Life.

30 ‡But many shall be first, that are last; and last, that are first.

CHAPTER XX.

1 For the KINGDOM of the HEAVENS resembles a Householder, who went out early in the Morning, to hire Laborers for his VINEYARD.

2 And having agreed with some LABORERS for a †Denarius a DAY, he sent them into his VINEYARD.

3 And going out about the †Third Hour, he saw others standing unemployed in the market-place;

4 and he said to THEM, 'Go YOU also into the

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* VATICAN MANUSCRIPT.—29. on account of MY Name. 29. or Wife—*omit.* 29. Manifold.

† 28. That glorious moral, social, political, religious, and physical change which will be introduced by the Messiah, who says, "Behold, I make all things new," Rev. xxi. 5. † 2. A denarius is the eighth part of an ounce—value 14 cents, or 7d. † 3. Nine in the morning.

‡ 27. Mark x. 28; Luke xviii. 28. ‡ 27. Matt. iv. 20; Luke v. 11. ‡ 28. Luke xxii. 30 ‡ 29. Mark x. 29, 30; Luke xviii. 29, 30. ‡ 30. Matt. xx. 16; Luke xiii. 30.

και ὁ εαν η δικαιον, δωσω ὑμιν. Οἱ δε
and whatever may be just, I will give to you. They and

απηλθον. [5]Παλιν εξελθων περι ἑκτην και
went away. Again going out about sixth and

εννατην ὡραν, εποιησεν ὡσαυτως. [6]Περι δε
ninth hour, he did in like manner. About and

την ἑνδεκατην *[ὡραν] εξελθων, εὑρεν αλλους
the eleventh [hour] going out, he found others

ἑστωτας, και λεγει αυτοις· Τι ὡδε ἑστηκατε
standing, and he says to them: Why here stood you

ὁλην την ἡμεραν αργοι; [7]Λεγουσιν αὐτῳ· Ὁτι
all the day idle? They say to him: Because

ουδεις ἡμας εμισθωσατο. Λεγει αυτοις· Ὑπα-
no one us hired. He says to them: Go

γετε και ὑμεις εις τον αμπελωνα· *[και ὁ εαν
also you into the vineyard: [and whatever

η δικαιον, ληψεσθε.] [8]Οψιας δε γενο-
may be just, you shall receive.] Evening and having

μενης, λεγει ὁ κυριος του αμπελωνος τῳ
come on, says the lord of the vineyard to the

επιτροπῳ αὐτου· Καλεσον τους εργατας, και
steward of him; Call the laborers, and

αποδος αυτοις τον μισθον, αρξαμενος απο των
give to them the hire, beginning from the

εσχατων, ἑως των πρωτων. [9]Και ελθοντες οἱ
last, till the first. And having come those

περι την ἑνδεκατην ὡραν, ελαβον ανα δηναριον.
about the eleventh hour, received each a denarius.

[10]Ελθοντες δε οἱ πρωτοι, ενομισαν, ὁτι πλειονα
Having come then those first, supposed, that more

ληψονται· και ελαβον και αυτοι ανα δηναριον.
they shall receive, and received also they each a denarius.

[11]Λαβοντες δε εγογγυζον κατα του οικοδεσποτου,
Having received but they murmured against the householder,

[12]λεγοντες· Ὁτι οὑτοι οἱ εσχατοι μιαν ὡραν
saying; That these the last one hour

εποιησαν, και ισους ἡμιν αυτους εποιησας, τοις
worked, and equal to us them thou hast made, to the

βαστασασι το βαρος της ἡμερας, και τον καυ-
having endured the burden of the day, and the burn-

σωνα. [13]Ὁ δε αποκριθεις ειπεν ἑνι αυτων·
ing heat. He but answering said to one of them;

Ἑταιρε, ουκ αδικω σε· ουχι δηναριου συνεφω-
Friend, not I wrong thee; not of a denarius didst thou

νησας μοι; [14]Αρον το σον, και ὑπαγε. Θελω
agree to me? Take the thine, and go. I wish

δε τουτῳ τῳ εσχατῳ δουναι ὡς και σοι. [15]Η
and to this the last to give as also to thee. Or

ουκ εξεστι μοι ποιησαι ὁ θελω εν τοις εμοις;
not is it lawful to me to do what I will with the my own?

η ὁ οφθαλμος σου πονηρος εστιν, ὁτι εγω
or the eye of thee evil is, because I

αγαθος ειμι; [16]Οὑτως εσονται οἱ εσχατοι,
good am? Thus shall be the last,

VINEYARD, and whatever is reasonable, I will give you.' And THEY went.

5 Again having gone out about the †sixth hour, and about the †ninth, he did in like manner.

6 And about the †ELEVENTH, going out, he found others standing, and says to them, 'Why stood you here All the day unemployed?'

7 They say to him, 'Because no one has hired us." He says to them, 'Go you also into the VINEYARD.'

8 And Evening having come on, the OWNER of the VINEYARD says to his STEWARD, 'Call the LABORERS, and give them their WAGES, beginning with the LAST, and ending with the FIRST.'

9 And THOSE who came about the ELEVENTH hour, received each one, a Denarius.

10 Then THOSE who came FIRST, expected that they should receive more; and they also received, each one, a Denarius.

11 But having received it, they murmured against the HOUSEHOLDER,

12 saying, 'These LAST have worked One Hour, and thou hast made them equal to us, who have ENDURED the BURDEN and the SCORCHING HEAT of the DAY.'

13 He answering said to one of them, 'Friend, I do not injure thee; didst not thou agree with me for a Denarius?

14 Take THAT which is THINE, and go thy way; *I will give to This LAST, even as to thee.

15 Is it not lawful for me to do what I please with MY OWN? Is thine EYE envious, Because I am liberal?'

16 Thus the LAST shall

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* VATICAN MANUSCRIPT.—6. hour—*omit*. 7. and whatever may be right, you shall receive.—*omit*. 14. I will.

† 5. Noon. † 5. Three o'clock in the afternoon. † 6. Five o'clock in the afternoon.

πρωτοι· και οἱ πρωτοι, εσχατοι. *[Πολλοι
first; and the first, last. [Many
γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.]
for are called, few but chosen.]

17 Και αναβαινων ὁ Ιησους εις Ἱεροσολυμα,
And going up the Jesus to Jerusalem,
παρελαβε τους δωδεκα μαθητας κατ᾽ ἰδιαν εν
he took the twelve disciples privately in
τῃ ὁδῳ, και ειπεν αυτοις· 18 Ιδου, αναβαινομεν
the way, and said to them; Lo, we go up
εις Ἱεροσολυμα, και ὁ υἱος του ανθρωπου παραδοθησεται τοις αρχιερευσι και γραμματευσι· και
to Jerusalem, and the son of the man will be delivered up to the high-priests and scribes; and
κατακρινουσιν αυτον *[θανατῳ,] 19 και παραδωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι,
they will condemn him [to death,] and they will deliver up him to the Gentiles for the to mock,
και μαστιγωσαι, και σταυρωσαι· και τῃ τριτῃ
and to scourge, and to crucify; and the third
ἡμερᾳ αναστησεται.
day he will stand up.

20 Τοτε προσηλθεν αυτῳ ἡ μητηρ των υἱων
Then came to him the mother of the sons
Ζεβεδαιου, μετα των υἱων αὐτης, προσκυνουσα,
of Zebedee, with the sons of her, prostrating,
και αιτουσα τι παρ᾽ αυτου. 21 Ὁ δε ειπεν
and asking something from him. He and said
αυτῃ· Τι θελεις; Λεγει *[αυτῳ·] Ειπε, ἱνα
to her: What wilt thou? She says [to him;] Say, that
καθισωσιν οὗτοι οἱ δυο υἱοι μου, εἱς εκ δεξιων
may sit these the two sons of me, one at right
σου, και εἱς εξ ευωνυμων σου, εν τῃ βασιλειᾳ
of thee, and one at left of thee, in the kingdom
σου. 22 Αποκριθεις δε ὁ Ιησους ειπεν· Ουκ οιδατε, τι αιτεισθε. Δυνασθε πιειν το ποτηριον,
of thee. Answering but the Jesus said: Not you know, what you ask. Are you able to drink the cup,
ὁ εγω μελλω πινειν. Λεγουσιν αυτῳ· Δυναμεθα. 23 *[Και] λεγει αυτοις· Το μεν ποτηριον μου πιεσθε· το δε καθισαι εκ δεξιων
which am about to drink? They say to him; We are able. [And] he says to them; The indeed cup of me you shall drink; the but to sit at right
μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι,
of me and at left of me, not is mine to give,
αλλ᾽ οἱς ἡτοιμασται ὑπο του πατρος μου.
but to whom it has been prepared by the father of me.

24 Και ακουσαντες οἱ δεκα, ηγανακτησαν περι
And having heard the ten, were angry on account of
των δυο αδελφων. 25 Ὁ δε Ιησους, προσκαλεσαμενος
the two brothers. The but Jesus, having

be ‡first; and the FIRST, last."

17 ‡And *when Jesus was about to go up to Jerusalem, he took the TWELVE Disciples privately, *and said to them on the WAY,

18 ‡"Behold, we go up to Jerusalem; and the SON of MAN will be delivered to the HIGH-PRIESTS and Scribes, and they will condemn him;

19 and will deliver him to the GENTILES, to be MOCKED, and scourged, and crucified, and on the THIRD Day he will rise.

20 ‡Then the MOTHER of Zebedee's CHILDREN came to him with her SONS, prostrating, and requesting something from him.

21 And HE said to her, "What dost thou wish?" *And SHE said, "Command, that in thy KINGDOM, one of These my TWO Sons may sit at thy Right hand, and the other at thy Left."

22 But Jesus answering, said, "You know not what you request. Can you drink of ‡the CUP, of which I am about to drink?" They say to him, "We can."

23 He says to them, †"You will, indeed, drink of my CUP; but to sit at my Right hand, and at the Left, is not mine to give, except for whom it has been prepared by my FATHER."

24 ‡And the TEN, having heard, were indignant against the TWO Brothers.

25 But JESUS, having called them, said, "You

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* VATICAN MANUSCRIPT.—16. For many are called, but few chosen—*omit.* 17. when Jesus was about to go up to Jerusalem, he took. 17. and said to them on the WAY. 18. to Death—*omit.* 21. And SHE said. 21. to him—*omit.* 23. And—*omit.* 23. the Left.

† 23. This was fulfilled, when "Herod killed James, the BROTHER of John, with a sword," Acts xii. 2; and when John was banished to "THAT ISLE which is CALLED Patmos, for the WORD of GOD, and for the TESTIMONY of Jesus Christ," Rev. i. 9.

‡ 16. Matt. xix. 30. ‡ 17. Matt. xvi. 21; Mark x. 32; Luke xviii. 31; John xii. 12. ‡ 20. Matt. iv. 21; Mark x. 35. ‡ 22. Matt. xxvi. 39, 42; Mark xiv. 36; Luke xxii. 42; John xviii. 11. ‡ 23. Acts xii. 2; Rom. viii. 17; 2 Cor. i. 7; Rev. i. 9. ‡ 24. Mark x. 41; Luke xxii. 24.

σαμενος αυτους, ειπεν Οιδατε, ὁτι οἱ αρχοντες
called them, said; You know, that the rulers

των εθνων κατακυριευουσιν αυτων, και οἱ μεγαλοι
of the nations domineer over them, and the great

κατεξουσιαζουσιν αυτων. [26] Ουκ οὑτως εσται
exercise authority over them. Not thus it shall be

εν ὑμιν· αλλ' ὁς εαν θελῃ εν ὑμιν μεγας
among you; but whoever may wish among you great

γενεσθαι, εστω ὑμων διακονος· [27] και ὁς εαν
to become, let him be of you a servant; and whoever

θελῃ εν ὑμιν ειναι πρωτος, εστω ὑμων
may wish among you to be first, let him be of you

δουλος· [28] ὡσπερ ὁ υἱος του ανθρωπου ουκ ηλθε
a slave: even as the son of the man not came

διακονηθηναι αλλα διακονησαι, και δουναι την
to be served but to serve, and to give the

ψυχην αὑτου λυτρον αντι πολλων.
life of him a ransom for many.

[29] Και εκπορευομενων αυτων ἀπο Ἱεριχω,
And departing of them from Jericho

ηκολουθησεν αυτῳ οχλος πολυς. [30] Και ιδου,
followed him a crowd great. And lo,

δυο τυφλοι, καθημενοι παρα την ὁδον, ακουσαν-
two blind (men,) sitting by the way, hear-

τες ὁτι Ιησους παραγει, εκραξαν, λεγοντες·
ing that Jesus passes by, cried out, saying;

Ελεησον ἡμας, κυριε, υἱος Δαυιδ. [31] Ὁ δε οχλος
Pity us, O Lord, son of David. The and crowd

επετιμησεν αυτοις, ἱνα σιωπησωσιν· Οἱ δε
reproved them, that they might be silent. They but

μειζον εκραζον, λεγοντες· Ελεησον ἡμας, κυριε,
more did cry out, saying; Pity us, O Lord,

υἱος Δαυιδ. [32] Και στας ὁ Ιησους εφω-
son of David. And having stopped the Jesus he

νησεν αυτους, και ειπε Τι θελετε ποιησω
called them, and said, What do you wish I should do

ὑμιν; [33] Λεγουσιν αυτῳ. Κυριε, ἱνα ανοιχθωσιν
to you? They say to him; O Lord, that may be opened

ἡμων οἱ οφθαλμοι. [34] Σπλαγχνισθεις δε ὁ
of us the eyes. Being moved with pity and the

Ιησους, ἡψατο των οφθαλμων αυτων· και ευ-
Jesus, he touched the eyes of them; and im-

θεως ανεβλεψαν αυτων οἱ οφθαλμοι· και ηκο-
mediately saw again of them the eyes: and they

λουθησαν αυτῳ.
followed him.

ΚΕΦ. κα'. 21.

[1] Και ὁτε ηγγισαν εις Ἱεροσολυμα, και ηλθον
And when they were nigh to Jerusalem, and had come

εις Βηθφαγη προς το ορος των ελαιων, τοτε ὁ
to Bethphage by the mountain of the olive-trees, then the

Ιησους απεστειλε δυο μαθητας, λεγων αυτοις·
Jesus sent away two disciples, saying to them:

[2] Πορευθητε εις την κωμην την απεναντι ὑμων,
You may go to the village the over against you,

και ευθεως εὑρησετε ονον δεδεμενην, και πωλον
and immediately you will find an ass having been bound, and a foal

know That the PRINCES of the NATIONS rule imperiously over them: and the GREAT exercise authority over them.

26 ‡It *is not so among you: but whoever may desire to become great among you, let him be Your Servant;

27 ‡and whoever may desire to be chief, let him be Your Slave;

28 ‡even as the SON of MAN came not to be served, but to serve, and ‡to give his LIFE a Ransom for many."

29 ‡And departing from Jericho, a great Crowd followed him.

30 And behold, Two blind men sitting by the ROAD, hearing That Jesus passed by, cried out, saying, "O Master, Son of David, have pity on us!"

31 And the PEOPLE reproved them, that they might be silent; but THEY cried the louder, saying "O Master, Son of David, have pity on us!"

32 And JESUS stopping, called them, and said, "What do you wish I should do for you?"

33 They say to him, "Sir, that *our EYES may be opened."

34 And Jesus being moved with compassion, touched *Their EYES; and *they received sight, and followed him.

CHAPTER XXI.

1 ‡And when they were nigh to Jerusalem, and had come to Bethphage near to the MOUNT of OLIVES, then JESUS sent Two Disciples, saying to them,

2 "Go to THAT VILLAGE which is OVER-AGAINST you, and you will immediately find an Ass

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* VATICAN MANUSCRIPT.—26. is not so. 33. our EYES. 34. Their EYES. 34. they received sight.

‡ 26. Matt. xxiii. 11; 1 Pet. v. 3. ‡ 27. Matt. xviii. 4; Mark ix. 35; x. 43. ‡ 28. Luke xxii. 27; John xiii. 4, 14; Phil. ii. 7. ‡ 28. Isa. liii. 10, 11; Dan. ix. 24, 26; Matt. xxvi. 28; 1 Tim. ii. 6; Titus ii. 14; Heb. ix. 28. ‡ 1. Mark xi. 1; Luke xix. 29.

μετ' αυτης· λυσαντες αγαγετε μοι. [3] Και *εαν*
with her; having loosed bring to me. And if

τις ὑμιν ειπῃ τι, ερειτε· Ὁτι ὁ
any (one) to you should say any (thing,) you shall say; That the

κυριος αυτων χρειαν εχει· ευθεως δε αποσ-
lord of them need has; immediately and he will

τελλει αυτους. [4] Τουτο *δε ὁλον γεγονεν, ἱνα*
send them. This and all has been done, that

πληρωθῃ το ῥηθεν δια του προφητου,
might be fulfilled the word spoken through the prophet,

λεγοντος· [5] "Ειπατε *τῃ θυγατρι* Σιων· Ιδου,
saying; "Say to the daughter of Zion; Lo,

ὁ βασιλευς σου ερχεται σοι πραυς, και επιβε-
the king of thee comes to thee meek, and having

βηκως επι ονον, και πωλον υἱον ὑποζυγιου."
been set on an ass, even a foal a son of a beast of burden."

[6] Πορευθεντες *δε οἱ μαθηται, και ποιησαντες*
Having gone and the disciples, and having done

καθως προσεταξεν αυτοις ὁ Ιησους, [7] *ηγαγον*
as commanded to them the Jesus, they led

την ονον και τον πωλον, και επεθηκαν επανω
the ass and the foal, and they placed upon

αυτων τα ἱματια αυτων· και επεκαθισεν επανω
them the mantles of them; and they caused to sit on (one)

αυτων. [8] Ὁ *δε πλειστος οχλος εστρωσαν ἑαυ-*
of them. The and greater crowd spread of them-

των τα ἱματια εν τῃ ὁδῳ· αλλοι δε εκοπτον
selves the mantles in the way; others and cut off

κλαδους απο των δενδρων, και εστρωννυον εν
branches from the trees, and scattered in

τῃ ὁδῳ. [9] Οἱ *δε οχλοι οἱ προαγοντες και οἱ*
the way. The and crowds those going before and those

ακολουθουντες εκραζον, λεγοντες· Ὡσαννα *τῳ*
following did cry, saying; Hosanna to the

υἱῳ Δαυιδ· *ευλογημενος ὁ ερχομενος εν ονοματι*
son of David; worthy of blessing he coming in name

κυριου· ὡσαννα εν τοις ὑψιστοις. [10] Και *εισελ-*
of Lord: hosanna in the highest. And having

θοντος αυτου εις Ἱεροσολυμα, *εσεισθη πασα*
entered of them into Jerusalem, was moved all

ἡ πολις, λεγουσα· Τις *εστιν οὑτος;* [11] Οἱ
the city, saying: Who is this? The

δε οχλοι ελεγον· Οὑτος *εστιν* Ιησους *ὁ προφη-*
and crowds said: This is Jesus the prophet,

tied, and a Colt with her; loose them, and bring them to me.

3 And if any one questions you, reply, 'That the MASTER wants them;' and he will send them promptly."

4 Now all this was performed, that the WORD SPOKEN through the PROPHET might be verified, saying,

5 ‡"Say to the DAUGHTER of Zion, Behold thy "KING comes to thee, "lowly, †being seated on "an Ass, even *on a Colt "of a Laboring Beast."

6 ‡And the DISCIPLES went, and having done as JESUS directed them,

7 they led the ASS, and the COLT, and ‡put their MANTLES over them, and made him ride.

8 And a GREAT PART of the Crowd spread *Their own GARMENTS on the ROAD; and others cut Branches from the TREES, and scattered them on the ROAD.

9 And THOSE CROWDS *PRECEDING him, and THOSE that FOLLOWED, shouted, saying, †"Hosanna to the SON of David! ‡'Blessed be HE who 'COMES in the Name of 'Jehovah.' Hosanna in the HIGHEST heaven!"

10 ‡And having entered Jerusalem, the Whole CITY was in commotion, asking, "Who is this?"

11 And the CROWDS answered, "This is Jesus, THAT PROPHET who

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* VATICAN MANUSCRIPT.—5. on a Colt. 8. Their-own GARMENTS. 9. PRECEDING him, and.

† 5. Christ's triumphant entry into Jerusalem riding on an ass, has been objected to as mean and ridiculous, but it ought to be remembered that this circumstance was an exact fulfillment of Ezek. ix. 9, and exemplified at the same time his strict observance of the divine law. Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride on them. Compare Gen. xxii. 3; Exod. iv. 20; Num. xxii. 21; Judges v. 10; x. 4; 2 Sam. xvi. 2; xvii. 23; xix. 26; 1 Kings i. 33, 34. When Solomon and succeeding princes multiplied horses they were rebuked by the prophets, and chastised by God for it. See Isa. ii. 6, 7; xxxi. 1; Hos. xiv. 3. Compare also Hos. i. 7; Micah v. 10, 11; Zech. ix. 10. † 9. Hosanna, is a Hebrew word, signifying, "Save, we beseech thee!" and in this place is similar to the French *"vive le roi,"* or the English "God save the king." "Hosanna to the SON of David," is equivalant to "God preserve the SON of David."

‡ 5. Isa. lxii. 11; Zech ix. 9; John xii. 15. ‡ 6. Mark xi. 4. ‡ 7. 2 Kings ix. 13. ‡ 9. Psa. cxviii. 26. ‡ 10. Mark xi. 15.

της, ὁ απο Ναζαρετ της Γαλιλαιας. [12]Και
that from Nazareth of the Galilee. And
εισηλθεν ὁ Ιησους εις το ἱερον *[του θεου,]
entered the Jesus into the temple [of the God,]
και εξεβαλε παντας τους πωλουντας και αγορα-
and cast out all the selling and buy-
ζοντας εν τῳ ἱερῳ, και τας τραπεζας των κολλυ-
ing in the temple, and the tables of the money
βιστων κατεστρεψε, και τας καθεδρας των
changers overturned and the seats of the
πωλουντων τας περιστερας· [13]και λεγει αυ-
selling the doves: and he says to
τοις· Γεγραπται· ‟Ὁ οικος μου, οικος προσευχης
them: It is written: "The house of me, a house of prayer
κληθησεται· ὑμεις δε αυτον εποιησατε σπηλαιον
shall be called: you but it have made a den
ληστων." [14]Και προσηλθον αυτῳ τυφλοι και
of robbers." And came to him blind and
χωλοι εν τῳ ἱερῳ, και εθεραπευσεν αυτους.
lame in the temple, and he healed them.
[15]Ιδοντες δε οἱ αρχιερεις και οἱ γραμματεις τα
Having seen but the high-priests and the scribes the
θαυμασια, ἁ εποιησε, και τους παιδας κρα-
wonders, which he did, and the boys cry-
ζοντας εν τῳ ἱερῳ, και λεγοντας· Ὡσαννα τῳ
ing in the temple, and saying; Hosanna to the
υἱῳ Δαυιδ· ηγανακτησαν, [16]και ειπον αυτῳ·
son of David; they were angry, and said to him;
Ακουεις τι οὑτοι λεγουσιν; Ὁ δε Ιησους
Hearest thou what these are saying? The and Jesus
λεγει αυτοις· Ναι· ουδεποτε ανεγνωτε· ‟Ὁτι
says to them; Yes; never have you read; "That
εκ στοματος νηπιων και θηλαζοντων κατηρ-
out of mouth of babes and of sucking (ones) thou hast
τισω αινον;" [17]Και καταλιπων αυτους,
perfected praise?" And having left them,
εξηλθεν εξω της πολεως εις Βηθανιαν, και
he went out of the city into Bethany, and
ηυλισθη εκει.
he lodged there.
[18]Πρωιας δε, επαναγων εις την πολιν, επει-
Early but, returning into the city, he was
νασε. [19]Και ιδων συκην μιαν επι της ὁδου,
hungry. And seeing a fig-tree one by the way,
ηλθεν επ᾽ αυτην, και ουδεν εὑρεν εν αυτῃ ει μη
he came to her, and nothing found in her except
φυλλα μονον· και λεγει αυτῃ· Μηκετι εκ σου
leaves alone; and he says to her; No more by thee
καρπος γενηται εις τον αιωνα. Και εξη-
fruit may be produced to the age. And with-
ρανθη παραχρημα ἡ συκη. [20]Και ιδοντες οἱ
ered immediately the fig-tree. And seeing the
μαθηται εθαυμασαν, λεγοντες· Πως παραχρημα
disciples wondered, saying: How soon
εξηρανθη ἡ συκη; [21]Αποκριθεις δε ὁ Ιησους
withered the fig-tree? Answering and the Jesus

is from Nazareth in GALILEE."

12 ‡ And JESUS went into † the TEMPLE, and expelled All THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of the SELLERS OF DOVES;

13 and said to them, "It is written, ‡ 'My HOUSE shall be called a House of Prayer,' but you * make it a Den of Robbers."

14 And the Blind and Lame came to him in the TEMPLE, and he healed them.

15 But when the HIGH-PRIESTS and SCRIBES saw the WONDERS which he performed, and * THOSE BOYS who were CRYING in the TEMPLE, "Hosanna to the SON of David!" they were exasperated,

16 and said to him, "Dost thou hear what these are saying?" And JESUS says to them. "Yes; have you never read, ‡ 'Out of the Mouth of Infants and Nurselings thou hast perfected Praise.'"

17 And having left them, he went out of the CITY, ‡ to Bethany; and passed the night there.

18 ‡ Returning to the CITY, in the Morning, he was hungry;

19 and seeing a single Fig-tree by the ROAD, he went to it; but finding nothing on it, except Leaves, he said, "May no fruit grow on thee to the AGE!" And the FIG-TREE instantly withered.

20 ‡ And the DISCIPLES seeing it, were astonished, saying, "How soon is the FIG-TREE withered!"

21 Jesus answering,

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* VATICAN MANUSCRIPT.—12. of GOD—*omit*. 13. make it. 15. THOSE BOYS who were CRYING.

† 12. The TEMPLE—*to hieron*. This was not the *naos*, house, or *Temple* strictly so called, including only the vestibule, the sanctuary, and the holy of holies. To this our Lord himself had not access, because not of the posterity of Aaron. The traffic was carried on in the outer courts. These courts the Pharisees did not account holy.

‡ 12. Luke xix. 45; John ii. 15. ‡ 13. Isa. lvi. 7. ‡ 16. Psa. viii 2. ‡ 17. John xi. 18. ‡ 18. Mark ix. ‡ 20. Mark xi. 20.

ειπεν αυτοις· Αμην λεγω ὑμιν, εαν εχητε
said to them: Indeed I say to you, if you may have
πιστιν, και μη διακριθητε, ου μονον το
faith, and not should doubt, not only the (miracle)
της συκης ποιησετε, αλλα καν τῳ ορει τουτῳ
of the fig-tree you shall do, but also if to the mountain this
ειπητε· Αρθητι, και βληθητι εις την
you should say; Be thou lifted up, and be cast into the
θαλασσαν· γενησεται. [22] Και παντα, ὁσα αν
sea; it shall be done. And all, whatever
αιτησητε εν τη προσευχῃ, πιστευοντες,
you shall ask in the prayer, believing,
ληψεσθε.
you shall receive.

[23] Και ελθοντι αυτῳ εις το ἱερον, προσηλθον
And having come to him into the temple, came
αυτῳ διδασκοντι οἱ αρχιερεις και οἱ πρεσβυτεροι
to him teaching the high-priests and the elders
του λαου, λεγοντες· Εν ποιᾳ εξουσιᾳ ταυτα
of the people, saying; By what authority these (things)
ποιεις; και τις σοι εδωκε την εξουσιαν ταυτην;
doest thou? and who to thee gave the authority this?
[24] Αποκριθεις δε ὁ Ιησους ειπεν αυτοις· Ερωτησω
Answering and the Jesus said to them, I will ask
ὑμας καγω λογον ἑνα· ὁν εαν ειπητε μοι,
you also I word one; which if you may say to me,
καγω ὑμιν ερω, εν ποιᾳ εξουσιᾳ ταυτα
also I to you will tell, by what authority these (things)
ποιω· [25] το βαπτισμα Ιωαννου ποθεν ην; εξ
I do; the dipping of John whence was? from
ουρανου, η εξ ανθρωπων; Οἱ δε διελογιζοντο
heaven, or from men? They and reasoned
παρ' ἑαυτοις, λεγοντες· Εαν ειπωμεν, εξ ουρανου·
among themselves, saying; If we should say, from heaven,
ερει ἡμιν· Διατι ουν ουκ επιστευσατε
he will say to us: Why then not did you believe
αυτῳ; [26] Εαν δε ειπωμεν, εξ ανθρωπων· φοβουμεθα
to him: If but we should say, from men: we fear
τον οχλον· παντες γαρ εχουσι τον Ιωαννην
the crowd: all for hold the John
ὡς προφητην. [27] Και αποκριθεντες τῳ Ιησου
as a prophet: And they answering to the Jesus
ειπον· Ουκ οιδαμεν. Εφη αυτοις και αυτος·
said· Not we know. Said to them and he:
Ουδε εγω λεγω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα
Neither I say to you by what authority these (things)
ποιω. [28] Τι δε ὑμιν δοκει; Ανθρωπος ειχε
I do. What but to you seems right? A man had
τεκνα δυο· και προσελθων τῳ πρωτῳ, ειπε·
children two: and coming to the first, he said:
Τεκνον, ὑπαγε, σημερον εργαζου εν τῳ αμπελωνι
Son, go, to-day work in the vineyard
μου. [29] Ὁ δε αποκριθεις ειπεν· Ου θελω·
of me. He and answering said: Not I will:
ὑστερον δε μεταμεληθεις, απηλθε. [30] Και
afterward but having changed his mind, he went. And
προσελθων τῳ ἑτερῳ, ειπεν ὡσαυτως. Ὁ δε
coming to the other, he said just the same. He and

said to them, "Indeed, I say to you, ‡ If you have an unshaken Faith, you will not only do THIS miracle of the FIG-TREE, but also, if you should say to this MOUNTAIN, 'Be thou lifted up, and thrown into the SEA,' it will be done."

22 ‡ And whatever you shall ask in PRAYER, believing, you will receive."

23 ‡ And having entered the TEMPLE, the HIGH-PRIESTS and ELDERS of the PEOPLE, came near, as he was teaching, and said, "By What Authority dost thou perform these things? and who EMPOWERED thee?"

24 Jesus replying, said to them, "I will also ask you one Question, which if you answer me, I also will inform you by What Authority I do these things.

25 Whence was * THAT IMMERSION which was of John? From Heaven, or from Men?" And THEY reasoned thus among themselves, "If we say, From Heaven, he will retort, Why then did you not believe him?

26 And if we say, From Men, we dread the CROWD; for they all regard JOHN as a Prophet."

27 They, therefore, said to JESUS, in reply, "We cannot tell." And He said to them, "Neither do I tell you by What Authority I perform these things.

28 But what is your opinion of this? A Man had * Two Sons; and coming to the FIRST, he said, 'Son, go work To-day in my VINEYARD.'

29 HE answered, * 'I will, sir,' but went not.

30 And coming to the SECOND, he said the same.

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* VATICAN MANUSCRIPT.—25. THAT IMMERSION which was of John. 28. Two Sons 29. 'I will, sir;' but went not. 30. And coming to the SECOND, he said the same. And HE answering, said, 'I will not;' but afterwards he repented and went.

‡ 21. Matt. xvii. 20; Luke xvii. 6; James i. 6; 1 Cor. xiii. 2. ‡ 22. Matt. vii. 8; Mark xi. 24; James v. 16; 1 John iii. 22; v. 14. ‡ 23. Mark xi. 27; Luke xx. 1.

αποκριθεις ειπεν· Εγω κυριε, και ουκ απηλθε.
answering said; I lord, and not went.
31 Τις εκ των δυο εποιησε το θελημα του πατρος;
Who of the two did the will of the father?
Λεγουσιν *[αυτῳ·] Ὁ πρωτος. Λεγει αυτοις ὁ
They say [to him;] The first. Says to them the
Ιησους· Αμην λεγω ὑμιν, ὁτι οἱ τελωναι και
Jesus; Indeed I say to you, that the tax-gatherers and
αἱ πορναι προαγουσιν ὑμας εις την βασιλειαν
the harlots go before you into the kingdom
του θεου. 32 Ηλθε γαρ προς ὑμας Ιωαννης εν
of the God. Came for to you John in
ὁδῳ δικαιοσυνης, και ουκ επιστευσατε αυτῳ· οἱ
a way of righteousness, and not you believed him; the
δε τελωναι και αἱ πορναι επιστευσαν αυτῳ·
but tax-gatherers and the harlots believed him;
ὑμεις δε ιδοντες ου μετεμεληθητε ὑστερον, του
you and seeing not repented afterwards, of the
πιστευσαι αυτῳ.
to believe him.

33 Αλλην παραβολην ακουσατε· *[Ανθρωπος]
Another parable hear you; [A man]
ην οικοδεσποτης, ὁστις εφυτευσεν αμπελωνα,
was a householder, who planted a vineyard,
και φραγμον αυτῳ περιεθηκε, και ωρυξεν εν
and a hedge to it placed around, and digged in
αυτῳ ληνον, και ῳκοδομησε πυργον· και εξ-
it a wine-press, and built a tower; and let
εδοτο αυτον γεωργοις, και απεδημησεν. 34 Ὁτε
out it to husbandmen, and went abroad. When
δε ηγγισεν ὁ καιρος των καρπων, απεστειλε
and drew near the time of the fruits, he sent
τους δουλους αὑτου, προς τους γεωργους, λα-
the slaves of him, to the husbandmen, to
βειν τους καρπους αυτου. 35 Και λαβοντες οἱ
receive the fruits of it. And having taken the
γεωργοι τους δουλους αυτου, ὁν μεν εδειραν,
husbandmen the slaves of him, him indeed they flayed,
ὁν δε απεκτειναν, ὁν δε ελιθοβολησαν. 36 Παλιν
him and they killed, him and they pelted with stones. Again
απεστειλεν αλλους δουλους, πλειονας των
he sent other slaves, greater the
πρωτων· και εποιησαν αυτοις ὡσαυτως. 37 Ὑσ-
first; and they did to them in like manner. After-
τερον δε απεστειλε προς αυτους τον υἱον αὑτου,
wards and he sent to them the son of him,
λεγων· Εντραπησονται τον υἱον μου. 38 Οἱ
saying; They will regard the son of me. The
δε γεωργοι, ιδοντες τον υἱον, ειπον εν ἑαυτοις·
but husbandmen, seeing the son, said among themselves;
Οὑτος εστιν ὁ κληρονομος· δευτε, αποκτει-
This is the heir; come, we may
νωμεν αυτον, και κατασχωμεν την κληρονομιαν
kill him, and may retain the inheritance

And HE answering, said, 'I will not;' but afterwards repenting, he went.

31 Which of the TWO performed the FATHER'S WILL?" They say, "The *LATTER." JESUS said to them, ‡"Indeed, I say to you, That the TRIBUTE-TAKERS and the HARLOTS precede you into the KINGDOM of GOD.

32 For ‡John came to you in a Way of Righteousness, and you believed him not; but the TRIBUTE-TAKERS and the HARLOTS believed him; yet you, having seen it, did not afterwards repent, so as TO BELIEVE him.

33 Hear Another Parable. There was a Householder, ‡who planted a Vineyard, and enclosed it with a Hedge, and digged †a Wine-press in it, and built a Tower, and leased it to Cultivators, and left the country.

34 And when the VINTAGE approached, he sent his SERVANTS to the CULTIVATORS, to receive the FRUITS.

35 But the ‡CULTIVATORS having seized his SERVANTS, severely beat one, and murdered another, and stoned another.

36 Again, he sent Other Servants, more honorable than the FIRST, and they treated them in a similar manner.

37 Finally, ‡he sent his SON to them, saying, 'They will respect my SON.'

38 But the CULTIVATORS seeing the SON, said among themselves, 'This is the HEIR; ‡come, let us kill him, and forcibly hold the INHERITANCE.'

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* VATICAN MANUSCRIPT.—31. to him—*omit*. 31. LATTER. 33. A man—*omit*.

† 33. *Leenon*, wine-press, is the word used by Matthew, while *hupoleenion*, wine-vat, is used by Mark, ch. xii. 1. Dr. Robinson saw a wine-press at Hebleh, which was hewn out of a rock, and divided into two parts. The upper and more shallow part was the place where the grapes were put, the lower and deeper one was the place for receiving the liquid pressed out of them. These two places served for both *wine-press* and *wine-vat*. This fact will serve to illustrate the words of Jesus as recorded by the two historians.

‡ 31. Luke vii. 29. ‡ 32. Matt. xi. 18; Luke vii. 33. ‡ 33. Cant viii. 11; Isa v. 1 Mark xii. 1; Luke xx. 9. ‡ 35. Heb. xi. 36, 37. ‡ 37. Heb. i. 2; 1 John iv. 9 ‡ 38. Matt. xxvi. 2—4; John xi. 53.

αυτου. [39] Και λαβοντες αυτον, εξεβαλον εξω
of him. And having taken him, they cast out
του αμπελωνος, και απεκτειναν. [40] Ὁταν ουν
of the vineyard, and killed. When therefore
ελθῃ ὁ κυριος του αμπελωνος, τι ποιησει
may come the lord of the vineyard, what will he do
τοις γεωργοις εκεινοις; [41] Λεγουσιν αυτῳ·
to the husbandmen to those? They say to him;
Κακους κακως απολεσει αυτους· και τον αμπε-
Wretches wretchedly destroy them; and the vine-
λωνα εκδωσεται αλλοις γεωργοις, οἱτινες απο-
yard will let out to other husbandmen, who will
δωσουσιν αυτῳ τους καρπους εν τοις καιροις
render to him the fruits in the seasons
αυτων. [42] Λεγει αυτοις ὁ Ιησους· Ουδεποτε
of them. He says to them the Jesus; Never
ανεγνωτε εν ταις γραφαις· "Λιθον ὁν απεδοκι-
have you read in the writings: "A stone which rejec-
μασαν οἱ οικοδομουντες, οὑτος εγενηθη εις
ted they building, the same was made into
κεφαλην γωνιας· παρα κυριου εγενετο αὑτη,
a head of a corner; from Lord was this,
και εστι θαυμαστη εν οφθαλμοις ἡμων;" [43] Δια
and it is wonderful in eyes of us?" On account of
τουτο λεγω ὑμιν, ὁτι αρθησεται αφ' ὑμων ἡ
this I say to you, that shall be taken from you the
βασιλεια του θεου, και δοθησεται εθνει ποιουντι
kingdom of the God, and shall be given to a nation making
τους καρπους αυτης. [44] Και ὁ πεσων ἑπι τον
the fruits of her. And he falling on the
λιθον τουτον, συνθλασθησεται· εφ' ὁν δ' αν
stone this, shall be broken: on whom but
πεσῃ, λικμησει αυτον.
it shall fall, it will crush to pieces him.

[45] Και ακουσαντες οἱ αρχιερεις και οἱ Φαρι-
And having heard the high-priests and the Phari-
σαιοι τας παραβολας αυτου, εγνωσαν, ὁτι περι
sees the parables of him, knew, that about
αυτων λεγει. [46] Και ζητουντες αυτον κρατησαι,
them he says. And seeking him to seize,
εφοβηθησαν τους οχλους· επειδη ὡς προφητην
they feared the crowds: since as a prophet
αυτον ειχον. ΚΕΦ. κβ'. 22. Και αποκριθεις
him they held. And answering
ὁ Ιησους παλιν ειπεν αυτοις εν παραβολαις,
the Jesus again said to them in parables,
λεγων· [2] Ὡμοιωθη ἡ βασιλεια των ουρανων
saying: Has been likened the kingdom of the heavens
ανθρωπῳ βασιλει, ὁστις εποιησε γαμους τῳ
to a man a king, who made marriage-feasts to the
υἱῳ αὑτου, [3] και απεστειλε τους δουλους αὑτου,
son of him, and he sent the slaves of him,

39 Then seizing him, they ‡thrust him out of the VINEYARD and killed him.

40 When, therefore, the OWNER of the VINEYARD comes, what will he do to those OCCUPANTS?"

41 They reply to him, ‡ "He will put those wretches to a wretched death, and will lease the VINEYARD to Other Cultivators, who will render him the FRUITS in their SEASONS."

42 JESUS says to them, "Have you never read in the SCRIPTURES, †‡'A 'Stone, which the BUILDERS rejected, the same 'is made the Head-stone 'of the Corner; this Jehovah has effected, and 'it is wonderful in our 'Eyes?'

43 Because of this, I tell you, ‡ That the KINGDOM of GOD will be taken from you, and given to a People who will produce its proper FRUITS.

44 ‡ And HE who FALLS on this STONE, will be bruised; and him, on whom it shall fall, it will crush to pieces."

45 And the HIGH-PRIESTS and PHARISEES having heard his PARABLES, knew that he was speaking about them.

46 And seeking to apprehend him, they feared the CROWDS, for they esteemed him as a Prophet.

CHAPTER XXII.

1 And JESUS continuing to discourse to them in Parables, said,

2 "The KINGDOM of the HEAVENS may be compared to a Royal Person, who prepared a Marriage festival for his SON,

3 and he sent his SER-

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† 42. "A Stone, which the BUILDERS rejected." An expression borrowed from masons, who, finding a stone, which being tried in a particular place, and appearing improper for it, is thrown aside, and another taken: however, at last, it may happen that the *very stone* which had been before *rejected*, may be found the most suitable as the *head stone of the corner.—Clarke.*

‡ 39. John xix. 17, 18; Heb. xiii. 11—13. ‡ 41. Mark xii. 9; Luke xx. 16. ‡ 42. Psa. cxviii. 22; Acts iv. 11; 1 Pet. ii. 7. ‡ 43. Matt. viii. 12; Luke xiii. 28, 29. ‡ 44. Isa. viii. 14, 15; Dan. ii. 34, 44, 45.

καλεσαι τους κεκλημενους εις τους γαμους·
to call the having been invited to the marriage-feasts
και ουκ ηθελον ελθειν. [4] Παλιν απεστειλεν
and not they would to come. Again he sent
αλλους δουλους, λεγων· Ειπατε τοις κεκλημε-
other slaves, saying; Say to the having been
νοις· Ιδου, το αριστον μου ἡτοιμασα· οἱ ταυροι
called; Lo, the dinner of me I prepared; the bullocks
μου και τα σιτιστα τεθυμενα, και παντα ἑτοιμα·
of me and the fatlings having been killed, and all (things) ready,
δευτε εις τους γαμους. [5] Οἱ δε αμελησαντες,
come to the marriage-feasts. They but neglecting,
απηλθον· ὁ μεν εις τον ιδιον αγρον, ὁ δε εις
went away; he indeed to the own field. he and to
την εμποριαν αὑτου. [6] Οἱ δε λοιποι κρατη-
the traffic of him. The and remainder having
σαντες τους δουλους αυτου, ὑβρισαν και απεκτει-
seized the slaves of him, insulted and killed.
ναν. [7] Ακουσας δε ὁ βασιλευς, ωργισθη· και
Having heard and the king, was wroth: and
πεμψας τα στρατευματα αὑτου, απωλεσε τους
having sent the armies of him, destroyed the
φονεις εκεινους, και την πολιν αυτων ενεπρησε.
murderers those, and the city of them burned.
[8] Τοτε λεγει τοις δουλους αυτου· Ὁ μεν
Then he says to the slaves of him: The indeed
γαμος ἑτοιμος εστιν, οἱ δε κεκλημενοι ουκ
marriage-feast ready is, they but having been called not
ησαν αξιοι. [9] Πορευεσθε ουν επι τας διεξοδους
were worthy. Go you therefore to the outlets
των ὁδων, και ὁσους αν ευρητε, καλεσατε εις
of the ways, and whoever you may find, call you to
τους γαμους. [10] Και εξελθοντες οἱ δουλοι
the marriage-feasts. And having gone forth the slaves
εκεινοι εις τας ὁδους, συνηγαγον παντας,
those into the ways, they brought together all,
ὁσους ευρον, πονηρους τε και αγαθους· και
as many as they found, bad ones both and good ones: and
επλησθη ὁ γαμος ανακειμενων. [11] Εισελθων
was filled the marriage-feast of reclining ones. Having entered
δε ὁ βασιλευς θεασασθαι τους ανακειμενους,
and the king to see the reclining ones,
ειδεν εκει ανθρωπον ουκ ενδεδυμενον ενδυμα
saw there a man not having been clothed a garment
γαμου· [12] και λεγει αυτῳ· Ἑταιρε, πως
of marriage: and he says to him: Friend, how
εισηλθες ὡδε, μη εχων ενδυμα γαμου; Ὁ
didst thou enter here, not having a garment of marriage: He
δε εφιμωθη. [13] Τοτε ειπεν ὁ βασιλευς
but was struck speechless. Then said the king
τοις διακονοις· Δησαντες αυτου ποδας και
to the servants: Having bound of him feet and
χειρας, αρατε αυτον, και εκβαλετε εις το σκοτος
hands, take him, and cast into the darkness
το εξωτερον· εκει εσται ὁ κλαυθμος και ὁ
the outer: there shall be the weeping and the

VANTS to call THOSE who had been INVITED to the FESTIVITIES; and they refused to come.

4 Again, he sent Other Servants, saying, 'Inform THOSE who are INVITED, ‡Behold, I have prepared my ENTERTAINMENT; my OXEN and FATLINGS are killed, and all is ready; come to the FESTIVAL.'

5 But THEY, disregarding it, went away, ONE to his OWN Farm, and ONE to his MERCHANDISE;

6 and the REST seizing his SERVANTS, insulted, and killed them.

7 *And the KING was indignant; and having sent ‡his MILITARY FORCES, destroyed those MURDERERS, and burned their CITY.

8 He then says to his SERVANTS, 'The ENTERTAINMENT indeed is ready, but THOSE who have been INVITED, were ‡unworthy.

9 Go, therefore, into the PUBLIC ROADS, and whoever you may find, invite to the NUPTIAL-FEASTS.'

10 And those SERVANTS went out into the ROADS, and brought together all that they met, Good and Bad; and the FEAST was well supplied with guests.

11 Now the KING having entered to view the GUESTS, saw there a Man ‡not clothed with a Wedding Garment;

12 and he says to him, 'Friend, how camest thou here, not having a Wedding Garment?' And HE was struck speechless.

13 The KING then said to the SERVANTS, 'Bind his Hands and Feet; take him, and thrust *him into the OUTER DARKNESS;' there will be the WEEPING and the GNASHING of TEETH.

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* VATICAN MANUSCRIPT.—7. And the KING was indignant. 13. him.

‡ 4. Prov. ix. 2. ‡ 7. Dan. ix. 26. ‡ 8. Acts xiii. 46. ‡ 11. 2 Cor v. 3; Rev. iii. 4; xvi. 15; xix. 8.

βρυγμος των οδοντων. [14]Πολλοι γαρ εισι
gnashing of the teeth. Many for are
κλητοι, ολιγοι δε εκλεκτοι·
called, few but picked out.

[15]Τοτε πορευθεντες οἱ Φαρισαιοι συμβουλιον
Then having gone the Pharisees counsel
ἐλαβον, ὁπως αυτον παγιδευσωσιν εν λογῳ.
took, how him they might insnare in word.
[16]Και αποστελλουσιν αυτῳ τους μαθητας αὑτων
And they sent away to him the disciples of them
μετα των Ἡρωδιανων, λεγοντες. Διδασκαλε,
with the Herodians, saying, O teacher,
οιδαμεν, ὁτι αληθης ει, και την ὁδον του
we know, that true thou art, and the way of the
θεου εν αληθειᾳ διδασκεις, και ου μελει σοι
God in truth thou teachest, and not there is care to thee
περι ουδενος· ου γαρ βλεπεις εις προσωπον
about no one; not for thou lookest into face
ανθρωπων. [17]Ειπε ουν ἡμιν, τι σοι δοκει;
of men. Say therefore to us, what to thee seems right?
εξεστι δουναι κηνσον Καισαρι, η ου; [18]Γνους
is it lawful to give tribute to Cesar, or not? Knowing
δε ὁ Ιησους την πονηριαν αυτων, ειπε· Τι με
but the Jesus the wickedness of them, said; Why me
πειραζετε ὑποκριται; [19]Επιδειξατε μοι το
tempt you hypocrites? Show you to me the
νομισμα του κηνσου. Οἱ δε προσηνεγκαν αυτῳ
coin of the tribute. They and brought to him
δηναριον. [20]Και λεγει αυτοις· Τινος ἡ εικων
a denarius. And he says to them, Of whom the likeness
αὑτη και ἡ επιγραφη; [21]Λεγουσιν *[αυτῳ·]
this and the inscription? They say [to him,]
Καισαρος. Τοτε λεγει αυτοις· Αποδοτε ουν
Of Cesar. Then he says to them; Give you back then
τα Καισαρος Καισαρι· και τα του θεου
the (things) of Cesar to Cesar; and the (things) of the God
τῳ θεῳ. [22]Και ακουσαντες εθαυμασαν· και
to the God. And having heard they wondered; and
αφεντες αυτον απηλθον.
leaving him they departed.

[23]Εν εκεινῃ τῃ ἡμερᾳ προσηλθον αυτῳ Σαδ-
In that the day came to him Sad-
δουκαιοι, οἱ λεγοντες, μη ειναι αναστασιν· και
ducees, they saying, not to be a resurrection; and
επηρωτησαν αυτον, [24]λεγοντες· Διδασκαλε,
they asked him, saying; O teacher,
Μωσης ειπεν· "Εαν τις αποθανῃ μη εχων
Moses said; "If any one should die not having
τεκνα, επιγαμβρευσει ὁ αδελφος αυτου την
children, shall marry the brother of him the

14 For there are MANY invited, but FEW selected.

15 ‡ Then the PHARISEES having withdrawn, consulted how they might entrap him in Conversation.

16 And they sent to him their DISCIPLES with the HERODIANS, saying, "Teacher, we know That thou art sincere, and teachest the WAY of GOD in Truth, neither carest thou for any one, for thou lookest not to the Appearance of Men.

17 Tell us, therefore, thy opinion; Is it lawful to pay Tax to Cesar, or not?"

18 But JESUS knowing their WICKEDNESS, said, "Hypocrites! why do you try me?

19 Show me the TAX-COIN." And THEY handed him a Denarius.

20 And he says to them, †"Whose LIKENESS and INSCRIPTION is this?"

21 They say, "Cesar's." Then he replies to them, ‡"Render, therefore, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

22 And having heard this, they wondered; and leaving him, they went away.

23 ‡On that day, *Sadducees came to him, who say there is no † Resurrection, and asked him,

24 saying, "Teacher, ‡Moses said, †If a man die, having no Children, his BROTHER shall marry his WIDOW, and raise up

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* VATICAN MANUSCRIPT.—21. to him—*omit*. 23. Sadducees came to him, who say

† 20. Dr. Lightfoot tells us that the Jews have a tradition among them, that to admit of the title of any prince on their current coin, was an acknowledgment of subjection to him. Their acceptance of this coin when offered to them in payment, was in effect a confession that they were conquered by the Romans, and that the emperor had a right to their tribute. † 23. This is rendered *future life* by some modern translators; which is, as Dr. Bloomfield very justly observes, "no version at all, but merely an *explanation*." *Anastasis* can only mean *future life*, by implication; its primary signification being a *standing* or *rising up*. If a future life be understood by the term, then it evidently depends upon, an follows a resurrection. † 24. The words of the Law are not quoted *verbatim*, but cording to their sense. The intention was that children by the second marriage shoul reckoned in the genealogy of the deceased brother, and inherit his property.

‡ 15. Mark xii. 13; Luke xx. 20. ‡ 21. Rom. xiii. 7. ‡ 23. Mark xii. 18
xx. 27; Acts xxiii. 8. ‡ 24. Deut. xxv. 5.

γυναικα αυτου, και αναστησει σπερμα τῳ
wife of him, and shall raise seed to the

αδελφῳ ἀυτου." [25] Ησαν δε παρ' ἡμιν ἑπτα
brother of him." There were now with us seven

αδελφοι· και ὁ πρωτος, γαμησας, ετελευτησε·
brothers: and the first, having married, died:

και μη εχων σπερμα, αφηκε την γυναικα ἀυτου
and not having seed, left the wife of him

τῳ αδελφῳ ἀυτου. [26] Ὁμοιως και ὁ δευτερος,
to the brother of him. Likewise also the second,

και ὁ τριτος, ἑως των ἑπτα. [27] Ὑστερον δε
and the third, till the seven. After and

παντων απεθανε και ἡ γυνη. [28] Εν τῃ ουν
of all died also the woman. In the therefore

αναστασει, τινος των ἑπτα εσται γυνη; παντες
resurrection, of whom of the seven shall be a wife? all

γαρ εσχον αυτην. [29] Αποκριθεις δε ὁ Ιησους
for had her. Answering and the Jesus

ειπεν αυτοις· Πλανασθε, μη ειδοτες τας γραφας,
said to them; You go astray, not knowing the writings,

μηδε την δυναμιν του θεου· [30] Εν γαρ
neither the power of the God. In for

τῃ αναστασει ουτε γαμουσιν, ουτε εκγαμιζονται,
the resurrection neither they marry, nor are given in marriage,

αλλ' ὡς αγγελοι *[του θεου] εν
but as messengers [of the God] in

ουρανῳ εισι. [31] Περι δε της αναστασεως των
heaven are. About but the resurrection of the

νεκρων ουκ ανεγνωτε το ῥηθεν ὑμιν ὑπο
dead (ones) not have you read that having been spoken to you by

του θεου, λεγοντος· [32] "Εγω ειμι ὁ θεος
the God, saying: I am the God

Αβρααμ, και ὁ θεος Ισαακ, και ὁ θεος Ιακωβ;"
of Abraam, and the God of Isaac, and the God of Jacob?"

Ουκ εστιν ὁ θεος, θεος νεκρων, αλλα ζωντων.
Not is the God, a God of dead (ones,) but of living (ones.)

[33] Και ακουσαντες οἱ οχλοι, εξεπλησσοντο επι
And having heard the crowds, were astonished at

τῃ διδαχῃ αυτου.
the teaching of him.

[34] Οἱ δε Φαρισαιοι, ακουσαντες ὁτι εφιμωσε
The and Pharisees, hearing that he silenced

τους Σαδδουκαιους, συνηχθησαν επι το αυτο·
the Sadducees, were assembled on the same;

[35] και επηρωτησεν εἱς εξ αυτων, νομικος, πειραζων
and asked one out of them, a lawyer, tempting

αυτων *[και λεγων·] [36] Διδασκαλε, ποια
him [and saying;] O teacher, which

εντολη μεγαλη εν τῳ νομῳ; [37] Ὁ δε Ιησους
commandment great in the law? The and Jesus

εφη αυτῳ· "Αγαπησεις κυριον τον θεον σου
said to him; "Thou shalt love Lord the God of thee

εν ὁλῃ τῃ καρδιᾳ σου, και εν ὁλῃ τῃ ψυχῃ σου,
in whole the heart of thee, and in whole the soul of thee,

και εν ὁλῃ τῃ διανοιᾳ σου." [38] Αὑτη εστι πρωτη
and in whole the mind of thee." This is first

Offspring to his BROTHER.

25 Now, there were with us Seven Brothers; and the FIRST, having married, died; and having no issue, left his WIFE to his BROTHER.

26 Thus also the SECOND, and the THIRD, even to the SEVENTH.

27 And last of all, the WOMAN also died.

28 At the RESURRECTION, therefore, To which of the SEVEN will she be a WIFE? for they all married her."

29 JESUS answering, said to them, "You err, not knowing the SCRIPTURES, nor the POWER of GOD;

30 for in the RESURRECTION [state], they neither marry, nor are given in marriage, but are as ANGELS in *HEAVEN.

31 But concerning the RESURRECTION of the DEAD, Have you not read the WORD SPOKEN to you by GOD, saying,

32 ‡'I am the GOD of 'Abraham, and the GOD 'of Isaac, and the GOD of 'Jacob?' *He is not the GOD of the Dead, but of the Living."

33 And the CROWDS hearing this, were amazed at his TEACHING.

34 ‡ Now the PHARISEES hearing That he had silenced the SADDUCEES, flocked about Him.

35 And one of them, ‡a Lawyer, trying him, proposed this question;

36 "Teacher, which is the great Commandment in the LAW?"

37 * And HE said to him, ‡"'Thou shalt love 'Jehovah thy GOD with 'All thy HEART, and with 'All thy SOUL, and with 'All thy MIND.'

38 This is *the GREAT and First Commandment

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* VATICAN MANUSCRIPT.—30. of GOD—*omit.* 30. HEAVEN. 32. He is not the GOD 35. and saying—*omit.* 37. And HE said. 38. the GREAT and First Commandment.

‡ 32. Exod. iii. 6; Mark xii. 26; Luke xx. 37; Acts vii. 32; Heb. xi. 16. ‡ 34. Mark xii. 28. ‡ 35. Luke x. 25. ‡ 37. Deut. vi. 5; Luke x. 27.

και μεγαλη εντολη. [39] Δευτερα δε όμοια αυτη·
and great commandment. Second and like to it:
"Αγαπησεις τον πλησιον σου, ὡς σεαυτον."
"Thou shalt love the neighbor of thee, as thyself."
[40] Εν ταυταις ταις δυσιν εντολαις όλος ὁ νομος
In these the two commandments whole the law
και οἱ προφηται κρεμανται.
and the prophets are hung.

[41] Συνηγμενων δε των Φαρισαιων, επηρωτησεν
Having been assembled and of the Pharisees, asked
αυτους ὁ Ιησους, [42] λεγων· Τι ὑμιν δοκει περι
them the Jesus, saying; What to you thinks about
του Χριστου; τινος υἱος εστι; Λεγουσιν
the Anointed? of whom a son is he? They say
αυτῳ· Του Δαυιδ. [43] Λεγει αυτοις· Πως ουν
to him; Of the David. He says to them; How then
Δαυιδ εν πνευματι κυριον αυτον καλει; λεγων·
David in spirit Lord of him calls? saying;
[44] "Ειπεν ὁ κυριος τῳ κυριῳ μου· Καθου εκ
"Said the Lord to the Lord of me; Sit thou at
δεξιων μου, ἑως αν θω τους εχθρους σου ὑπο-
right of me, till I may place the enemies of thee a foot-
ποδιον των ποδων σου." [45] Ει ουν Δαυιδ καλει
stool of the feet of thee." If then David calls
αυτον κυριον, πως υἱος αυτου εστι; [46] Και ουδεις
him Lord, how a son of him is he; And no one
εδυνατο αυτῳ αποκριθηναι λογον· ουδε ετολμησε
was able to him to answer a word; nor dared
τις απ᾽ εκεινης της ἡμερας επερωτησαι αυτον
any one from that the day to ask him
ουκετι.
any more.

ΚΕΦ. κγʹ. 23.

[1] Τοτε ὁ Ιησους ελαλησε τοις οχλοις και
Then the Jesus spoke to the crowds and
τοις μαθηταις αὑτου, [2] λεγων· Επι της Μωσεως
to the disciples of him, saying; Upon the Moses
καθεδρας εκαθισαν οἱ γραμματεις και οἱ Φαρι-
seat sit the scribes and the Phari-
σαιοι. [3] Παντα ουν, ὁσα αν ειπωσιν ὑμιν
sees. All therefore, whatever they say to you
*[τηρειν·] τηρειτε και ποιειτε· κατα δε τα
[to observe;] observe you and do you; according to but the
εργα αυτων μη ποιειτε· λεγουσι γαρ, και ου
works of them not do you; they say for, and not
ποιουσι. [5] Δεσμευουσι γαρ φορτια βαρεα και
they do. They bind for burdens heavy and
δυσβαστακτα, και επιτιθεασιν επι τους ωμους
oppressive, and place upon the shoulders
των ανθρωπων· τῳ δε δακτυλῳ αυτων ου
of the men: of the and finger of them not
θελουσι κινησαι αυτα. [6] Παντα δε τα εργα
they will to move them. All but the works
αὑτων ποιουσι προς το θεαθηναι τοις ανθρωποις.
of them they do to the to be seen to the men.

39 *The Second is similar; ‡'Thou shalt love 'thy NEIGHBOR as thy-'self.'

40 ‡On These TWO Commandments *depend the Whole LAW and the PROPHETS."

41 ‡And while the PHARISEES were assembled, JESUS asked them,

42 saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."

43 He says to them, "How then does David, by Inspiration, call him his Lord? saying,

44 ‡'JEHOVAH said to my LORD, Sit thou at my 'Right hand, till I *put 'thine ENEMIES under-'neath thy FEET?'

45 If, therefore, David call him Lord, how is he his Son?"

46 And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

1 Then JESUS spoke to the CROWDS, and to his DISCIPLES,

2 saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;

3 therefore All things whatever they command you, *do and observe; but do not according to their WORKS; for they say and do not perform.

4 *And they prepare heavy and oppressive Burdens, for other MEN'S SHOULDERS, but *they will not move them with their FINGER.

5 And they perform all their WORKS to be OBSERVED by MEN; * for this

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* VATICAN MANUSCRIPT.—39. The Second is similar. 40. depends. 44. put thine ENEMIES underneath thy FEET. 3. observe—*omit.* 3. do and observe. 4. And they. 4. they will not move them with their FINGER. 5. for they.

‡ 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. ‡ 40. Matt. vii. 12; 1 Tim. i. 5. ‡ 41. Mark xii. 35; Luke xx. 41. ‡ 44. Psa. cx. 1; Acts ii. 34; Heb. i. 13. ‡ 4. Luke xi. 46; Acts xv. 10.

Πλατυνουσι δε τα φυλακτηρια αὐτων, και
They widen and the phylacteries of them, and
μεγαλυνουσι τα κρασπεδα *[των ἱματιων αὐ-
they enlarge the tufts [of the mantles of
των·] [6] φιλουσι τε την πρωτοκλισιαν εν τοις
them;] they love and the upper couch in the
δειπνοις, και τας πρωτοκαθεδριας εν ταις συνα-
feasts, and the first seats in the syna-
γωγαις, [7] και τους ασπασμους εν ταις αγοραις,
gogues, and the salutations in the markets,
και καλεισθαι ὑπο των ανθρωπων ῥαββι,
and to be called by the men rabbi,
*[ῥαββι.] [8] Ὑμεις δε μη κληθητε ῥαββι· εἱς
[rabbi.] You but not may be called rabbi; one
γαρ εστιν ὑμων ὁ καθηγητης· παντες δε ὑμεις
for is of you the leader; all but you
αδελφοι εστι. [9] Και πατερα μη καλεσητε ὑμων
brethren are: And father not you may call of you
επι της γης· εἱς γαρ εστιν ὁ πατηρ ὑμων, ὁ
on the earth: one for is the father of you, he
εν τοις ουρανοις. [10] Μηδε κληθητε καθηγηται·
in the heavens: Neither be ye called leaders:
εις γαρ ὑμων εστιν ὁ καθηγητης, ὁ χριστος.
one for of you is the leader, the anointed:
[11] Ὁ δε μειζων ὑμων, εσται ὑμων διακονος.
The but greater of you, shall be of you a servant.
[12] Ὁστις δε ὑψωσει ἑαυτον, ταπεινωθησεται·
Who and shall exalt himself, shall be humbled;
και ὁστις ταπεινωσει ἑαυτον, ὑψωθησεται.
and who shall humble himself, shall be exalted.
[13] Ουαι δε ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe but to you, scribes and Pharisees, hypo-
ριται· ὁτι κατεσθιετε τας οικιας των χηρων,
crites: because you devour the houses of the widows,
και προφασει μακρα προσευχομενοι· δια τουτο
and for a show long are praying: through this
ληψεσθε περισσοτερον κριμα.
you shall receive heavier judgment.

[14] *[Ουαι ὑμιν, γραμματεις και Φαρισαιοι,
[Woe to you, scribes and Pharisees,
ὑποκριται· ὁτι κλειετε την βασιλειαν των
hypocrites. because you shut the kingdom of the
ουρανων εμπροσθεν των ανθρωπων· ὑμεις γαρ
heavens in presence of the men: you for
ουκ εισερχεσθε, ουδε τους εισερχομενους αφιετε
not enter, nor the entering you permit
εισελθειν.] [15] Ουαι ὑμιν, γραμματεις και Φαρι-
to enter.] Woe to you, scribes and Phari-
σαιοι, ὑποκριται· ὁτι περιαγετε την θαλασσαν
sees, hypocrites: because you go about the sea
και την ξηραν, ποιησαι ἑνα προσηλυτον· και
and the dry, to make one proselyte: and

they widen ‡their †PHYLACTERIES, and enlarge their TUFTS,

6 ‡and love the UPPER COUCH at FEASTS, and the PRINCIPAL SEATS in the SYNAGOGUES,

7 and SALUTATIONS in the PUBLIC PLACES; and to be called by MEN, 'Rabbi.'

8 ‡But **you** should not be called Rabbi; because one is Your *TEACHER, and all YOU are Brethren.

9 And style no man on the EARTH your Father; for one *is Your HEAVENLY FATHER.

10 Nor assume the title of Leaders; because one is Your LEADER, the MESSIAH.

11 ‡But let the GREATEST of you, become Your Servant.

12 ‡And he who shall exalt himself, will be humbled; and he who shall humble himself, will be exalted.

13 †Woe to you, Scribes and Pharisees, Hypocrites! Because you plunder the FAMILIES of WIDOWS, and for a Disguise make long Prayers; therefore, you will receive a Heavier Judgment.

14 *[Woe to you, Scribes and Pharisees, Hypocrites! Because you shut the KINGDOM of the HEAVENS against MEN; **you** neither enter yourselves, nor permit THOSE APPROACHING to enter.]

15 Woe to you, Scribes and Pharisees, Hypocrites! Because you traverse SEA and LAND to make One †Proselyte, and when he is gained, you

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* VATICAN MANUSCRIPT.—5. of their MANTLES—*omit.* 7. Rabbi—*omit.* 8. TEACHER. 9. is Your HEAVENLY FATHER. 14.—*omit.*

† 5. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied them about their foreheads and arms, for three purposes.—1. To put them in *mind* of those precepts which they should constantly observe. 2. To procure them *reverence* and *respect* in the sight of the *heathen.* And 3. To act as *amulets* or *charms* to drive away evil spirits.—*Clarke.* † 13. Lachmann and Tischendorf omit this verse. † 15. A convert to Judaism.

‡ 5. Num. xv. 38; Deut. vi. 8; xxii. 12. ‡ 6. Mark xii. 38, 39; Luke xi. 43; xx. 46. ‡ 8. James iii. 1. ‡ 11. Matt. xx. 26, 27. ‡ 12. Luke xiv. 11; xviii. 14, James iv. 6; 1 Peter v. 5.

ὅταν γενηται, ποιειτε αυτον υἱον γεεννης
when he becomes, you make him a son of Gehenna
διπλοτερον ὑμων. [16] Ουαι ὑμιν, ὁδηγοι τυφλοι,
double of you. Woe to you, guides blind,
οἱ λεγοντες· Ὃς αν ομοση εν τω ναω, ουδεν
the saying; Whoever may swear by the temple, nothing
εστιν· ὃς δ᾽ αν ομοση εν τω χρυσω του ναου,
it is; who but ever may swear by the gold of the temple,
οφειλει. [17] Μωροι και τυφλοι· τις γαρ μειζων
he is bound. O fools and blind; which for greater
εστιν; ὁ χρυσος, η ὁ ναος, ὁ ἁγιαζων τον
is? the gold, or the temple, that sanctifying the
χρυσον; [18] Και· Ὃς εαν ομοση εν τω θυσιασ-
gold? Also; Whoever may swear by the altar,
τηριω, ουδεν εστιν· ὃς δ᾽ αν ομοση εν τω
nothing it is; who but ever may swear by the
δωρω τω επανω αυτου, οφειλει. [19] Μωροι και
gift that upon it, he is bound. O fools and
τυφλοι· τι γαρ μειζον; το δωρον, η το
blind; which for greater? the gift, or the
θυσιαστηριον, το ἁγιαζον το δωρον; [20] Ὁ ουν
altar, that sanctifying the gift; He then
ομοσας εν τω θυσιαστηριω, ομνυει εν αυτω και
swearing by the altar, swears by it and
εν πασι τοις επανω αυτου· [21] και ὁ ομοσας
by all the (things) upon it; and he swearing
εν τω ναω, ομνυει εν αυτω και εν τω κατοι-
by the temple, swears by it and by the (one) having
κησαντι αυτον· [22] και ὁ ομοσας εν τω ουρανω,
inhabited it, and he swearing by the heaven,
ομνυει εν τω θρονω του θεου και εν τω καθη-
swears by the throne of the God and by the (one) sit-
μενω επανω αυτου.
ting upon it.

[23] Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὅτι αποδεκατουτε το ἡδυοσμον, και το
crites; because you tithe the mint, and the
ανηθον, και το κυμινον· και αφηκατε τα βαρυ-
dill, and the cummin; and pass by the weightier
τερα του νομου, την κρισιν, και τον ελεον, και
(things) of the law, the justice, and the mercy, and
την πιστιν. Ταυτα δε εδει ποιησαι, κακεινα
the faith. These but it is binding to do, and those
μη αφιεναι. [24] Ὁδηγοι τυφλοι· οἱ διυλιζοντες
not to omit. Guides blind; the straining out
τον κωνωπα, την δε καμηλον καταπινοντες.
the gnat, the but camel swallowing down.

[25] Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-
Woe to you, scribes and Pharisees, hypo-
ριται· ὅτι καθαριζετε το εξωθεν του πονηριου
crites; because you cleanse the outside of the cup

make him a Son of Gehenna doubly more than yourselves.

16 Woe to you, ‡ blind Guides, YOU who SAY, To swear by the TEMPLE, it is nothing; but to swear by the GOLD of the TEMPLE, it is binding.

17 Foolish and Blind! for which is more sacred,—the GOLD, ‡ or THAT TEMPLE *which CONSECRATED the GOLD?

18 And, to swear by the ALTAR, it is nothing; but to swear by THAT OFFERING which is upon it is binding.

19 Foolish and Blind! for which is more sacred,—the OFFERING, ‡ or THAT ALTAR which CONSECRATES the OFFERING?

20 HE therefore who SWEARS by the ALTAR, makes oath by it, and by all things on it;

21 and HE who SWEARS by the TEMPLE, makes oath by it, and by HIM who DWELT in it;

22 and HE who SWEARS by HEAVEN, makes oath by ‡ the THRONE of GOD, and by HIM who sits on it.

23 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you pay tithe of MINT, and DILL, and CUMMIN, ‡ but neglect the MORE IMPORTANT matters of the LAW,—JUSTICE, COMPASSION, and FAITH. These things you ought to practise and not to omit those.

24 Blind Guides! † who filter out the GNAT, yet swallow the CAMEL.

25 Woe to you, Scribes and Pharisees, Hypocrites! ‡ Because you purify the OUTSIDE of the CUP and the DISH, but

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* VATICAN MANUSCRIPT.—17. which CONSECRATED.

† 24. An allusion to the custom of the Jews (also Greeks and Romans) of passing their wines through a strainer. The Jews did it from religious scruples, the Gentiles from cleanliness.

‡ 16. Matt. xv. 14. ‡ 17. Exod. xxx. 29. ‡ 19. Exod. xxix. 37. ‡ 22. Matt v. 34. ‡ 23. Luke xi. 42. ‡ 23. 1 Sam. xv. 22; Micah vi. 8; Matt. xii. 7. ‡ 25. Mark vii. 4; Luke xi. 39.

και της παροψιδος, εσωθεν δε γεμουσιν εξ ἁρ-
and of the dish, within but they are full of ra-
παγης και αδικιας. [26]*Φαρισαιε τυφλε, καθαρισον*
pine and injustice. O Pharisee blind, cleanse
πρωτον το εντος του ποτηριου και της παροψιδος,
first the inside of the cup and of the dish,
ἱνα γενηται και το εκτος αυτων καθαρον.
that may become also the outside of them clean.

[27] *Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-*
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι παρομοιαζετε ταφοις κεκονιαμενοις,
crites; because you are like to tombs having been whitened,
οἱτινες εξωθεν μεν φαινονται ὡραιοι, εσωθεν δε
which without indeed appear beautiful, within but
γεμουσιν οστεων νεκρων και πασης ακαθαρσιας.
are full of bones of dead and of all uncleanness.
[28] *Οὑτω και ὑμεις εξωθεν μεν φαινεσθε τοις*
So also you without indeed appear to the
ανθρωποις δικαιοι, εσωθεν δε μεστοι εστε ὑποκ-
men just, within but full are of hy-
ρισεως και ανομιας.
pocrisy and of lawlessness.

[29] *Ουαι ὑμιν, γραμματεις και Φαρισαιοι, ὑποκ-*
Woe to you, scribes and Pharisees, hypo-
ριται· ὁτι οικοδομειτε τους ταφους των προφη-
crites; because you build the tombs of the prophets,
των, και κοσμειτε τα μνημεια των δικαιων,
and adorn the monuments of the just,
[30] *και λεγετε· Ει ημεθα εν ταις ἡμεραις των*
and say; If we had been in the days of the
πατερων ἡμων, ουκ αν ημεθα κοινωνοι αυτων
fathers of us, not we had been partakers of them
εν τῳ αἱματι των προφητων. [31] *Ὡστε μαρτυ-*
in the blood of the prophets: So that you
ρειτε ἑαυτοις, ὁτι υἱοι εστε των φονευσαντων
testify to yourselves, that sons you are of the having killed
τους προφητας. [32] *Και ὑμεις πληρωσατε το*
the prophets. And you fill you the
μετρον των πατερων ὑμων. [33]*Οφεις, γεννηματα*
measure of the fathers of you. O serpents, O broods
εχιδνων· πως φυγητε απο της κρισεως της
of vipers; how can you flee from the judgment of the
γεεννης; [34] *Δια τουτο, ιδου, εγω αποστελλω*
Gehenna? Because of this, lo, I send
προς ὑμας προφητας, και σοφους, και γραμμα-
to you prophets, and wise men, and scribes:
τεις· και εξ αυτων αποκτενειτε και σταυρω-
and out of them you will kill and will cru-
σετε, και εξ αυτων μαστιγωσετε εν ταις
cify, and out of them you will scourge in the
συναγωγαις ὑμων και διωξετε απο πολεως εις
synagogues of you and pursue from city to
πολιν· [35] *ὁπως ελθῃ εφ᾽ ὑμας παν αιμα*
city: so that may come upon you all blood
δικαιον, εκχυνομενον επι της γης απο του
righteous, being shed upon the earth from the
αἱματος Αβελ του δικαιου ἑως του αἱματος
blood of Abel the just to the blood

within, they are full of Rapine and Injustice.

26 Blind Pharisee! first purify the INSIDE of the CUP and the DISH, that the OUTSIDE of them may also become clean.

27 Woe to you, Scribes and Pharisees, Hypocrites! ‡Because you resemble whitened Sepulchres, which indeed, outwardly, appear beautiful; but within, are full of the Bones of the Dead, and of All Impurity.

28 Thus also **you**, indeed, outwardly appear righteous to MEN; but inwardly you are full of Hypocrisy and Iniquity.

29 Woe to you, Scribes and Pharisees, Hypocrites! ‡Because you build the SEPULCHRES of the PROPHETS, and ornament the MONUMENTS of the JUST,

30 and say, If we had lived in the DAYS of our FATHERS, we would not have been Participators with them in the MURDER of the PROPHETS.

31 Thus you testify against yourselves, ‡That you are the SONS of THOSE who MURDERED the PROPHETS.

32 ‡**You** also will fill up the MEASURE of your FATHERS.

33 Serpents, ‡Progeny of vipers! how can you escape the JUDGMENT of the GEHENNA.

34 On account of this, ‡Behold, **I** send to you Prophets, and Wise men, and Instructors; and some of them you will kill and crucify; and others you will scourge in your SYNAGOGUES, and persecute from City to City;

35 so that All the innocent Blood being shed upon the LAND, may come upon you, from the BLOOD of Abel the JUST,

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‡ 27. Luke xi. 44; Acts xxiii. 3. ‡ 29. Luke xi. 47. ‡ 31. Acts vii. 51, 52 1 Thess. ii. 15. ‡ 32. 1 Thess. ii 16. ‡ 33. Matt. iii. 7; xii. 34. ‡ 34. Matt xxi. 34, 35; Luke xi. 49.

Ζαχαριου υἱου Βαραχιου, ὁν εφονευσατε μεταξυ
of Zecharias a son of Barachias, whom you killed between
του ναου και του θυσιαστηριου. [36] Αμην λεγω
the temple and the altar. Indeed I say
ὑμιν, ὁτι ηξει ταυτα παντα επι την γενεαν
to you, that shall come these (things) all upon the generation
ταυτην. [37] Ἱερουσαλημ, Ἱερουσαλημ, ἡ αποκ-
this. Jerusalem, Jerusalem, the kill-
τεινουσα τους προφητας, και λιθοβολουσα τους
ing the prophets, and stoning the
απεσταλμενους προς αὑτην· ποσακις ηθελησα
having been sent to her; how often I desired
επισυναγαγειν τα τεκνα σου, ὁν τροπον επισυ-
to gather the children of thee, what manner gathers
ναγει ορνις τα νοσσια ἑαυτης ὑπο τας πτερυγας;
a bird the brood of herself under the wings?
και ουκ ηθελησατε. [38] Ιδου, αφιεται ὑμιν ὁ
and not you were willing. Lo, is left to you the
οικος ὑμων *[ερημος.] [39] Λεγω γαρ ὑμιν· Ου
house of you [a desert.] I say for to you; Not
μη με ιδητε απ᾽ αρτι, ἑως αν ειπητε. Ευλογη-
not me you may see from now, till you may say; Having been
μενος ὁ ερχομενος εν ονοματι κυριου.
blessed he coming in name of Lord.

to the BLOOD of ‡ Zechariah, † Son of Barachiah, whom you will murder between the SANCTUARY and the ALTAR.

36 Indeed, I say to you, That all these things will come upon this GENERATION.

37 ‡ O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee, how often have I desired to assemble thy CHILDREN, as a Bird collects her YOUNG under her WINGS! but you would not.

38 Behold, your HABITATION is left to you;

39 for I tell you, You shall not see me from this time, till you shall say, ‡ 'Blessed be HE who 'COMES in the Name of 'Jehovah.'"

ΚΕΦ. κδ'. 24.

[1] Και εξελθων ὁ Ιησους επορευετο απο του
And being come out the Jesus was going from the
ἱερου· και προσηλθον οἱ μαθηται αυτου επιδειξαι
temple; and came the disciples of him to point out
αυτῳ τας οικοδομας του ἱερου. [2] Ὁ δε Ιησους
to him the buildings of the temple. The and Jesus
ειπεν αυτοις· Ου βλεπετε παντα ταυτα; αμην
said to them; Not see you all these; indeed
λεγω ὑμιν, ου μη αφεθῃ ὡδε λιθος επι
I say to you, not not should be left here a stone upon
λιθον, ὁς ου καταλυθησεται.
a stone, which not shall be thrown down.

[3] Καθημενου δε αυτου επι του ορους των
Sitting and of him upon the mountain of the

CHAPTER XXIV.

1 ‡ And JESUS being come out was going from the TEMPLE; and his DISCIPLES came to show him the BUILDINGS of the TEMPLE.

2 And * HE answering, said to them, "Do you not see all these things? I assure you, ‡ There shall not be left here a Stone upon a Stone; all will be overthrown."

3 And as he was sitting on the MOUNT of OLIVES,

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* VATICAN MANUSCRIPT.—38. a desert—*omit*. 2. HE answering, said.

† 35. There are a variety of opinions among critics, as to who is here meant. Some think it is the Zechariah, son of Jehoiadah, mentioned in 2 Chron. xxiv. 20, 21; but this leaves the Jews innocent of the blood shed during nearly nine centuries of the most scandalous years of their history. Others think reference is here made to "Zechariah, the son of Berechiah and the grandson of Iddo," Zech. i. 1; of whose murder mention is made in the *Targum*, or Chaldee paraphrase of Jonathan Ben-Uziel, (said to be a cotemporary of Jesus Christ.) In reply to this complaint of Jeremiah, (Lam. ii. 20.) "Shall the priest and the prophet be slain in the sanctuary of the Lord?" he says, "Was it well in you to slay a prophet as you did Zechariah, the son of Hiddo, in the House of the Lord's sanctuary, because he endeavored to withdraw you from your evil ways?" This Zechariah lived some 320 years after the one previously mentioned, yet a period of over 500 years of Jewish history is left out. Were not the Jews more responsible for innocent blood shed during the last preceding five centuries of their history, than they could be for blood shed before the deluge? Others are of opinion that Jesus spoke this prophetically of that Zechariah who was massacred "in the middle of the holy place," three years before the final destruction of Jerusalem. Of him, Josephus says, he was a just man. Thus Abel was the *first*, and this Zechariah, the *last* just person, whose blood being spilt upon the land, should be required of that generation. This view agrees with the context, and recorded facts; and in agreement with the same, *ephoneusate*, a word in the first aorist tense, has been thrown into the future, instead of the past.

‡ 35. 2 Chron. xxiv. 20, 21. ‡ 37. Luke xiii. 34. ‡ 39. Psa. cxviii. 26; Matt. xxi. 9.
‡ 1. Mark xiii. 1; Luke xxi. 5. ‡ 2. Luke xix. 44.

ελαιων, προσηλθον αυτῳ οἱ μαθηται κατ' ιδιαν,
olive trees, came to him the disciples privately,
λεγοντες· Ειπε ἡμιν, ποτε ταυτα εσται; και
saying; Tell to us, when these (things) shall be? and
τι το σημειον της σης παρουσιας και της
what the sign of the thy presence and of the
συντελειας του αιωνος; [4] Και αποκριθεις ὁ
end of the age? And answering the
Ιησους ειπεν αυτοις· Βλεπετε, μη τις ὑμας
Jesus said to them; Take heed, not any one you
πλανηση. [5] Πολλοι γαρ ελευσονται επι τῳ
may deceive. Many for shall come in the
ονοματι μου, λεγοντες· Εγω ειμι ὁ Χριστος·
name of me, saying; I am the Anointed;
και πολλους πλανησουσι. [6] Μελλησετε δε
and many they shall deceive. You shall be about and
ακουειν πολεμους, και ακοας πολεμων· ὁρατε,
to hear wars, and reports of wars; see,
μη θροεισθε· δει γαρ *[παντα] γενέσθαι·
not you be disturbed; it behoves for [all] to take place;
αλλ' ουπω εστι το τελος. [7] Εγερθησεται γαρ
but not yet is the end. Shall be raised up for
εθνος επι εθνος, και βασιλεια επι βασιλειαν· και
nation against nation, and kingdom against kingdom; and
εσονται λιμοι, *[και λοιμοι,] και σεισμοι κατα
there shall be famines, [and plagues,] and earthquakes in
τοπους. [8] Παντα δε ταυτα αρχη ωδινων.
places. All but these a beginning of sorrows.
[9] Τοτε παραδωσουσιν ὑμας εις θλιψιν, και αποκ-
Then they shall deliver up you to affliction, and shall
τενουσιν ὑμας· και εσεσθε μισουμενοι ὑπο
kill you; and you shall be being hated by
παντων των εθνων δια το ονομα μου
all of the nations on account of the name of me.
[10] Και τοτε σκανδαλισθησονται πολλοι· και
And then shall be caused to stumble many; and
αλληλους παραδωσουσι, και μισησουσιν αλλη-
each other shall deliver up, and shall hate each
λους. [11] Και πολλοι ψευδοπροφηται εγερθη-
other. And many false-prophets shall be
σονται, και πλανησουσι πολλους· [12] και δια
raised up, and shall deceive many; and because of
το πληθυνθηναι την ανομιαν, ψυγησεται ἡ
the to be increased the lawlessness, shall be cooled the
αγαπη των πολλων. [13] Ὁ δε ὑπομεινας εις
love of the many. He but holding out to
τελος, οὗτος σωθησεται. [14] Και κηρυχθησεται
end, the same shall be saved. And shall be published
τουτο το ευαγγελιον της βασιλειας εν ὁλῃ τῃ
this the glad tidings of the kingdom in whole the
οικουμενῃ, εις μαρτυριον πασι τοις εθνεσι· και
habitable, for a testimony to all the nations; and
τοτε ἥξει το τελος. [15] Ὅταν ουν ιδητε το
then shall come the end. When therefore you may see the
βδελυγμα της ερημωσεως, το ῥηθεν
abomination of the desolation, the word having been spoken

the DISCIPLES came to him privately, saying, "Tell us, when these things will be?" and "What will be the SIGN of THY presence, and of the CONSUMMATION of the AGE?"

4 And JESUS replying to them, said, ‡"Beware, that no one deceive you;

5 for many will assume my NAME, saying, 'I am the MESSIAH;' and will deceive many.

6 And you will soon hear of Conflicts, and Reports of Battles; but take care that you be not alarmed; for these things must occur; but the END is not yet.

7 For Nation will rise against Nation, and Kingdom against Kingdom; and there will be in various places, Famines and Earthquakes.

8 Yet these are only a Beginning of Sorrows.

9 ‡Then they will deliver you up to affliction, and will destroy you; and you will be detested by All the NATIONS, on account of my NAME.

10 And then ‡Many will be insnared, and will betray their associates, and abhor them.

11 And ‡Many False Prophets will arise, and will deceive Many;

12 and because VICE will abound, the LOVE of the MANY will cool.

13 ‡But HE who PATIENTLY ENDURES to the End, will be saved.

14 And These ‡GLAD TIDINGS of the KINGDOM will be published in the Whole HABITABLE, for a testimony to all the NATIONS; and then will the END come.

15 When, therefore, you shall see, stationed on holy Ground, THAT DESTRUCTIVE ‡ABOMINA-

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* VATICAN MANUSCRIPT.—6. all—*omit.* 7. and plagues—*omit.*

‡ 4. Eph. v. 6; 1 John iv. 1. ‡ 9. Mark xiii. 9; Luke xxi. 12; John xv. 20. ‡ 10. Tim. i. 15. ‡ 11. Acts xx. 29; 2 Pet. ii. 1. ‡ 13. Matt. x. 22. ‡ 14. Matt. iv. 23; Rom. x. 18; ix. 33; Col. i. 6 23. ‡ 15. Dan. ix. 27; xii. 11.

δια Δανιηλ του προφητου, ἑστως εν τοπῳ
through Daniel the prophet, having stood in place
ἁγιῳ· (ὁ αναγινωσκων νοειτω·) [16] τοτε οἱ εν
holy: (he reading let him think:) then they in
τῃ Ιουδαιᾳ, φευγετωσαν επι τα ορη· [17] ὁ
the Judea, let them flee to the mountains: he
επι του δωματος, μη καταβαινετω, αραι τα εκ
upon the roof, not let him go down, to take the out of
της οικιας αὑτου· [18] και ὁ ἐν τῳ αγρῳ, μη
the house of him; and he in the field, not
επιστρεψατω οπισω, αραι τα ἱματια αὑτου.
let him turn back, to take the mantle of him.
[19] Ουαι δε ταις εν γαστρι εχουσαις και ταις
Woe and to the in womb having and to the
θηλαζουσαις εν εκειναις ταις ἡμεραις. [20] Προσ-
giving suck in those the days. Pray
ευχεσθε δε, ἱνα μη γενηται ἡ φυγη ὑμων
you and, that not may be the flight of you
χειμωνος, μηδε σαββατῳ. [21] Εσται γαρ τοτε
of winter, nor in sabbath. Shall be for then
θλιψις μεγαλη, οἱα ου γεγονεν απ᾽ αρχης
affliction great, such as not has been from a beginning
κοσμου ἑως του νυν, ουδ᾽ ου μη γενηται. [22] Και
of world till the now, nor not not may be. And
ει μη εκολοβωθησαν αἱ ἡμεραι εκειναι, ουκ αν
except were shortened the days those, not should
εσωθη πασα σαρξ· δια δε τους εκλεκτους
be saved all flesh; on account of but the chosen
κολοβωθησονται αἱ ἡμεραι εκειναι. [23] Τοτε εαν
shall be shortened the days those. Then if
τις ὑμιν ειπῃ· Ἰδου, ὡδε ὁ χριστος, η ὡδε· μη
any to you should say; Lo, here the anointed, or here; not
πιστευσητε. [24] Εγερθησονται γαρ ψευδοχριστοι
believe you. Shall be raised for false anointed ones
και ψευδοπροφηται, και δωσουσι σημεια μεγαλα
and false prophets, and shall give signs great
και τερατα, ὡστε πλανησαι, ει δυνατον και
and wonders, so as to deceive, if possible even
τους εκλεκτους. [25] Ιδου, προειρηκα ὑμιν. [26] Εαν
the chosen. Lo, I have foretold to you. If
ουν ειπωσιν ὑμιν· Ιδου, εν τῃ ερημῳ εστι· μη
then they should say to you; Lo, in the desert he is; not
εξελθητε· Ιδου, εν τοις ταμειοις· μη πιστευ-
you should go out. Lo, in the retired places. not you should
σητε. [27] Ωσπερ γαρ ἡ αστραπη εξερχεται απο
believe. As for the lightning comes out from
ανατολων, και φαινεται ἑως δυσμων, ουτως
east, and shines to west, so

TION, which is SPOKEN of through Daniel the PROPHET," (READER attend!)

16 †"then let THOSE in JUDÆA escape to the MOUNTAINS;

17 let not HIM who is on the ROOF descend to take the things from his HOUSE;

18 and let not HIM who is in the FIELD, return to take his MANTLE.

19 ‡ But alas for the PREGNANT and the NURSING WOMEN in Those DAYS!

20 Pray, therefore, that your FLIGHT be not in the Winter, nor on a Sabbath;

21 for ‡ then there will be great Distress, such as never happened from the beginning of the world till NOW, no, nor ever will be.

22 ‡ And unless those DAYS were cut short, No One could survive; but on account of the CHOSEN, those DAYS will be limited.

23 ‡ If any one should say to you then, 'Behold! here is the MESSIAH,' or 'there;' believe it not;

24 because False Messiahs and False Prophets will arise, who will propose great Signs and Prodigies; so as to delude, if possible, even the CHOSEN.

25 Remember, I have forewarned you.

26 If, therefore, they say to you, 'Behold, he is in the DESERT!' go not forth; or, 'Behold, he is in SECRET APARTMENTS!' believe it not.

27 ‡ For as the LIGHTNING emerges from the East, and shines to the

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† 16. Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy. † 16. Josephus and Eusebius inform us that when the Romans under Cestius Gallus made their first advance towards Jerusalem, they suddenly withdrew again, in a most unexpected and indeed impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave as it were a signal to the Christians to retire; which, in regard to this admonition, they did, some to Pella, and others to Mount Libanus, and thereby preserved their lives.—*Doddridge*.

‡ 19. Luke xxiii. 29. ‡ 21. Dan. ix. 26. ‡ 22. Isa. lxvi. 8, 9. ‡ 23. Mark xiii. 21; Luke xvii. 23; xxi. 8. ‡ 27. Luke xvii. 24.

εσται και ἡ παρουσια του υιου του ανθρωπου.
shall be also the presence of the son of the man.

28 Οπου *[γαρ] εαν ῃ το πτωμα, εκει συναχ-
Where [for] ever may be the carcass, there will be

θησονται οἱ αετοι. 29 Ευθεως δε μετα την θλιψιν
gathered the eagles. Immediately but after the affliction

των ἡμερων εκεινων, ὁ ἡλιος σκοτισθησεται,
of the days those, the sun shall be darkened,

και ἡ σεληνη ου δωσει το φεγγος αὑτης, και
and the moon not shall give the light of her, and

οἱ αστερες πεσουνται απο του ουρανου, και αἱ
the stars shall fall from the heaven, and the

δυναμεις των ουρανων σαλευθησονται. 30 Και
powers of the heavens shall be shaken. And

τοτε φανησεται το σημειον του υἱου του
then shall appear the sign of the son of the

ανθρωπου εν τῳ ουρανῳ· και τοτε κοψονται
man in the heaven: and then shall lament

πασαι αἱ φυλαι της γης, και οψονται τον υἱον
all the tribes of the earth, and they shall see the son

του ανθρωπου ερχομενον επι των νεφελων του
of the man coming upon the clouds of the

ουρανου, μετα δυναμεως και δοξης πολλης·
heaven, with power and glory much;

31 και αποστελει τους αγγελους αὑτου μετα
and he will send the messengers of him with

σαλπιγγος φωνης μεγαλης· και επισυναξουσι
of trumpet a voice great; and they shall gather

τους εκλεκτους αυτου εκ των τεσσαρων ανεμων,
the chosen (ones) of him from the four winds,

απ' ακρων ουρανων ἑως ακρων αυτων. 32 Απο
from extremities of heavens to extremities of them. From

δε της συκης μαθετε την παραβολην· ὁταν
but the fig-tree learn you the parable; when

ηδη ὁ κλαδος αυτης γενηται ἁπαλος, και τα
already the branch of her may be tender, and the

φυλλα εκφυῃ, γινωσκετε, ὁτι εγγυς το
leaves may put forth, you know, that near the

θερος· 33 Οὑτω και ὑμεις, ὁταν ιδητε παντα
summer; So also you, when you may see all

ταυτα, γινωσκετε, ὁτι εγγυς εστιν επι θυραις.
these, know you, that near it is at doors.

34 Αμην λεγω ὑμιν, ου μη παρελθῃ ἡ γενεα
Indeed I say to you, not not may pass away the generation

αὑτη, ἑως αν παντα ταυτα γενηται. 35 Ὁ
this, till all these may be done. The

ουρανος και ἡ γη παρελευσεται· οἱ δε λογοι
heaven and the earth shall pass away; the but words

μου ου μη παρελθωσι.
of me not not may pass away.

33 Περι δε της ἡμερας εκεινης και ὡρας ουδεις
About and the day that and hour no one

οιδεν, ουδε οἱ αγγελοι των ουρανων, ει μη ὁ
knows, nor the messengers of the heavens, except the

πατηρ μονος. 37 Ὡσπερ δε αι ἡμεραι του Νωε,
father alone. As and the days of the Noe,

West; so will be the PRESENCE of the SON of MAN.

28 Wherever the DEAD CARCASS may be, there the ‡EAGLES will be collected.

29 And speedily after the AFFLICTION of those DAYS, ‡the SUN will be obscured, and the MOON will withhold her LIGHT, and the STARS will fall from HEAVEN, and the POWERS of the HEAVENS will be shaken.

30 And the SIGN of the SON of MAN will then appear in *Heaven; ‡and then All the TRIBES of the LAND will lament; and they will see the SON of MAN coming on the CLOUDS of HEAVEN, with great Majesty and Power.

31 ‡And he will send his MESSENGERS with a loud-sounding Trumpet, and they will assemble his CHOSEN from the FOUR Winds,—from one Extremity of Heaven to the other.

32 Now learn a PARABLE from the FIG-TREE; When its BRANCH is yet tender, and puts forth leaves, you know that SUMMER is near.

33 Thus also, when you shall see All these things, know, That ‡he is nigh at the Doors.

34 Indeed, I say to you, *That this ‡GENERATION will not pass away, till All these things be accomplished.

35 The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

36 ‡ But no one knows concerning that DAY and *Hour; no, not the ANGELS of the HEAVENS, *nor the SON, but the FATHER only.

37 *For as the DAYS

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* VATICAN MANUSCRIPT.—28 for—*omit*. 30. Heaven. 34. That this. 36. Hour. 36. nor the SON, but the FATHER only. 37. For as.

‡ 28. Deut. xxviii. 49. ‡ 29. Mark xiii. 24; Luke xxi. 25; Acts ii. 20. ‡ 30 Rev. i. 7. ‡ 31. Matt. xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16. ‡ 33, James v. 9. ‡ 34. Matt. xxiii 36; Mark xiii. 30; Luke xxi. 32. ‡ 36. Acts i. 7.

οὕτως εσται *[και] ἡ παρουσια του υἱου του
even so will be [also] the presence of the son of the

ανθρωπου. [38]Ὡσπερ γαρ ησαν εν ταις ἡμεραις
man. As for they were in the days

ταις προ του κατακλυσμου πρωγοντες και
the before the flood eating and

πινοντες, γαμουντες και εκγαμιζοντες, αχρι
drinking, marrying and giving in marriage, till

ἡς ἡμερας εισηλθε Νωε εις την κιβωτον,
of which day entered Noe into the ark,

[39]και ουκ εγνωσαν, ἑως ηλθεν ὁ κατακλυσμος
and not they knew, till came the flood

και ηρεν ἁπαντας· οὕτως εσται *[και] ἡ
and took away all; even so will be [also] the

παρουσια του υἱου του ανθρωπου. [40]Τοτε δυο
presence of the son of the man. Then two

εσονται εν τῳ αγρῳ· ὁ εἱς παραλαμβανεται,
shall be in the field: the one is taken away,

και ὁ εἱς αφιεται. [41]Δυο αληθουσαι εν τῳ
and the one is left. Two grinding in the

μυλωνι· μια παραλαμβανεται, και μια αφιεται.
mill; one is taken away, and one is left.

[42]Γρηγορειτε ουν, ὁτι ουκ οιδατε, ποιᾳ ὡρᾳ
Watch you therefore, because not you know, in what hour

ὁ κυριος ὑμων ερχεται. [43]Εκεινο δε γινωσκετε,
the Lord of you comes. This but know you,

ὁτι ει ηδει ὁ οικοδεσποτης, ποιᾳ φυλακῃ ὁ
that if had known the householder, in what watch the

κλεπτης ερχεται, εγρηγορησεν αν, και ουκ
thief comes, he would have watched, and not

αν ειασε διορυγηναι την οικιαν αὑτου.
he would have allowed to be dug-through the house of him.

[44]Δια τουτο και ὑμεις γινεσθε ἑτοιμοι· ὁτι,
On account of this also you be ready; because,

ᾗ ὡρᾳ ου δοκειτε, ὁ υἱος του ανθρωπου
in which hour not you think, the son of the man

ερχεται.
comes.

[45]Τις αρα εστιν ὁ πιστος δουλος και φρονιμος,
Who then is the faithful slave and prudent,

ὁν κατεστησεν ὁ κυριος αυτου επι της θερα-
whom placed the lord of him over of the domes-

πειας αὑτου, του δουναι αυτοις την τροφην εν
tics of him, of the to give to them the food in

καιρῳ; [46]Μακαριος ὁ δουλος εκεινος, ὁν ελθων
season? Blessed the slave that, whom coming

ὁ κυριος αυτου εὑρησει ποιουντα οὕτως. [47]Αμην
the lord of him shall find doing so. Indeed

λεγω ὑμιν, ὁτι επι πασι τοις ὑπαρχουσιν αυτου
I say to you, that over all the possessions of him

καταστησει αυτον. [48]Εαν δε ειπῃ ὁ κακος
he will place him. If but should say the bad

δουλος εκεινος εν τῃ καρδιᾳ αυτου· Χρονιζει ὁ
slave that in the heart of him; Delays the

κυριος μου *[ελθειν·] [49]και αρξηται τυπτειν τους
lord of me [to come;] and should begin to strike the

of NOAH, thus will be the PRESENCE of the SON of MAN.

38 ‡ For as in those DAYS, THOSE before the DELUGE, they were eating and drinking, marrying, and pledging in marriage, till the Day that Noah entered the ARK,

39 and understood not, till the DELUGE came, and swept them all away; thus will be the PRESENCE of the SON of MAN.

40 ‡ Two men shall then be in the FIELD; * one will be taken, and the * other left.

41 Two women shall be grinding at the MILL; one will be taken, and the other left.

42 ‡ Watch, therefore, Because, you do not know at what * Day your MASTER will come.

43 But you know this, that if the HOUSEHOLDER knew at What Hour of the night ‡ the THIEF would come, he would watch, and not suffer him to break into his HOUSE.

44 Therefore, be you also prepared; Because the SON of MAN will come at an Hour, when you do not expect him.

45 ‡ Who then is the FAITHFUL and prudent Servant, whom his MASTER has placed over his HOUSEHOLD, to GIVE them FOOD in due Season?

46 Happy that SERVANT, whom his MASTER, on coming, shall find thus employed!

47 ‡ Indeed, I say to you, That he will appoint him over All his POSSESSIONS.

48 But if that Servant should WICKEDLY say in his HEART, 'My MASTER delays;'

49 and should begin t

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* VATICAN MANUSCRIPT.—37. also—*omit*. 39. also—*omit*. 40. one. 40. other 42. Day 48. to come—*omit*.

‡ 38. Gen. vi. 3—5; vii. 5; Luke xvii. 26; 1 Pet. iii. 20. ‡ 42. Matt xxv. 13; Mark xiii. 33; Luke xxi. 36. ‡ 43. Luke xii. 39; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 1

‡ 47. Matt xxv. 21. 23. Luke xxii. 29.

συνδουλος, εσθιῃ δε και πινῃ μετα των μεθυον-
fellow-slaves, may eat and also may drink with those getting
των· [50] ἡξει ὁ κυριος του δουλου εκεινου εν
drunk; shall come the lord of the slave that in
ἡμερᾳ, ᾗ ου προσδοκᾳ, και εν ὡρᾳ, ᾗ ου
a day, in which not he expects, and in an hour, in which not
γινωσκει· [51] και διχοτομησει αυτον, και το
he knows; and shall cut asunder him, and the
μερος αυτου μετα των ὑποκριτων θησει· εκει
part of him with the hypocrites will place; there
εσται ὁ κλαυθμος και ὁ βρυγμος των οδοντων.
will be the weeping and the gnashing of the teeth.

ΚΕΦ. κε΄. 25.

[1] Τοτε ὁμοιωθησεται ἡ βασιλεια των ουρανων
Then will be compared the kingdom of the heavens
δεκα παρθενοις, αἱτινες, λαβουσαι τας λαμπαδας
ten virgins, who, having taken the lamps
αὑτων, εξηλθον εις απαντησιν του νυμφιου
of them, went out to a meeting of the bridegroom
[2] Πεντε δε ησαν εξ αυτων φρονιμοι, και πεντε
Five and were of them prudent, and five
μωραι. [3] Αἱτινες μωραι, λαβουσαι τας λαμπαδας
foolish. Who foolish, having taken the lamps
αὑτων, ουκ ελαβον μεθ᾽ ἑαυτων ελαιον. [4] Αἱ
of them, not took with themselves oil. The
δε φρονιμοι ελαβον ελαιον εν τοις αγγειοις
but prudent took oil in the vessels
*[αὑτων] μετα των λαμπαδων αὑτων. [5] Χρονι-
[of them] with the lamps of them. Delay-
ζοντος δε του νυμφιου, ενυσταξαν πασαι, και
ing and the bridegroom, nodded all, and
εκαθευδον. [6] Μεσης δε νυκτος κραυγη γεγονεν·
did sleep. Of middle and night a cry was raised;
Ιδου, ὁ νυμφιος *[ερχεται·] εξερχεσθε εις απαν-
Lo, the bridegroom [comes;] go out to a meet-
τησιν αυτου. [7] Τοτε ηγερθησαν πασαι αἱ παρθενοι
ing of him. Then arose all the virgins
εκειναι, και εκοσμησαν τας λαμπαδας αὑτων.
those, and put in order the lamps of them.

beat his FELLOW-SERVANTS, and should eat and drink with the INTEMPERATE;

50 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware,

51 and will cut him off, and will appoint his PORTION with the HYPOCRITES; ‡ there will be the WEEPING and the GNASHING of TEETH.

CHAPTER XXV.

1 The KINGDOM of the HEAVENS, at that time, may be compared to Ten † Virgins, who, having taken their LAMPS, went out † to meet ‡ the BRIDEGROOM.

2 Now five of them were * foolish, and five were prudent.

3 * For the FOOLISH took their LAMPS, but carried no Oil with them.

4 The PRUDENT, however, besides * their own LAMPS, took Oil in the VESSELS.

5 While the BRIDEGROOM delayed, ‡ they all became drowsy, and fell asleep.

6 And at Midnight a Cry was raised, 'Behold, the BRIDEGROOM; go out and *meet him!'

7 Then All those VIRGINS arose, ‡ and put their LAMPS in order.

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*VATICAN MANUSCRIPT.—2. foolish, and five were prudent. 3. For the FOOLISH. 4. their own. 6. comes—*omit.* 6. to the Meeting.

† 1. *Virgin* signifies a chaste or pure person, and is applied to both sexes in the sacred writings. See Rev. xiv. It has been thought best to retain the word here. † 1. An eye-witness of a Hindoo marriage, gives the following striking illustration of this custom:—"The bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then to late to seek them, and the cavalcade moved forward to the house of the bride; at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—'And the door was shut.'"

‡ 51. Matt. viii. 12; xiii. 42; xxv. 30. ‡ 1. Eph. v. 29, 30; Rev. xix. 7; xxi. 2, 9. ‡ 5. 1 Thess. v. 6. ‡ 7. Luke xii. 35.

Αι δε μωραι ταις φρονιμοις ειπον· Δοτε ἡμιν
The but foolish to the prudent said; Give to us
εκ του ελαιου ὑμων, ὁτι αἱ λαμπαδες ἡμων
out of the oil of you, because the lamps of us
σβεννυνται. [9] Απεκριθησαν *[δε] αἱ φρονιμοι,
are extinguished. Answered [but] the prudent,
λεγουσαι· Μηποτε ουκ αρκεσῃ ὑμιν και ὑμιν·
saying. Lest not it might suffice to us and to you;
πορευεσθε μαλλον προς τους πωλουντας, και
go you rather to the selling, and
αγορασατε ἑαυταις. [10] Απερχομενων δε αυτων
buy to yourselves. Going away and of them
αγορασαι, ηλθεν ὁ νυμφιος· και αἱ ἑτοιμοι
to buy, came the bridegroom; and the prepared ones
εισηλθον μετ᾽ αυτου εις τους γαμους· και εκ-
entered with him. into the nuptial-feasts; and was
λεισθη ἡ θυρα. [11] Ὑστερον δε ερχονται και
closed the door. Afterwards and came also
αἱ λοιπαι παρθενοι, λεγουσαι· Κυριε, κυριε,
the remaining virgins, saying, O lord, O lord,
ανοιξον ἡμιν. [12] Ὁ δε αποκριθεις ειπεν· Αμην
open to us. He but answering said; Indeed
λεγω ὑμιν, ουκ οιδα ὑμας. [13] Γρηγορειτε ουν,
I say to you, not I know you. Watch you therefore,
ὁτι ουκ οιδατε την ἡμεραν, ουδε την ὡραν.
because not you know the day, nor the hour.
[14] Ὡσπερ γαρ ανθρωπος αποδημων εκαλεσε τους
Like for a man going abroad called the
ιδιους δουλους, και παρεδωκεν αυτοις τα ὑπαρ-
own slaves, and delivered to them the goods
χοντα αὑτου· [15] και ᾡ μεν εδωκε πεντε
of him. and to him indeed he gave five
ταλαντα, ᾡ δε δυο, ᾡ δε ἑν· ἑκαστῳ
talents, to him and two, to him and one; to each
κατα την ιδιαν δυναμιν· και απεδημησεν
according to the own power; and went abroad
ευθεως. [16] Πορευθεις *[δε] ὁ τα πεντε
immediately. Going [and] he the five
ταλαντα λαβων, ειργασατο εν αυτοις, και
talents having received, traded with them, and
εποιησεν αλλα πεντε *[ταλαντα.] [17] Ὡσαυ-
made other five [talents.] Like
τως *[και ὁ] τα δυο, εκερδησε και αυτος αλλα
wise [also he] the two, gained also he other
δυο. [18] Ὁ δε το ἑν λαβων απελθων ωρυξεν
two. He but the one having received having retired digged
*[εν] τῃ γῃ, και απεκρυψε το αργυριον του
[in] the earth, and hid the silver of the
κυριου αὑτου. [19] Μετα δε χρονον πολυν ερχεται
lord of him. After but time much comes
ὁ κυριος των δουλων εκεινων, και συναιρει
the lord of the slaves those, and adjusts
μετ᾽ αυτων λογον. [20] Και προσελθων ὁ τα
with them an account. And coming he the

8 And the FOOLISH said to the PRUDENT, 'Give us of your OIL; for our LAMPS are going out.'

9 But the PRUDENT replied, saying, 'Lest there be not enough for us and you, go rather to THOSE who SELL, and buy for yourselves!'

10 And while they were going away to buy, the BRIDEGROOM came; and THEY, who were PREPARED, entered with him to the NUPTIAL-FEASTS; ‡ and the DOOR was shut.

11 Afterwards came also the OTHER Virgins, saying, ‡ 'Master, Master, open it for us!'

12 But HE answering, said, 'Indeed, I say to you, I recognize you not.'

13 ‡ Watch, therefore, because you know neither the DAY nor the HOUR.

14 ‡ Again, [it is] like a Man, who, intending to travel, called his OWN Servants, and delivered to them his GOODS.

15 And to ONE he gave Five † Talents, to ANOTHER two, and to ANOTHER one; ‡ to each according to his RESPECTIVE Capacity; and immediately departed.

16 He who had RECIEVED the FIVE Talents, went and traded with them, and * gained Other five.

17 And in like manner HE who had received the TWO, gained Other two.

18 But HE who had received the ONE, went and digged the EARTH, and hid his MASTER'S MONEY.

19 After a long Time the MASTER of those SERVANTS returned, and reckoned with them.

20 Then HE, who had

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* VATICAN MANUSCRIPT.—9. but—*omit.* 16. And—*omit.* 16. gained Other five. 16. Talents—*omit.* 17. he also—*omit.* 18. in—*omit.*

† 15. A **talent** is estimated by different writers to be in value somewhere between 700 and 2,250 dollars, or £140 and £560.

‡ 10. Luke xiii. 25. ‡ 12 Matt. vii. 21, 22. ‡ 13. Matt. xxiv. 42, 44; Mark xiii. 33, 35. ‡ 14. Luke xix. 12. ‡ 15. Rom. xii. 6; 1 Cor. xii. 7, 11, 29; Eph. iv. 11.

πεντε ταλαντα λαβων, προσηνεγκεν αλλα
five talents having received, brought other

πεντε ταλαντα, λεγων· Κυριε, πεντε ταλαντα
five talents, saying; O lord, five talents

μοι παρεδωκας· ιδε, αλλα πεντε ταλαντα
to me thou deliveredst; see, other five talents

εκερδησα *[επ᾽ αυτοις.] [21] Εφη αυτῳ ὁ κυριος
I gained [upon them.] Said to him the lord

αυτου· Ευ, δουλε αγαθε και πιστε· επι ολιγα
of him; Well, O slave good and faithful; over a few (things)

ης πιστος, επι πολλων σε καταστησω·
thou wast faithful, over many thee I will place:

εισελθε εις την χαραν του κυριου σου.
enter into the joy of the lord of thee.

[22] Προσελθων δε και ὁ τα δυο ταλαντα *[λα-
Coming and also he the two talents [having

βων,] ειπε· κυριε, δυο ταλαντα μοι παρεδωκας·
received,] said: O lord, two talents to me thou deliveredst;

ιδε, αλλα δυο ταλαντα εκερδησα *[επ᾽ αυτοις·]
lo, other two talents I gained [upon them:]

[23] Εφη αυτῳ ὁ κυριος αυτου· Ευ, δουλε αγαθε
Said to him the lord of him: Well, O slave good

και πιστε· επι ολιγα ης πιστος, επι
and faithful; over a few (things) thou wast faithful, over

πολλων σε καταστησω· εισελθε εις την χαραν
many thee I will place; enter into the joy

του κυριου σου. [24] Προσελθων δε και ὁ το ἑν
of the lord of thee. Coming and also he the one

ταλαντον ειληφως, ειπε· κυριε, εγνων σε, ὁτι
talent having taken, said; O lord, I knew thee, that

σκληρος ει ανθρωπος, θεριζων ὁπου ουκ εσπει-
hard thou art a man, reaping where not thou sow-

ρας, και συναγων ὁθεν ου διεσκορπισας· [25] και
edst, and gathering whence not thou scatteredst; and

φοβηθεις, απελθων εκρυψα το ταλαντον σου εν
being afraid, going away I hid the talent of thee in

τῃ γῃ· ιδε, εχεις το σον. [26] Αποκριθεις δε
the earth; lo, thou hast the thine. Answering and

ὁ κυριος αυτου ειπεν αυτῳ· Πονηρε δουλε και
the lord of him said to him: O wicked slave and

οκνηρε, ηδεις, ὁτι θεριζω ὁπου ουκ εσπειρα,
slothful, didst thou know, that I reap where not I sowed,

και συναγω ὁθεν ου διεσκορπισα; [27] Εδει ουν
and gather whence not I scattered? It behoved then

σε βαλειν το αργυριον μου τοις τραπεζιταις·
thee to cast the silver of me to the bankers:

και ελθων εγω εκομισαμην αν το εμον συν
and coming I might have received the mine with

τοκῳ. [28] Αρατε ουν απ᾽ αυτου το ταλαντον,
interest. Take you therefore from him the talent,

και δοτε τῳ εχοντι τα δεκα ταλαντα. [29] Τῳ
and give to him having the ten talents. To the

RECEIVED the FIVE Talents, came and presented Five Talents more, saying, 'Sir, thou gavest over to me Five Talents; see, I have gained Five other Talents.'

21 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, ‡ I will appoint thee over Many; partake of thy MASTER's JOY.'

22 HE also who had the TWO Talents, coming, said, 'Sir, thou gavest over to me Two Talents; see, I have gained Two Other Talents.'

23 His MASTER said to him, 'Well done, good and faithful Servant! thou hast been faithful in a Few things, I will appoint thee over Many; partake of thy MASTER's JOY.'

24 Then HE who had RECEIVED the SINLGE Talent, approaching, said, 'Sir, I knew thee that thou art a Severe Man, reaping where thou hast not sown, and gathering where thou hast not scattered;

25 and being afraid, I went and hid thy TALENT in the EARTH; see, thou hast THINE OWN.'

26 His MASTER answering, said to him, 'Wicked and indolent Servant, didst thou know That I reap where I have not sown, and gather where I have not scattered?

27 Thou oughtest then to have given my MONEY to the BANKERS, that at my return, I might have received mine OWN with Interest.

28 Take from him, therefore, the TALENT, and give it to HIM who has the TEN Talents;

29 ‡for to EVERY ONE

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* VATICAN MANUSCRIPT.—20. upon them—*omit.* 22. having received—*omit.* 22. upon them—*omit.*

‡ 21. Matt. xxiv. 47; Luke xii. 44; xix. 17; xxii. 29, 30. ‡ 29. Matt. xiii. 12; Mark iv. 25; Luke viii. 18; xix. 23.

γαρ εχοντι παντι δοθησεται, και περισσευ-
for having all shall be given, and he shall
θησεται· απο δε του μη εχοντας, και ὁ εχει,
abound: from but the not having, even what he has,
αρθησεται απ᾽ αυτου. [30] Και τον αχρειον
shall be taken away from him. And the useless
δουλον εκβαλετε εις το σκοτος το εξωτερον·
slave cast you into the darkness the outer:
εκει εσται ὁ κλαυθμος και ὁ βρυγμος των
there shall be the weeping and the gnashing of the
οδοντων.
teeth.

[31] Ὁταν δε ελθῃ ὁ υἱος του ανθρωπου εν τῃ
When and may come the son of the man in the
δοξῃ αὑτου, και παντες οἱ αγγελοι μετ᾽ αυτου,
glory of him, and all the messengers with him,
τοτε καθισει επι θρονου δοξης αυτου, [32] και
then shall he sit on a throne of glory of him, and
συναχθησεται εμπροσθεν αυτου παντα τα εθνη·
will be gathered in presence of him all the nations;
και αφοριει αυτους απ᾽ αλληλων, ὡσπερ ὁ
and he will separate them from each other, as the
ποιμην αφοριζει τα προβατα απο των εριφων·
shepherd separates the sheep from the goats;
[33] και στησει τα μεν προβατα εκ δεξιων αὑτου,
and he will place the indeed sheep by right of him,
τα δε εριφια εξ ευωνυμων. [34] Τοτε ερει ὁ
the and goats by left. Then will say the
βασιλευς τοις εκ δεξιων αὑτου· Δευτε οἱ
king to the by right of him; Come the
ευλογημενοι του πατρος μου, κληρονομησατε
having been blessed of the father of me, inherit
την ἡτοιμασμενην ὑμιν βασιλειαν απο κατα-
the having been prepared to you kingdom from a foun-
βολης κοσμου. [35] Επιενασα γαρ, και εδωκατε
dation of world. I hungered for, and you gave
μοι φαγειν· εδιψησα, και εποτισατε με·
to me to eat; I thirsted, and you gave drink to me;
ξενος ημην, και συνηγαγετε με· [36] γυμνος,
a stranger I was, and you entertained me; naked,
και περιεβαλετε με· ησθενησα, και επεσκεψασθε
and you clothed me; I was sick, and you visited
με· εν φυλακῃ ημην, και ηλθετε προς με.
me: in prison I was, and you came to me.
[37] Τοτε αποκριθησονται αυτῳ οἱ δικαιοι, λεγον-
Then shall answer to him the just ones, saying;
τες· Κυριε, ποτε σε ειδομεν πεινωντα, και
O lord, when thee we saw hungering, and
εθρεψαμεν; η διψωντα, και εποτισαμεν; [38] Ποτε
nourished? or thirsting, and we gave drink? When
δε σε ειδομεν ξενον, και συνηγαγομεν; η
and thee we saw a stranger, and we entertained? or
γυμνον, και περιεβαλομεν; [39] Ποτε δε σε
naked, and we clothed? When and thee
ειδομεν ασθενη, η εν φυλακῃ, και ηλθομεν προς
we saw sick, or in prison, and we came to

who HAS, more shall be given, and he shall abound; but from HIM who HAS not, even that which he has shall be taken away.

30 And thrust the UNPROFITABLE Servant into the OUTER DARKNESS; ‡there shall be the WEEPING and the GNASHING of TEETH.

31 ‡Now when the SON of MAN shall come in his GLORY, and All the ANGELS with him, then will he sit upon his Glorious Throne;

32 ‡and All the NATIONS will be assembled before him; and he will separate them from each other, as a SHEPHERD separates the SHEEP from the GOATS;

33 and he will place the SHEEP at his Right hand, but the GOATS at his Left.

34 Then will the KING say to THOSE at his Right hand, 'Come, you BLESSED ones of my FATHER, inherit the KINGDOM ‡prepared for you from the Formation of the World;

35 for I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a Stranger, and you entertained me;

36 I was naked, and you clothed me; I was sick, and you assisted me; I was in Prison, and you visited me.'

37 The RIGHTEOUS will then reply, saying, 'Lord, when did we see thee hungry, and feed thee? or thirsty, and give thee drink?

38 And when did we see thee a Stranger, and entertain thee? or naked, and clothe thee?

39 And when did we see thee sick, or in Prison, and came to thee?'

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‡ 31. Zech. xiv. 5; Matt. xvi. 27; xix. 28; Mark viii. 38; 1 Thess. iv. 16; 2 Thess. i. 7; Jude 14: Rev. i. 7. ‡ 32. Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. ‡ 34. Matt. xx. 23; Mark x. 40; 1 Cor. ii. 9; Heb. xi. 16.

σε: [40] Και αποκριθεις ὁ βασιλευς ερει αυτοις·
thee? And answering the king will say to them;
Αμην λεγω ὑμιν, εφ' ὁσον εποιησατε ἑνι
Indeed I say to you, in whatever you did to one
τουτων των αδελφων μου των ελαχιστων, εμοι
of these of the brothers of me of the least, to me
εποιησατε.
you did.

[41] Τοτε ερει και τοις εξ ευωνυμων· Πορευεσθε
Then he will say also to the of left; Go
απ' εμου οἱ κατηραμενοι εις το πυρ το αιωνιον,
from me the having been cursed into the fire the age-lasting,
το ητοιμασμενον τω διαβολω και τοις αγγελοις
that having been prepared to the accuser and to the messengers
αυτου. [42] Επεινασα γαρ, και ουκ εδωκατε μοι
of him. I hungered for, and not you gave to me
φαγειν· εδιψησα, και ουκ εποτισατε με·
to eat; I thirsted, and not you gave drink to me;
[43] ξενος ημην, και ου συνηγαγετε με· γυμνος, και
a stranger I was, and not you entertained me; naked, and
ου περιεβαλετε με· ασθενης, και εν φυλακη,
not you clothed me; sick, and in prison,
και ουκ επεσκεψασθε με. [44] Τοτε αποκριθησονται
and not you visited me. Then will answer
και αυτοι, λεγοντες· Κυριε, ποτε σε
and they, saying; O lord, when thee
ειδομεν πεινωντα, η διψωντα, η ξενον, η
we saw hungering, or thirsting, or a stranger, or
γυμνον, η ασθενη, η εν φυλακη, και ου διηκονησαμεν
naked, or sick, or in prison, and not we served
σοι; [45] Τοτε αποκριθησεται αυτοις,
thee; Then he will answer them,
λεγων· Αμην λεγω ὑμιν, εφ' ὁσον ουκ εποιησατε
saying: Indeed I say to you, in as much not you did
ενι τουτων των ελαχιστων, ουδε εμοι
to one of these of the least, neither to me
εποιησατε. [46] Και απελευσονται οὑτοι εις
you did. And shall go away these into
κολασιν αιωνιον· οἱ δε δικαιοι εις ζωην
a cutting-off age-lasting: the and just ones into life
αιωνιον.
age-lasting.

ΚΕΦ. κς'. 26.

[1] Και εγενετο, ὁτε ετελεσεν ὁ Ιησους παντας
And it happened, when had finished the Jesus all
τους λογους τουτους, ειπε τοις μαθηταις αυτου·
the words these, he said to the disciples of him:
[2] Οιδατε, ὁτι μετα δυο ἡμερας το πασχα γινεται·
You know, that after two days the passover comes on:
και ὁ υἱος του ανθρωπου παραδιδοται εις το
and the son of the man is delivered into the

40 And the KING answering, will say to them. ‡'Indeed, I say to you, That since you have done it to one of These the LEAST of my BRETHREN, you have done it to me.'

41 He will then also say to THOSE at his Left hand, ‡'Depart from me, you CURSED ones, into THAT AIONIAN FIRE, which is PREPARED for the ADVERSARY, and his MESSENGERS;

42 for I was hungry, but you gave me no food; I was thirsty, but you gave me no drink;

43 I was a Stranger, but you did not entertain me; naked, but you did not clothe me; sick, and in Prison, but you did not relieve me.'

44 Then will THEY also answer, saying, 'Lord, when did we see thee hungering, or thirsting, or a Stranger, or naked, or sick, or in Prison, and did not assist thee?'

45 Then he will reply to them, saying, 'Indeed, I say to you, That since you did it not to one of the LEAST of These, you did it not to me.'

46 ‡ And these shall go forth to the aionian † cutting-off; but the RIGHTEOUS to aionian Life."

CHAPTER XXVI.

1 ‡ And it happened, when JESUS had finished this DISCOURSE, he said to his DISCIPLES,

2 "You know That Two Days hence comes the PASSOVER; then the SON of MAN will be delivered up to be CRUCIFIED."

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† 46. That is, in the fire mentioned in verse 41. The Common Version, and many modern ones, render *kolasin aionioon*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasin* in its various forms only occurs in three other places in the New Testament,—Acts iv. 21; 2 Peter ii. 9; 1 John iv. 18. It is derived from *kolazoo*, which signifies, 1. *To cut off;* as lopping off branches of trees, to prune. 2. *To restrain, to repress.* The Greeks write,—"The charioteer *(kalazei)* restrains his fiery steeds." 3. *To chastise, to punish.* To cut off an individual from life, or society, or even to restrain, is esteemed as *punishment;*—hence has arisen this *third* metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life*, the wicked to the *cutting off* from life, or *death*. See 2 Thess. i. 9.

‡ 40. Mark ix. 41. ‡ 41. Matt. vii. 23; Luke xiii. 27. ‡ 46. Dan. xii. 2; John v. 29; Rom. ii. 7, 8. ‡ 1. Mark xiv. 1; Luke xxii. 1; John xiii. 1.

σταυρωθηναι. [3] Τοτε συνηχθησαν οἱ αρχιερεις,
to be crucified. Then were assembled the high-priests,
και οἱ γραμματεις, και οἱ πρεσβυτεροι του λαου,
and the scribes, and the elders of the people,
εις την αυλην του αρχιερεως, του λεγομενου
into the court of the high-priest, that being called
Καιαφα· [4] και συνεβουλευσαντο, ἱνα τον
Kaiaphas: and they consulted, that the
Ιησουν δολω κρατησωσι και αποκτεινωσιν.
Jesus with deceit they might seize and might kill.
[5] Ελεγον δε· Μη εν τη ἑορτη, ἱνα μη θορυβος
They said but; Not in the feast, that not a tumult
γενηται εν τῳ λαῳ.
there should be among the people.

[6] Του δε Ιησου γενομενου εν Βηθανιᾳ, εν οικια
The and Jesus having arrived in Bethany, in a house
Σιμωνος του λεπρου, [7] προσηλθεν αὑτῳ γυνη,
of Simon the leper, came to him a woman,
αλαβαστρον μυρου εχουσα βαρυτιμου, και
an alabaster box of balsam having great value; and
κατεχεεν επι την κεφαλην αυτου ανακειμενου.
she poured upon the head of him being reclined.
[8] Ιδοντες δε οἱ μαθηται αυτου, ηγανακτησαν,
Seeing and the disciples of him, were displeased,
λεγοντες· Εις τι ἡ απωλεια αὑτη; [9] *Ηδυ-
saying; On account of what the loss this? She was
νατο γαρ τουτο πραθηναι πολλου, και δοθηναι
able for this to have sold of much, and to have given
πτωχοις. [10] Γνους δε ὁ Ιησους ειπεν αυτοις·
to poor. Knowing and the Jesus said to them;
Τι κοπους παρεχετε τη γυναικι; εργον γαρ
Why troubles present you to the woman? a work for
καλον ειργασατο εις εμε. [11] Παντοτε γαρ τους
good she has wrought for me. Always for the
πτωχους εχετε μεθ᾽ ἑαυτων· εμε δε ου παντοτε
poor you have with yourselves: me but not always
εχετε. [12] Βαλουσα γαρ αὑτη το μυρον τουτο
you have. Having cast for she the balsam this
επι του σωματος μου, προς το ενταφιασαι με
upon the body of me, to the to prepare for burial me
εποιησεν. [13] Αμην λεγω ὑμιν, ὁπου εαν κη-
she did. Indeed I say to you, wherever may be
ρυχθῃ το ευαγγελιον τουτο, εν ολω τῳ κοσμῳ,
published the glad tidings this, in whole the world,
λαληθησεται και ὁ εποιησεν αὑτη, εις μνημο-
shall be spoken also what did she, for a memo-
συνον αυτης.
rial of her.

[14] Τοτε πορευθεις εἱς των δωδεκα ὁ λεγομενος
Then going one of the twelve the being named
Ιουδας Ισκαριωτης, προς τους αρχιερεις, [15] ειπε·
Judas Iscariot, to the high-priests, said;
Τι θελετε μοι δουναι, καγω ὑμιν παραδωσω
What are you willing to me to give, and I to you will deliver up
αυτον; Οἱ δε εστησαν αυτῳ τριακοντα αρ-
him? They and paid to him thirty pieces

3 ‡About this time, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS of the PEOPLE, were convened in the PALACE of THAT HIGH-PRIEST, NAMED Caiaphas,

4 where they consulted how they might seize JESUS by Stratagem and destroy him.

5 But they said, "Not during the FEAST, lest there should be a Tumult among the PEOPLE."

6 ‡Now while JESUS was at Bethany, in the House of Simon the LEPER,

7 a Woman came to him, having an Alabaster box of Balsam, very valuable, which she poured on his HEAD while reclining at table.

8 ‡And *the DISCIPLES seeing it, were displeased, saying, "Why this EXTRAVAGANCE?

9 For This might have been sold at a great price, and given to the POOR."

10 JESUS knowing it, said to them, "Why do you trouble the WOMAN? She has rendered me a kind Office.

11 For you have the POOR always among you; but Me you have not always.

12 For in pouring this BALSAM on my BODY, she did it to EMBALM me.

13 Indeed, I say to you, Wherever these GLAD TIDINGS may be proclaimed in the whole WORLD, what she has done will also be spoken of to her Remembrance."

14 ‡Then THAT one of the TWELVE, NAMED Judas Iscariot, proceeding to the HIGH-PRIESTS,

15 said, "What are you willing to give me, and I will deliver him up to you?" And THEY paid him Thirty Shekels.

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* VATICAN MANUSCRIPT.—8. the DISCIPLES.

‡ 3. John xi. 47; Acts iv. 25. ‡ 6. Mark xiv. 3; John xi. 1, 2; xii. 1–8. ‡ 8. John xii. 4. ‡ 14. Mark xiv. 10; Luke xxii. 3; John xiii. 2, 30.

γυρια. [16]Και απο τοτε εζητει ευκαιριαν, ἱνα
of silver. And from then he did seek opportunity, that
αυτον παραδῳ.
him he might deliver up.

[17]Τῃ δε πρωτῃ των αζυμων προσηλθον
The and first of the feasts of unleavened bread came
οἱ μαθηται τῳ Ιησου, λεγοντες *[αὐτῳ·] Που
the disciples to the Jesus, saying [to him;] Where
θελεις ετοιμασωμεν σοι φαγειν το πασχα; [18]Ὁ
wilt thou we make ready to thee to eat the passover? He
δε ειπεν· Ὑπαγητε εις την πολιν προς τον
and said; Go you into the city to the
δεινα, και ειπατε αυτῳ· Ὁ διδασκαλος λεγει·
certain one, and say to him; The teacher says;
Ὁ καιρος μου εγγυς εστι· προς σε ποιω το
The season of me nigh is; to thee I will make the
πασχα μετα των μαθητων μου. [19]Και εποιησαν
passover with the dssciples of me. And did
οἱ μαθηται ὡς συνεταξεν αυτοις ὁ Ἰησους· και
the disciples as commanded to them the Jesus; and
ἡτοιμασαν το πασχα.
they prepared the passover.

[20]Οψιας δε γενομενης ανεκειτο μετα των
Of evening and being come he reclined with the
δωδεκα. [21]Και εσθιοντων αυτων, ειπεν· Αμην
twelve. And of eating of them, he said; Indeed
λεγω ὑμιν, ὁτι εἱς εξ ὑμων παραδωσει με. [22]Και
I say to you, that one of you will deliver up me. And
λυπουμενοι σφοδρα, ηρξαντο λεγειν αυτῳ
being grieved exceedingly, they began to say to him
εκαστος *[αυτων·] Μητι εγω ειμι, κυριε;
each one [of them;] Not I am, O lord?
[23]Ὁ δε αποκριθεις ειπεν· Ὁ εμβαψας μετ'
He but answering said; He dipping with
εμου εν τῳ τρυβλιῳ την χειρα, οὑτος με παραδωσει.
me in the bowl the hand, this me will deliver up.
[24]Ὁ μεν υἱος του ανθρωπου ὑπαγει,
The indeed son of the man goes,
καθως γεγραπται περι αυτου· ουαι δε τῳ
as it has been written about him; woe but to the
ανθρωπῳ εκεινῳ, δι' οὑ ὁ υἱος του ανθρωπου
man that, through whom the son of the man
παραδιδοται· καλον ην αυτῳ, ει ουκ εγεννηθη
is delivered up; good it was to him, if not was born
ὁ ανθρωπος εκεινος. [25]Αποκριθεις δε Ιουδας,
the man that. Answering and Judas,
ὁ παραδιδους αυτον, ειπε· Μητι εγω ειμι,
he delivering up him, said: Not I am,
ῥαββι; Λεγει αυτῳ· Συ ειπας.
rabbi? He says to him: Thou hast said.

[26]Εσθιοντων δε αυτων, λαβων ὁ Ιησους τον
Eating and of them, having taken the Jesus the

16 And from that time he sought a fit Occasion to deliver him up.

17 ‡ Now on the FIRST day of the †UNLEAVENED BREAD, the DISCIPLES came to JESUS, saying, "Where dost thou wish that we prepare for thee the PASCHAL SUPPER?"

18 HE answered, "Go into the CITY to a CERTAIN person, and say to him, The TEACHER says, 'My TIME is near; I will celebrate the PASSOVER at thy house, with my DISCIPLES.'"

19 And the DISCIPLES did as JESUS had ordered them; and they prepared the PASSOVER.

20 ‡Now Evening being come, he reclined at table with the TWELVE;

21 and as they were eating, he said, "Indeed, I tell you, That one of you will deliver me up."

22 And being extremely sorrowful, they began, each one, to ask him, "Master, is it I?"

23 And HE answering, said, ‡"HE who has been DIPPING his HAND with mine in the DISH, this one will deliver me up.

24 The SON of MAN indeed goes away [to death], ‡as it has been written concerning him; but alas for that MAN through whom the SON of MAN is delivered up! ‡Good were it for that MAN if he were not born."

25 Then THAT Judas who delivered him up, inquired, "Rabbi, is it I?" He says to him, "Thou hast said."

26 ‡And as they were eating, JESUS taking *a

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* VATICAN MANUSCRIPT.—17. to him—*omit*. 22. of them—*omit*. 26. a Loaf.

† 17. The Passover feast began yearly on the fourteenth day of the first moon in the Jewish month Nisan, and it lasted only one day; but it was immediately followed by the days of unleavened bread, which were seven. See Josephus, Ant. iii. 10, 5. So that the whole lasted eight days, and all the eight days are sometimes called, "the feast of the passover," and sometimes "the feast (or days) of unleavened bread." See Luke xxii. 1, 7.

‡ 17. Exod. xii. 6, 18; Mark xiv. 12: Luke xxii. 7. ‡ 20. Mark xiv. 17—21; Luke xxii. 14; John xiii. 21. ‡ 23. Psa. xli. 9, Luke xxii. 21; John xiii. 18. ‡ 24. Psa. xxii; Isa. liii; Dan. ix. 26; Mark ix. 12; Luke xxiv. 25, 26, 46; Acts xvii. 3; xxvi. 22 23 Cor. xv. 3. ‡ 24. John xvii. 12. ‡ 26 Mark xiv. 22, Luke xxii. 19

αρτον, και ευλογησας, εκλασε, και εδιδου τοις
loaf, and having blessed, broke, and did give to the
μαθηταις, και ειπε· Λαβετε, φαγετε· τουτο
disciples, and said: Take you, eat you: this
εστι το σωμα μου. [27] Και λαβων το ποτηριον,
is the body of me. And having taken the cup,
και ευχαριστησας, εδωκεν αυτοις, λεγων· Πιετε
and having given thanks, he gave to them, saying; Drink you
εξ αυτου παντες· [28] τουτο γαρ εστι το αιμα
out of it all; this for is the blood
μου, το της καινης διαθηκης, το περι πολλων
of me, that of the new covenant, that about many
εκχυνομενον εις αφεσιν ἁμαρτιων. [29] Λεγω δε
being shed for forgiveness of sins; I say but
ὑμιν, ὁτι ου μη πιω απ᾽ αρτι εκ τουτου του
to you, that not not I will drink from now of this the
γεννηματος της αμπελου, ἑως της ἡμερας
product of the vine, till the day
εκεινης, ὁταν αυτο πινω μεθ᾽ ὑμων καινον εν τη
that, when it I drink with you new in the
βασιλειᾳ του πατρος μου. [30] Και ὑμνησαντες,
kingdom of the father of me. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive-trees.

[31] Τοτε λεγει αυτοις ὁ Ιησους· Παντες ὑμεις
Then he says to them the Jesus; All you
σκανδαλισθησεσθε εν εμοι εν τῃ νυκτι ταυτῃ·
will be stumbled at me in the night this;
γεγραπται γαρ· "Παταξω τον ποιμενα, και
it is written for: "I will smite the shepherd, and
διασκορπισθησεται τα προβατα της ποιμνης."
will be scattered the sheep of the fold."
[32] Μετα δε το εγερθηναι με, προαξω ὑμας εις
After but the to be raised me, I will go before you to
την Γαλιλαιαν. [33] Αποκριθεις δε ὁ Πετρος
the Galilee. Answering and the Peter
ειπεν αυτῳ· Ει παντες σκανδαλισθησονται εν
said to him: If all shall be stumbled at
σοι, εγω ουδεποτε σκανδαλισθησομαι. [34] Εφη
thee, I never will be stumbled. Said
αυτῳ ὁ Ιησους· Αμην λεγω σοι, ὁτι εν ταυτῃ
to him the Jesus: Indeed I say to thee, that in this
τῃ νυκτι, πριν αλεκτορα φωνησαι, τρις απαρνη-
the night, before a cock to have crowed, thrice thou wilt
σῃ με. [35] Λεγει αυτῳ ὁ Πετρος· Καν δεῃ
deny me. Says to him the Peter: And if it may behove
με συν σοι αποθανειν, ου μη σε απαρνησομαι.
me with thee to die, not not thee I will deny.
Ὁμοιως και παντες οἱ μαθηται ειπον. [36] Τοτε
In like manner also all the disciples said. Then

Loaf, and giving praise, he broke, and gave it to the DISCIPLES, and said, "Take, eat; ‡ this is my BODY."

27 Then taking * a Cup, and giving thanks, he gave it to them, saying, ‡ "Drink all of you out of it.

28 for * this is my BLOOD of the COVENANT, THAT which is POURED OUT ‡ for Many, for Forgiveness of Sins.

29 ‡ But I tell you, That I will not henceforth drink of This PRODUCT of the VINE, till that DAY when I drink it new with you in my FATHER'S KINGDOM.

30 And having sung, they departed to the MOUNT of OLIVES.

31 Then JESUS says to them, ‡ "You will All stumble on my account, this NIGHT; for it is written, ‡ 'I will smite
'the SHEPHERD, and the
'SHEEP of the FLOCK will
'be dispersed.'

32 But after I am RAISED, ‡ I will precede you to GALILEE."

33 And Peter answering, said to him, "If all should stumble with respect to thee, I never will be made to stumble."

34 JESUS said to him, ‡ "Indeed, I say to thee, That This NIGHT, before † the Cock crow, thou wilt thrice disown me."

35 PETER says to him, "Though doomed to die with thee, I will not disown Thee." And All the DISCIPLES said the same.

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* VATICAN MANUSCRIPT.—27. a Cup. 28. this is my BLOOD of the COVENANT, THAT which is POURED OUT.

† 34. That is, "before a watch trumpet will sound," etc. It is well known that no cocks were allowed to remain in Jerusalem during the passover feast. The Romans, who had a strong guard in the castle of Antonia, which overlooked the temple, divided the night into four watches, beginning at six, nine, twelve, and three. Mark xiii. 35, alludes to this division of time. The two last watches were both called cock-crowings. The Romans relieved guard at each watch by sound of trumpet: the trumpet of the third watch was called the first, and that of the fourth the second cock. And when it was said the cock crew, the meaning is, that the trumpet of the third watch sounded; which always happened at midnight.

‡ 26. 1 Cor. x. 16. ‡ 27. Mark xiv. 23. ‡ 28. Exod. xxiv. 8; Lev. xvii. 17; Matt. xx. 28; Heb. ix. 22. ‡ 29. Mark xiv. 25; Luke xxii. 18. ‡ 31. Matt. xi. 6; Mark xiv. 27; John xvi. 32. ‡ 31. Zech. xiii. 7. ‡ 32. Matt. xxviii. 7, 10; Mark xiv. 28; xvi. 7. ‡ 34. Mark xiv. 30; Luke xxii. 34; John xiii. 38.

ερχεται μετ' αυτων ὁ Ιησους εις χωριον λεγο-
comes with them the Jesus into a place being
μενον Γεθσημανη, και λεγει τοις μαθηταις·
called Gethsemane, and he says to the disciples:
Καθισατε αυτου, ἑως οὑ απελθων προσευξωμαι
Sit you here, while going away I shall pray
εκει. [37] Και παραλαβων τον Πετρον και τους
there. And having taken the Peter and the
δυο υἱους Ζεβεδαιου, ηρξατο λυπεισθαι και αδη-
two sons of Zebedee, he began to be sorrowful and to be
μονειν. [38] Τοτε λεγει αυτοις· Περιλυπος
in anguish. Then he says to them; Extremely sorrowful
εστιν ἡ ψυχη μου ἑως θανατου· μεινατε ὡδε
is the soul of me to death; remain you here
και γρηγορειτε μετ' εμου. [39] Και προελθων
and watch you with me. And going forward
μικρον, επεσεν επι προσωπον αὑτου, προσευ-
a little, he fell on face of him, pray-
χομενος, και λεγων· Πατερ μου, ει δυνατον
ing, and saying; O father of me, if possible
εστι, παρελθετω απ' εμου το ποτηριον τουτο·
it is, let pass from me the cup this;
πλην ουχ ὡς εγω θελω, αλλ' ὡς συ. [40] Και
but not as I will, but as thou. And
ερχεται προς τους μαθητας, και ευρισκει αυτους
he comes to the disciples, and finds them
καθευδοντας, και λεγει τῳ Πετρῳ· Οὑτως ουκ
sleeping, and he says to the Peter, So not
ισχυσατε μιαν ὡραν γρηγορησαι μετ' εμου;
could you one hour to watch with me?
[41] Γρηγορειτε και προσευχεσθε, ἱνα μη εισελ-
Watch you and pray you, that not you may
θητε εις πειρασμον· το μεν πνευμα προθυμον,
enter into temptation; the indeed spirit ready,
ἡ δε σαρξ ασθενης.
the but flesh weak.

[42] Παλιν, εκ δευτερου απελθων, προσηυξατο,
Again, a second time going away, he prayed,
*[λεγων·] Πατερ μου, ει ου δυναται τουτο
[saying;] O father of me, if not it is possible this
*[το ποτηριον] παρελθειν *[απ' εμου,] εαν μη
[the cup] to pass [from me,] except
αυτο πιω, γενηθητω το θελημα σου. [43] Και
it I drink, be done the will of thee. And
ελθων ευρισκει αυτους παλιν καθευδοντας·
coming he finds them again sleeping;
(ησαν γαρ αυτων οἱ οφθαλμοι βεβαρημενοι·)
(were for of them the eyes weighed down;)
[44] και αφεις αυτους, απελθων παλιν, προσηυξατο
and leaving them, going away again, he prayed
εκ τριτου, τον αυτον λογον ειπων. [45] Τοτε
a third time, the same word speaking; Then
ερχεται προς τους μαθητας αὑτου, και λεγει
he comes to the disciples of him, and says
αυτοις· Καθευδετε το λοιπον και αναπαυεσθε;
to them; Sleep you the remainder and rest you?
ιδου, ηγγικεν ἡ ὡρα, και ὁ υἱος του ανθρωπου
lo, has come nigh the hour, and the son of the man

36 ‡Then comes JESUS with them into a Place called Gethsemane, and says to his DISCIPLES, "Remain here, while I go there and pray."

37 And taking with him PETER, and the ‡TWO Sons of Zebedee, he began to be filled with sorrow and anguish.

38 Then he says to them, ‡"My SOUL is surrounded with a deadly anguish; stay here, and watch with me."

39 And going forward a little, he fell on his Face, ‡supplicating and saying, "O my Father, if it be possible, ‡let this CUP be removed from me! yet not as **I** will, but as **thou** wilt."

40 And he returns to the DISCIPLES, and finds them sleeping, and says to PETER, "It is so, then, that you could not keep awake with me a Single Hour?

41 ‡Watch and pray, that you enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

42 A second time retiring, he supplicated, "O my Father, if it cannot be that This be removed; if I must drink it,—thy WILL be done."

43 And returning, he finds them still sleeping; (for Their EYES were overpowered.)

44 Again, leaving them, he went and prayed a third time, using *again the SAME Words.

45 He then comes to *the DISCIPLES, and says to them, "Do you Sleep NOW, and take your rest? *for behold, the HOUR is arrived, and the SON of

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* VATICAN MANUSCRIPT.—42. saying—*omit.* 42. CUP—*omit.* 42. from me—*omit.* 44. again the SAME Words. 45. the DISCIPLES. 45. for behold.

‡ 36. Mark xiv. 32—35; Luke xxii. 39; John xviii. 1. ‡ 37. Matt. iv. 21. ‡ 38. John xii. 27. ‡ 39. Mark xiv. 36; Luke xxii. 42; Heb. v. 7. ‡ 39. John v. 30; vi. 38; Phil. ii. ‡ 41. Mark xiii. 33; xiv. 38; Luke xxii. 40, 46; Eph. vi. 18.

παραδιδοται εις χειρας ἁμαρτωλων. [46]Εγειρεσθε,
is delivered up into hands of sinners. Arise,
αγωμεν· ιδου, ηγγικεν ὁ παραδιδους με.
let us go; lo, has come nigh he delivering up me.

[47]Και ετι αυτου λαλουντος, ιδου, Ιουδας, εἱς
And while of him speaking, lo, Judas, one
των δωδεκα, ηλθε, και μετ' αυτου οχλος πολυς
of the twelve, came, and with him a crowd great
μετα μαχαιρων και ξυλων, απο των αρχιερεων
with swords and clubs, from the high-priests
και πρεσβυτερων του λαου. [48]Ὁ δε παραδιδους
and elders of the people. He and delivering up
αυτον, εδωκεν αυτοις σημειον, λεγων· Ὁν αν
him, gave to them a sign, saying; Who ever
φιλησω, αυτος εστι· κρατησατε αυτον. [49]Και
I may kiss, he it is; seize him. And
ευθεως προσελθων τῳ Ιησου, ειπε· Χαιρε ῥαββι·
immediately approaching to the Jesus, he said; hail rabbi;
και κατεφιλησεν αυτον. [50]Ὁ δε Ιησους ειπεν
and kissed him. The but Jesus said
αυτῳ· Ἑταιρε, εφ' ὁ παρει; Τοτε προσελ-
to him; Companion, for what art thou present? Then coming
θοντες επεβαλον τας χειρας επι τον Ιησουν,
they laid the hands on the Jesus,
και εκρατησαν αυτον. [51]Και ιδου, εἱς των
and they seized him. And lo, one of the
μετα Ιησου, εκτεινας την χειρα, απεσπασε την
with Jesus, stretching the hand drew out the
μαχαιραν αὑτου· και παταξας τον δουλον του
sword of him: and striking the slave of the
αρχιερεως, αφειλεν αυτου το ωτιον. [52]Τοτε
high-priest, cut off of him the ear. Then
λεγει αυτῳ ὁ Ιησους· Αποστρεψον σου την
says to him the Jesus: Return thee the
μαχαιραν εις τον τοπον αυτης· παντες γαρ οἱ
sword into the place of her: all for the
λαβοντες μαχαιραν, εν μαχαιρᾳ απολουνται.
taking a sword, by a sword shall perish.
[53]Η δοκεις, ὁτι ου δυναμαι *[αρτι] παρακα-
Or thinkest thou, that not I am able [now] to en-
λεσαι τον πατερα μου, και παραστησει μοι
treat the father of me, and will furnish to me
πλειους η δωδεκα λεγεωνας αγγελων; [54]Πως
more than twelve legions of messengers? How
ουν πληρωθωσιν αἱ γραφαι, ὁτι οὑτω δει
then would be fulfilled the writings, that thus it must
γενεσθαι.
be done.

[55]Εν εκεινῃ τῃ ὡρᾳ ειπεν ὁ Ιησους τοις
In that the hour said the Jesus to the
οχλοις· Ὡς επι λῃστην εξηλθετε μετα μαχαιρων
crowds: As upon a robber came you out with swords
και ξυλων, συλλαβειν με· καθ' ἡμεραν *[προς
and clubs, to take me: every day [with
ὑμας] εκαθεζομην διδασκων εν τῳ ἱερῳ, και ουκ
you] I did sit teaching in the temple, and not
εκρατησατε με. [56]Τουτο δε ὁλον γεγονεν, ἱνα
you seized me. This but all has been done, that

MAN is delivered into the Hands of Sinners.

46 Arise, let us go: behold! HE, who BETRAYS me, has come."

47 Now ‡ while Jesus was speaking, behold, Judas, one of the TWELVE, came, accompanied with a great Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS and Elders of the PEOPLE.

48 And HE, who DELIVERED him up, had given them a Sign, saying, "He it is, whom I may kiss; hold him fast."

49 And immediately approaching JESUS, he said, "Hail, Rabbi!" and repeatedly kissed him.

50 But JESUS said to him, "Companion, for what purpose art thou present?" Then coming, they laid HANDS on JESUS, and secured him.

51 And behold, ‡ one of THOSE who were *with him, laying his HAND on his SWORD, drew it, and striking the SERVANT of the HIGH-PRIEST, cut off His EAR.

52 Then JESUS says to him, "Return Thy SWORD to its PLACE: ‡ for ALL WHO have RECOURSE to the Sword, shall perish by the Sword.

53 Or, dost thou think That I cannot entreat my FATHER, and he will send to my relief more than Twelve Legions of Angels?

54 But, in that case, how could the SCRIPTURES be verified, ‡ That thus it must be?"

55 JESUS at the same TIME said to the CROWDS, "As in pursuit of a Robber, have you come with Swords and Clubs to take me? I sat teaching in the TEMPLE every day, and you did not arrest me.

56 All this, however, has been done, that the

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* VATICAN MANUSCRIPT.—51. with him. 53. now—*omit.*

‡ 47. Mark xiv. 43; Luke xxii. 47; John xviii. 3; Acts i. 16. ‡ 51. John xviii. 10. ‡ 52. Gen. ix. 6; Rev. xiii. 10. ‡ 54. Isa. liii. 3; Luke xxiv. 25, 44, 46.

πληρωθωσιν αἱ γραφαι των προφητων. Τοτε
might be fulfilled the writings of the prophets. Then
οἱ μαθηται παντες, αφεντες αυτον, εφυγον.
the disciples all, leaving him, they fled.
[57] Οἱ δε κρατησαντες τον Ἰησουν, απηγαγον
They and seeing the Jesus, they led
προς Καιαφαν τον αρχιερεα, ὁπου οἱ γραμματεις
to Caiaphas the high-priest, where the scribes
και οἱ πρεσβυτεροι συνηχθησαν. [58] Ὁ δε
and the elders were assembled. The but
Πετρος ηκολουθει αυτῳ απο μακροθεν, ἑως της
Peter followed him at a distance, to the
αυλης του αρχιερεως· και εισελθων εσω, εκαθητο
palace of the high-priest; and having gone in, sat
μετα των ὑπηρετων, ιδειν το τελος.
with the attendants, to see the end.

[59] Οἱ δε αρχιερεις *[και οἱ πρεσβυτεροι] και
The and high-priests [and the elders] and
το συνεδριον ὁλον εζητουν ψευδομαρτυριαν κατα
the high-council whole sought false testimony against
του Ιησου, ὁπως αυτον θανατωσωσι. [60] Και
the Jesus, so that him they might deliver to death. And
ουχ εὑρον, πολλων ψευδομαρτυρων προσελθοντων.
not they found, many false-witnesses having come.
Ὑστερον δε προσελθοντες δυο *[ψευδομαρτυρες,]
Afterwards but coming two [false-witnesses,]
[61] ειπον· Οὑτος εφη· Δυναμαι
said; This affirmed; I am able
καταλυσαι τον ναον του θεου, και δια τριων
to destroy the temple of the God, and in three
ἡμερων οικοδομησαι αυτον. [62] Και αναστας ὁ
days to build it. And rising up the
αρχιερευς ειπεν αυτῳ· Ουδεν αποκρινη; τι
high-priest said to him; Nothing answerest thou? what
οὑτοι σου καταμαρτυρουσιν. [63] Ὁ δε Ιησους
these of thee testify against? The but Jesus
εσιωπα. Και *[αποκριθεις] ὁ αρχιερευς ειπεν
was silent. And [answering] the high-priest said
αυτῳ· Εξορκιζω σε κατα του θεου του ζωντος,
to him. I adjure thee by the God of the living,
ἱνα ἡμιν ειπῃς, ει συ ει ὁ Χριστος ὁ υἱος του
that to us thou tell, if thou art the Anointed, the son of the
θεου. [64] Λεγει αυτῳ ὁ Ιησους· Συ ειπας.
God. Says to him the Jesus; Thou hast said.
Πλην λεγω ὑμιν, απ' αρτι οψεσθε τον υἱον του
Besides I say to you, from now you shall see the son of the
ανθρωπου καθημενον εκ δεξιων της δυναμεως,
man sitting at right of the power,
και ερχομενον επι των νεφελων του ουρανου.
and coming upon the clouds of the heaven.
[65] Τοτε ὁ αρχιερευς διερρηξε τα ἱματια αὐτου,
Then the high-priest rent the clothes of him,

WRITINGS of the PROPHETS might be verified." Then all *his DISCIPLES deserting him, fled.

57 ‡And THOSE who APPREHENDED JESUS, conducted him to Caiaphas the HIGH-PRIEST, where the SCRIBES and ELDERS were assembled.

58 But PETER followed him at a distance, to the PALACE of the HIGH-PRIEST; and having entered, sat with the ATTENDANTS to see the RESULT.

59 Now the HIGH-PRIESTS and the whole SANHEDRIM sought False-testimony against JESUS, so that they might deliver him to death,

60 and they did not find it, though ‡ Many False-witnesses came. But at last, Two approaching,

61 said, "This man declared, ‡'I can destroy the TEMPLE of GOD, and in Three Days rebuild it.'"

62 And the HIGH-PRIEST answering, said to him, "Answerest thou nothing to what these testify against thee?"

63 ‡But Jesus was silent. And the HIGH-PRIEST said to him, †"I adjure thee by the LIVING GOD, that thou inform us, whether thou art the MESSIAH, the SON of GOD."

64 JESUS says to him. "Thou hast said; moreover I declare to you, ‡Hereafter you shall see the SON of MAN sitting on the Right hand of POWER, and coming on the CLOUDS of HEAVEN."

65 Then the HIGH-PRIEST rent his CLOTHES,

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* VATICAN MANUSCRIPT.—56. his DISCIPLES deserting. 59. and the elders—*omit*; so Lachmann and Tischendorf. 60. false-witnesses—*omit*. 63. answering—*omit*.

† 63. A solemn adjuration, which a Jew was bound to answer. Lev. v. 1. After such an adjuration by magistrate or superior, the answer returned was an answer upon oath; a false answer was perjury and even the silence of the person adjured was not deemed innocent. Hence it was that the high-priest had recourse to this measure upon our Lord's disdaining to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail.

‡ 57. Mark xiv. 53; Luke xxii. 54; John xviii. 12, 13, 24. ‡ 60. Mark xiv. 56—59. ‡ 61. Matt. xxvii. 40; John ii. 19—22. ‡ 63. Isa. liii. 7. Matt. xxvii. 12, 14. ‡ 64. Dan vii. 13; Matt. xvi. 27; xxiv. 30; xxv. 31; Luke xxi. 27. John i. 51; 1 Thess. iv. 16; Rev.

λεγων· Ὁτι εβλασφημησε· τι ετι χρειαν
saying; That he blasphemes; what further need
εχομεν μαρτυρων; ιδε, νυν ηκουσατε την
have we of witnesses? see, now you heard the
βλασφημιαν αυτου. [66] Τι ὑμιν δοκει; οἱ δε
blasphemy of him. What to you thinks? they and
αποκριθεντες ειπον· Ενοχος θανατου εστι.
answering said; Liable to death he is.
[67] Τοτε ενεπτυσαν εις το προσωπον αυτου, και
Then they spat into the face of him, and
εκολαφισαν αυτον· οἱ δε εῤῥαπισαν,
beat with the fist him; they and struck with palms of their hands,
[68] λεγοντες· Προφητευσον ἡμιν, χριστε, τις
saying; Prophesy to us, O anointed, who
εστιν ὁ παισας σε,
is he striking thee?

[69] Ὁ δε Πετρος εξω εκαθητο εν τη αυλη.
The and Peter without sat in the court-yard.
Και προσηλθεν αυτῳ μια παιδισκη, λεγουσα·
And came to him one maid-servant, saying;
Και συ ησθα μετα Ιησου του Γαλιλαιου. [70] Ὁ
Also thou wast with Jesus of the Galilee. He
δε ηρνησατο εμπροσθεν αυτων παντων, λεγων·
but denied in presence of them all, saying;
Ουκ οιδα, τι λεγεις. [71] Εξελθοντα δε αυτον εις
Not I know, what thou sayest. Going out and he into
τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις
the portico, saw him another, and says to those
εκει· Και οὑτος ην μετα Ιησου του Ναζωραιου.
there; Also this was with Jesus of the Nazareth.
Και παλιν ηρνησατο μεθ᾽ ὁρκου· Ὁτι ουκ οιδα
And again he denied with an oath; That not I know
τον ανθρωπον. [73] Μετα μικρον δε προσελθοντες
the man. After a little and approaching
οἱ εστωτες, ειπον τῳ Πετρῳ· Αληθης και
those having stood by, said to the Peter: Certainly also
συ εξ αυτων ει· και γαρ ἡ λαλια σου δηλον σε
thou of them art: even for the speech of thee manifest thee
ποιει. [74] Τοτε ηρξατο καταθεματιζειν, και
makes: Then he began to curse, and
ομνυειν· Ὁτι ουκ οἱδα τον ανθρωπον. Και
to swear. That not I know the man. And
ευθεως αλεκτωρ εφωνησε. [75] Και εμνησθη ὁ
instantly a cock crew. And remembered the
Πετρος του ῥηματος του Ιησου, ειρηκοτος
Peter of the word of the Jesus, declaring
*[αυτῳ·] Ὁτι πριν αλεκτορα φωνησαι, τρις
[to him:] That before a cock crows, thrice
απαρνηση με. Και εξελθων εξω, εκλαυσε
thou wilt deny me. And going out, he wept
πικρως.
bitterly.

saying, "He has spoken blasphemy; what further Need have we of Witnesses? behold, now you have heard *the BLASPHEMY.

66 ‡ What is your opinion?" And THEY answering, said, "He deserves to Die."

67 ‡ Then they spat in his FACE, and beat him with their fists; and SOME struck him on the cheek with the open hand,

68 saying, † "Divine to us, O Messiah, Who is HE STRIKING thee?"

69 ‡ Now PETER sat without in the COURT-YARD; and a Maid-servant came to him, saying, "Thou also wast with JESUS the GALILEAN."

70 But HE denied it before them all, saying, "I know not what thou sayest."

71 And passing out into the PORTICO, another saw him, and says to THEM, "This person was also there with Jesus the NAZARITE."

72 And again he denied with an Oath, "I know not the MAN."

73 And after a while, THOSE who STOOD BY, approaching, said to PETER, "Certainly, thou also art one of them; for even thy DIALECT makes Thee known.

74 Then he began to curse and to swear, "I know not the MAN" And instantly † a Cock crew.

75 And Peter recollected the DECLARATION of JESUS, ‡ "That before a Cock crows, thou wilt thrice disown me." And going out, he wept bitterly.

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* VATICAN MANUSCRIPT.—65. the BLASPHEMY. 75. to him—*omit.*

† 68. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered still more apparent by the sarcastic use of the word *propheeteuein.* This word is sometimes used generally in relation to things unknown, so as to correspond with the English *guess.* It should be remembered that Christ was now blindfolded, as appears from Mark xiv. 65; Luke xxii. 64.—*Kuinoel.* † 74. See Note on verse 34.

‡ 66. Mark xiv. 64. ‡ 67. Isa. l. 6; liii. 3; Luke xxii. 63, 64. ‡ 69. Mark xiv. 66; Luke xxii. 55; John xviii. 15—18, 25—27. ‡ 75. See verse 34; Mark xiv. 30; Luke xxii. 61, 62; John xiii. 38.

ΚΕΦ. κζ. 27.

[1]Πρωιας δε γενομενης, συμβουλιον ελαβον
Morning and having come, a council held
παντες οἱ αρχειρεις και οἱ πρεσβυτεροι του
all the high-priests and the elders of the
λαου κατα του Ιησου, ὥστε θανατωσαι αυτον.
people against the Jesus, so as to deliver to death him.
[2]Και δησαντες αυτον, απηγαγον, και παρεδωκαν
And binding him, they led, and delivered up
αυτον *[Ποντιῳ] Πιλατῳ τω ἡγεμονι.
him [to Pontius] Pilate the governor.
[3]Τοτε ιδων Ιουδας, ὁ παραδιδους αυτον, ὅτι
Then seeing Judas, that betraying him, that
κατεκριθη, μεταμεληθεις απεστρεψε τα τρια-
he was condemned, repenting he returned the thirty
κοντα αργυρια τοις αρχιερευσι και τοις πρεσβυ-
pieces of silver to the high-priests and to the elders,
τεροις, [4]λεγων. Ἡμαρτον, παραδους αἷμα
saying; I sinned, having delivered up blood
αθωον. Οἱ δε ειπον· Τι προς ἡμας; Συ οψει.
innocent. They but said; What to us? Thou wilt see.
[5]Και ῥιψας τα αργυρια εν τῳ ναῳ, ανεχωρησε·
And hurling the pieces of silver in the temple, he withdrew;
και απελθων απηγξατο. [6]Οἱ δε αρχιερεις,
and having gone forth strangled himself. The and high-priests,
λαβοντες τα αργυρια, ειπον· Ουκ εξεστι βαλειν
taking the pieces of silver, said; Not it is lawful to put
αυτα εις τον κορβαναν, επει τιμη αιματος εστι.
them into the treasury, since price of blood it is.
[7]Συμβουλιον δε λαβοντες, ηγορασαν εξ αυτων
Counsel and taking, they bought with them
τον αγρον του κεραμεως, εις ταφην τοις ξηνοις.
the field of the potter, to bury the strangers.
[8]Διο εκληθη ὁ αγρος εκεινος, αγρος αἵματος,
Therefore is called the field that, a field of blood,
ἑως της σημερον. [9]Τοτε επληρωθη το ῥηθεν
to the day. Then was fulfilled the word spoken

CHAPTER XXVII.

1 ‡Now, at the Dawn of day, All the HIGH-PRIESTS and the ELDERS of the PEOPLE, held a Council against JESUS, in order to deliver him to death.

2 And binding him, they led and delivered him up to Pilate, the GOVERNOR.

3 ‡ Then THAT Judas who DELIVERED him up, perceiving That he was condemned, repented; and returned the THIRTY Shekels to the HIGH-PRIESTS and the ELDERS,

4 saying, "I have sinned in betraying innocent Blood." But THEY said, "What is that to us? Thou wilt see to that."

5 And hurling the SHEKELS in the TEMPLE, he withdrew, ‡ and having gone away, strangled himself.

6 And the HIGH-PRIESTS taking the MONEY, said, "It is not lawful to put it into the † CORBANAN, seeing it is the Price of Blood.

7 And taking Counsel they bought with it the † POTTER'S FIELD, as a burial-place for † STRANGERS.

8 Therefore that FIELD is called, ‡ The field of Blood, even to THIS-DAY.

9 Then was verified the

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* VATICAN MANUSCRIPT.—2. Pontius—*omit.*

† 6. The sacred treasury for the gifts which had been vowed to the temple. It was so named from Corban, *a gift*. See Mark vii. 11. It was a large chest with a hole in the lid, and it stood in the court of the altar, on the right side as you face the house of the Lord. See 2 Kings xii. 9. This chest was out of the reach of those who brought their money to it. They delivered their money to the priest, who placed it in the chest. Hence Judas, when his money was refused, had to throw it on to the ground. The Corbanan, or chest in the court of the altar, must be distinguished from the *gazophulakion*, the treasury, mentioned in Mark xii. 41, and John viii. 20. This was a name given to the court of the women, because therein were placed chests for voluntary gifts to the temple. They were there placed because the crowd was greatest in that court; and it was into these chests that a Jew could drop a gift so privately that his left hand should not know what his right did.—*S. Sharpe.* † 7. It was just without the wall of Jerusalem, south of mount Zion, and was originally called the potter's field, because it furnished a sort of clay suitable for potter's ware. Aceldama, as late as the seventeenth century, was used as a burying-place by the Armenian Christians in Jerusalem. But according to Robinson, it has long been abandoned for sepulchral purposes. It is not fenced in, and the charnel house, now a ruin, is all that remains to point out the site. † 7. The article is significant in the original, though our language will not bear it. For it shows that strangers in general, people of a different country and religion, are not meant; but strange Jews only; Jews who were not natives of Jerusalem, but might come there to worship at the temple, or on other business. Where [illegible] specification is intended, the article is omitted: Eph. ii. 12; Heb. xi. 13.—*Wakefield.*

‡ 1. Mark xv. 1; Luke xxii. 66; John xviii. 28. ‡ 3. Matt. xxvi. 14, 15. ‡ [illegible] i. 18. ‡ 8. Acts i. 19.

δια Ἱερεμιου του προφητου, λεγοντος· "Και
through Jeremiah the prophet, saying; "And
ελαβον τα τριακοντα αργυρια, την τιμην του
I took the thirty pieces of silver, the price of the
τετιμημενου, ὁν ετιμησαντο απο υἱων Ισραηλ,
having been valued, whom they valued from sons of Israel,
10 και εδωκαν αυτα εις τον αγρον του κεραμεως·
and gave them for the field of the potter;
καθα συνεταξε μοι κυριος."
even as directed me a lord."

11 Ὁ δε Ιησους εστη εμπροσθεν του ἡγεμονος·
The and Jesus stood in presence of the governor;
και επηρωτησεν αυτον ὁ ἡγεμων, λεγων· Συ
and asked him the governor, saying; Thou
ει ὁ βασιλευς των Ιουδαιων; Ὁ δε Ιησους
art the king of the Jews? The and Jesus
εφη αυτῳ· Συ λεγεις. 12 Και εν τῳ κατηγο-
said to him; Thou sayest. And in the to be ac-
ρεισθαι αυτον ὑπο των αρχιερεων και των
cused him by the high-priests and the
πρεσβυτερων, ουδεν απεκρινατο. 13 Τοτε λεγει
elders, nothing he answered. Then says
αυτῳ ὁ Πιλατος· Ουκ ακουεις, ποσα σου
to him the Pilate; Not thou hearest, how many things of thee
καταμαρτυρουσι; 14 Και ουκ απεκριθη αυτῳ
they bear witness against? And not he answered him
προς ουδε ἑν ῥημα· ὡστε θαυμαζειν τον ἡγε-
to not even one word; so as to astonish the gov-
μονα λιαν.
ernor greatly.

15 Κατα δε ἑορτην ειωθει ὁ ἡγεμων απο-
At and a feast was accustomed the governor to
λυειν ἑνα τῳ οχλῳ δεσμιον, ὁν ηθελον.
release one to the crowd prisoner, whom they wished.
16 Ειχον δε τοτε δεσμιον επισημον, λεγομενον
They had and then a prisoner noted, being called
Βαραββαν. 17 Συνηγμενων ουν αυτων, ειπεν
Barabbas. Having being assembled then of them, said
αυτοις ὁ Πιλατος· Τινα θελετε απολυσω ὑμιν;
to them the Pilate; Which wish you I release to you?

WORD SPOKEN through † Jeremiah the PROPHET, saying, ‡ "And I took the THIRTY Shekels, (the price at which they valued the PRECIOUS ONE,) from the Sons of Israel, 10 and gave them for the POTTER'S FIELD, even as the Lord directed me."

11 And JESUS stood before the GOVERNOR; and HE asked him, saying, ‡ "Art thou the KING of the JEWS?" And JESUS replied, "Thou sayest."

12 But he made no reply to the accusations of the HIGH-PRIESTS and the ELDERS.

13 Then PILATE says to him, "Dost thou not hear how many things they testify against thee?"

14 And he gave him no answer, not even one Word; so that the GOVERNOR was greatly surprised.

15 ‡ And at each Feast the GOVERNOR was accustomed to release to the CROWD one Prisoner, whom they wished.

16 And they had then a well-known Prisoner, named † Barabbas.

17 Therefore, being assembled, PILATE said to them, "Which do you wish that I release to you?

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† 9. This quotation from the prophet has greatly puzzled the critics. The passage is not found in Jeremiah; and only something very like it in Zechariah. Several solutions of the difficulty have been offered. 1. A corruption of the names arising from MS. abbreviations; *e. g.*, some copyist mistaking *Zou*, Zechariah, for *Iou*, Jeremiah. 2. That Matthew simply wrote, *through the prophet*, omitting, as he often did, the *name* of the prophet. The ancient Syrian and Persian versions omit the name, and some Greek MSS., but a large majority of MSS. insert it. 3. Mede and Kidder suppose that Jeremiah in the first instance wrote the chapter from which these words are taken, as well as the two former, and that the Evangelist was influenced by this opinion. 4. Whitby says, "We know, from *Jerome*, that there was still extant in his time, an apocryphal book of the prophet Jeremiah, in which was found every letter of the words quoted by Matthew." Dr. Gaussen, remarks on this:—"We know also that the Second Book of Maccabees (ii. 1—9) relates many of the actions and words of Jeremiah, which are taken from another book than that of his canonical prophecies. Why, then, might not the words quoted by the evangelist have been pronounced really by Jeremiah, and have remained in the memory of the Church to the days of Zechariah, who might then have again given them a place theopneustically in holy Scripture, (as is the case with the unwritten words of Enoch, quoted in the Epistle of Jude, (verses 14 and 15,) or the unwritten words of Jesus Christ, quoted by St. Paul in the Book of Acts? (xx. 35.) What confirms this supposition is, that part only of the words quoted by St. Matthew are found in Zechariah. Besides, it is known that this prophet was fond of recalling the words of Jeremiah. (See Zech. i. 4, and Jer. xviii. 11; Zech. iii. 8, and Jer. xxiii. 5.) † 16. Some very ancient authorities cited by Origen, read "Jesus, the son of Abbas;" which Michælis says is undoubtedly the original reading. The word "Jesus" was omitted in later copies in honor to the name.

‡ 9. Zech. xi. 12, 13. ‡ 11. Mark xv. 2; Luke xxiii. 3; John xviii. 33. ‡ 15. Mark xv. 6. Luke xxiii. 17; John xviii. 39.

Βαραββαν, η Ιησου, τον λεγομενον Χριστου;
Barabbas? or Jesus, the being called Christ?
[18]Ηιδει γαρ, ὁτι δια φθονον παρεδωκαν αυτον.
He knew for, that through envy they had delivered up him.
[19]Καθημενου δε αυτου επι του βηματος, απεσ-
Being seated and of him upon the tribunal, sent
τειλε προς αυτον ἡ γυνη αυτου, λεγουσα·
to him the wife of him, saying;
Μηδεν σοι και τῳ δικαιῳ εκεινῳ· πολλα γαρ
Nothing to thee and to the just one that; many things for
επαθον σημερον κατ' οναρ δι' αυτον. [20]Οἱ
I suffered this day in a dream because of him. The
δε αρχιερεις και οἱ πρεσβυτεροι επεισαν τους
but high-priests and the elders persuaded the
οχλους, ἱνα αιτησωνται τον Βαραββαν, τον δε
crowds, that they should ask the Barabbas, the and
Ιησουν απολεσωσιν. [21]Αποκριθεις δε ὁ ἡγεμων
Jesus they might destroy. Answering and the governor
ειπεν αυτοις· Τινα θελετε απο των δυο απολυσω
said to them; Which wish you of the two I shall release
ὑμιν; Οἱ δε ειπον· Βαραββαν. [22]Λεγει αυ-
to you? They and said; Barabbas. He says to
τοις ὁ Πιλατος· Τι ουν ποιησω Ιησουν, τον
them the Pilate; What then shall I do Jesus, the
λεγομενον Χριστον; Λεγουσιν *[αυτῳ] παντες·
being called Christ? They say [to him] all;
Σταυρωθητω. [23]Ὁ δε ἡγεμων εφη· Τι γαρ
Let him be crucified. The and governor said; What for
κακον εποιησεν; Οἱ δε περισσως εκραζον,
evil has he done? They but vehemently cried,
λεγοντες, Σταυρωθητω.
saying; Let him be crucified.

[24]Ιδων δε ὁ Πιλατος ὁτι ουδεν ωφελει,
Seeing and the Pilate that nothing profits,
αλλα μαλλον θορυβος γινεται, λαβων ὑδωρ,
but rather a tumult is made, taking water,
απενιψατο τας χειρας απεναντι του οχλου,
he washed the hands before the crowd,
λεγων· Αθωος ειμι απο του αἱματος *[του
saying: Innocent I am from the blood [of the
δικαιου] τουτου· ὑμεις οψεσθε. [25]Και αποκρι-
just] of this you shall see. And answer-
θεις πας ὁ λαος ειπε· Το αἱμα αυτου εφ' ἡμας,
ing all the people said; The blood of him upon us,
και επι τα τεκνα ἡμων. [26]Τοτε απελυσεν
and upon the children of us. Then he released
αυτοις τον Βαραββαν, τον δε Ιησουν φραγελ-
to them the Barabbas, the and Jesus having
λωσας παρεδωκεν, ἱνα σταυρωθη.
scourged he delivered up, that he might be crucified.

[27]Τοτε οἱ στρατιωται του ἡγεμονος παραλα-
Then the soldiers of the governor taking

Barabbas? or THAT Jesus who is named Christ?"

18 For he knew That they had delivered him up through Envy.

19 And while he was sitting on the TRIBUNAL, his WIFE sent to him, saying, "Have nothing to do with that JUST person; for I have suffered much † this-day, in a Dream, because of him."

20 ‡ But the HIGH-PRIESTS and the ELDERS persuaded the CROWDS to ask for BARABBAS, and to destroy JESUS.

21 And the GOVERNOR anwering, said to them, "Which of the TWO do you wish me to release to you?" And they said, * "BARABBAS."

22 PILATE says to them, "What then shall I do to THAT Jesus, who is named Christ?" They all say, "Let him be crucified."

23 And * HE said, (No;) "for what Evil has he done?" But THEY vehemently cried, saying, "Let him be crucified."

24 And Pilate, perceiving that he had no influence, but rather a Tumult was made, ‡ taking Water, he washed his hands before the CROWD, saying, "I am innocent of * this BLOOD; see you to it."

25 And All the PEOPLE answering, said, ‡ "His BLOOD rest on us, and on our CHILDREN."

26 He then released to them BARABBAS; and having scourged JESUS, he delivered him up to be crucified.

27 Then the SOLDIERS of the GOVERNOR having

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* VATICAN MANUSCRIPT.—21. BARABBAS. 22. to him—*omit*. 23. HE said. 24. JUST—*omit*. 24. this BLOOD; see.

† 19. It is to be observed, that by *this day* is meant *this night*. This may seem a strange interpretation, till it is considered, that *the day*, according to the reckoning in Judea, began on the evening before Pilate's wife sent this message to her husband; and that therefore *the night* in which she had her dream, was a constituent part of what she meant by *this day*. This is agreeable to what we read in Gen. i. 5; "the evening and the morning were the first day."—*Bishop Pearce*.

‡ 20. Mark xv. 11; Luke xxiii. 18; John xviii. 40; Acts iii. 14. ‡ 24. Deut. xxi. 6. ‡ 25. Deut. xix. 10; Acts v. 28.

βοντες τον Ιησουν εις το πραιτωριον, συνηγα-
the Jesus into the judgment hall, they gathered
γον επ' αυτον ὁλην την σπειραν. [28]Και εκδυ-
together to him whole the company. And having
σαντες αυτον, περιεθηκαν αυτῳ χλαμυδα κοκκι-
stripped him, they put on to him a soldier's cloak scar-
νην. [29]Και πλεξαντες στεφανον εξ ακανθων,
let. And braiding a crown of thorns,
επεθηκαν επι την κεφαλην αυτου, και καλαμον
placed upon the head of him, and a reed
επι την δεξιαν αυτου· και γονυπετησαντες
on the right of him; and bending the knee
εμπροσθεν αυτου, ενεπαιζον αυτῳ, λεγοντες·
in presence of him, mocked him, saying;
Χαιρε, ὁ βασιλευς των Ιουδαιων. [30]Και εμπτυ-
Hail, the king of the Jews. And spit-
σαντες εις αυτον, ελαβον τον καλαμον, και
ting on him, they took the reed, and
ετυπτον εις την κεφαλην αυτου. [31]Και ὁτε
struck on the head of him. And when
ενεπαιξαν αυτῳ, εξεδυσαν αυτον την χλαμυδα,
they had mocked him, they took off him the soldier's cloak,
και ενεδυσαν αυτον τα ἱματια αυτου· και απη-
and put on him the garments of him; and led
γαγον αυτον εις το σταυρωσαι. [32]Εξερχομενοι
away him into the to be crucified. Going out
δε, εὑρον ανθρωπον Κυρηναιον, ονοματι Σιμωνα·
and, they met a man a Cyrenian, by name Simon;
τουτον ηγγαρευσαν, ἱνα αρῃ τον σταυρον
him they compelled, that he might carry the cross
αυτου. [33]Και ελθοντες εις τοπον λεγομενον
of him. And coming into a place being called
Γολγοθα, ὁ εστι λεγομενον κρανιου τοπος,
Golgotha, which is being called of a skull a place,
[34]εδωκαν αυτῳ πιειν οξος μετα χολης μεμιγ-
they gave to him to drink vinegar with gall having been
μενον· και γευσαμενος, ουκ ηθελε πιειν.
mixed; and having tasted, not he would drink.
[35]Σταυρωσαντες δε αυτον, διεμερισαντο τα
Crucifying and him, they divided the
ἱματια αυτου, βαλλοντες κληρον. [36]Και καθη-
garments of him, casting a lot. And being
μενοι ετηρουν αυτον εκει. [37]Και επεθηκαν
seated they watched him there. And they placed

led JESUS into the †PRÆTORIUM, gathered together against him the Whole COMPANY.

28 And *clothing him, ‡they put on him a soldier's †scarlet Cloak.

29 ‡And wreathing a Crown of Acanthus, they placed it on his HEAD, and put a Reed in his RIGHT hand; and kneeling before him, they mocked him, saying, "Hail, *King of the JEWS!"

30 ‡And spitting on him, they took the REED, and struck him on the HEAD.

31 And when they had insulted him, they divested him of the SOLDIER'S CLOAK, and clothed him with his own RAIMENT, and led him away to be CRUCIFIED.

32 ‡And going out, they met a Cyrenian, named Simon; him they compelled to carry his CROSS.

33 And having arrived at a Place called Golgotha, which is called, a Place of a Skull,

34 ‡they gave him *Wine to drink, mixed with Gall; which, having tasted, he would not drink.

35 ‡And after nailing him to the cross, they distributed his GARMENTS by Lot.†

36 And sitting down, they watched him there.

37 And over his HEAD

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* VATICAN MANUSCRIPT.—28. clothing him, they put on him. 29. King of the JEWS. 34. Wine.

† 27. The palace of the Roman governor was so called. But here the court-yard in front of the Prætorium seems meant. The Roman Prætorium had been Herod's palace. It stood to the west of the temple. The road from the *Prætorium* entered the temple by a bridge over the valley at the south-west corner. † 28. The color distinguished it as suitable for a man of high rank in the army; but in shape the *clamys* was the same for the emperor and for the common soldier. This was put on him to ridicule his pretensions to the title of a king. † 29. It does not appear, that this crown was intended to *torture* his head, but rather to mock his claim to royalty. Dr. Clarke says, "Mark, chap. xv. 17; and John, chap. xix. 5, term it *stephanon akanthinon*, which may very well be translated an *acanthine crown*, or wreath formed out of the branches of the herb *acanthus*, or *bear's foot*. This, however, is a prickly plant, though nothing like thorns, in the common meaning of that word." † 35. The clause found in the Common Version, "that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots,'" is found in comparatively few MSS., and has no place in the ancient versions.

‡ 27. Mark xv. 16; John xix. 2. ‡ 28. Luke xxiii. 11. ‡ 29. Psa. lxix 19 ‡ 30. Isa. l. 6. ‡ 32. Mark xv. 21; Luke xxiii. 26. ‡ 34. Psa. lxix. 21. ‡ 35 Psa. xxii. 18; John xix. 23.

επανω της κεφαλης αυτου την αιτιαν αυτου
above the head of him the accusation of him
γεγραμμενην· "Ουτος εστιν Ιησους ὁ βασιλευς
having been written; "This is Jesus the king
των Ιουδαιων."
of the Jews."

[38]Τοτε σταυρουνται συν αυτῳ δυο λησται·
Then were crucified with him two robbers;
εἱς εκ δεξιων, και εἱς εξ ευωνυμων. [39]Οἱ
one by right, and one by left. Those
δε παραπορευομενοι εβλασφημουν αυτον,
and passing along reviled him,
κινουντες τας κεφαλας αὑτων, [40]και λεγον-
shaking the heads of them, and say-
τες· Ὁ καταλυων τον ναον, και εν τρισιν
ing; He overthrowing the temple, and in three
ἡμεραις οικοδομων, σωσον σεαυτον· ει υἱος
days building, save thyself; if a son
ει του θεου, καταβηθι απο του σταυρου.
thou art of the God, come down from the cross.
[41]Ὁμοιως δε και οἱ αρχιερεις, εμπαιζοντες μετα
Likewise and also the high-priests, mocking with
των γραμματεων και πρεσβυτερων, ελεγον·
the scribes and elders, said;
[42]Αλλους ησωσεν, ἑαυτον ου δυναται σωσαι· ει
Others he saved, himself not is able to save. If
βασιλευς Ισραηλ εστι, καταβατω νυν απο του
a king of Israel he is, let him come down now from the
σταυρου, και πιστευσομεν αυτῳ. [43]Πεποιθεν
cross, and we will give credit to him. He trusted
επι τον θεον· ῥυσασθω νυν αυτον, ει θελει
in the God; let him rescue now him, if he wishes
αυτον· ειπε γαρ· Ὁτι θεου ειμι υἱος. [44]Το
him; he said for; That of God I am a son. That
δ' αυτο και οἱ λησται, οἱ συσταυρωθεντες
through it also the robbers, those being crucified
αυτῳ, ωνειδιζον αυτον.
with him, reproached him.

[45]Απο δε ἑκτης ὡρας σκοτος εγενετο επι
From now sixth hour darkness was on
πασαν την γην, ἑως ὡρας εννατης. [46]Περι δε
all the land, till hour ninth. About and
την εννατην ὡραν ανεβοησεν ὁ Ιησους φωνῃ
the ninth hour cried out the Jesus with a voice
μεγαλῃ, λεγων· Ηλι, ηλι· λαμα σαβαχθανι;
great, saying; Eli, Eli; lama sabachthani?
τουτ' εστι· Θεε μου, θεε μου· ἱνατι με εγκατε-
that is; O God of me, O God of me: why me hast thou
λιπες; [47]Τινες δε των εκει ἑστωτων, ακου-
forsaken? Some and of those there standing, having
σαντες, ελεγον· Ὁτι Ηλιαν φωνει οὑτος. [48]Και
heard, said: For Elias he cries this. And
ευθεως δραμων εἱς εξ αυτων, και λαβων
immediately running one of them, and taking
σπογγον, πλησας τε οξους, και περιθεις
a sponge, filling and of vinegar, and attaching

‡they placed his ACCUSATION in writing, "This is Jesus, the KING of the JEWS."

38 ‡At the same time, Two Robbers were crucified with him, one at his Right hand, and the other at his Left.

39 ‡Now those passing by, reviled him, shaking their heads,

40 and saying, "DESTROYER of the TEMPLE! and Builder of it in Three Days, save thyself. If thou art a Son of *God come down from the CROSS."

41 In like manner also, the HIGH-PRIESTS with the SCRIBES and Elders, deriding, said,

42 "He saved Others; Himself he cannot save. *Is he the King of Israel? let him now descend from the CROSS, and we will believe *on him.

He confided in GOD; let him rescue now, if he delights in him; for he said, 'I am God's Son.'"

44 THOSE ROBBERS also, who were CRUCIFIED with him, reproached him.

45 ‡Now from the Sixth Hour there was †Darkness on All the LAND till the ninth Hour.

46 And about the NINTH Hour, JESUS exclaimed, with a loud Voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God! my God! why hast thou forsaken me?"

47 And some of THOSE STANDING there, hearing him, said, "He calls for Elijah."

48 ‡And immediately one of them ran, and taking a Sponge filled it with Vinegar, and putting it

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* VATICAN MANUSCRIPT.—40. God. 42. Is he the King of Israel? 42. on him.

† 45. The darkness which occurred at this time was noticed as a prodigy by the heathens themselves. Tertullian appeals in Apol. c. 21, to the record of it in the Roman archives. It is highly improbable that it extended any further than the land of Judea.

‡ 37. Mark xv. 26; Luke xxiii. 38; John xix. 19. ‡ 38. Isa. liii. 12. ‡ 39. Psa. xxii. 7; cix. 25. ‡ 45. Mark xv. 33; Luke xxiii 44. ‡ 48. Psa. lxix. 21.

καλαμῳ, εποτιζεν αυτον. [49] Οἱ δε λοιποι
to a reed, gave to drink him. The but others
ελεγον· Αφες· ιδωμεν, ει ερχεται Ηλιας,
said; Leave alone, we may see, if comes Elias,
σωσων αυτον. [50] Ὁ δε Ιησους, παλιν κραξας
will be saving him. The then Jesus, again crying
φωνῃ μεγαλῃ, αφηκε το πνευμα.
with a voice great, resigned the breath.

[51] Και ιδου, το καταπετασμα του ναου εσχισθη
And lo, the curtain of the temple was rent
εις δυο, απο ανωθεν ἑως κατω· και ἡ γη εσ-
into two, from above to below; and the earth was
εισθη, και αἱ πετραι εσχισθησαν, [52] και τα
shaken, and the rocks were rent, and the
μνημεια ανεῳχθησαν· και πολλα σωματα των
tombs were opened; and many bodies of the
κεκοιμημενων ἁγιων ηγερθη, [53] και εξελθοντες
having been asleep holy ones were raised, and coming forth
εκ των μνημειων, μετα την εγερσιν αυτου
from the tombs, after the resurrection of him
εισηλθον εις την ἁγιαν πολιν, και ενεφανισθησαν
went into the holy city, and appeared
πολλοις.
to many.

[54] Ὁ δε εκατονταρχος και οἱ μετ᾽ αυτου
The and centurion and those with him
τηρουντες τον Ιησουν, ιδοντες τον σεισμον
watching the Jesus, seeing the earthquake
και τα γενομενα, εφοβηθησαν σφοδρα,
and the things being done, they were afraid much,
λεγοντες· Αληθως θεου υἱος ην οὑτος.
saying; Truly of God a son was this.
[55] Ησαν δε εκει γυναικες πολλαι απο μακ-
Were and there women many from a dis-
ροθεν θεωρουσαι· αἱτινες ηκολουθησαν τῳ Ιησου
tance beholding; who followed the Jesus
απο της Γαλιλαιας, διακονουσαι αυτῳ· [56] εν
from the Galilee, ministering to him; among
αἱς ην Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του
whom was Mary the Magdalene, and Mary the of the
Ιακωβου και Ιωση μητηρ, και ἡ μητηρ των
James and Joses mother, and the mother of the
υἱων Ζεβεδαιου.
sons of Zebedee.

[57] Οψιας δε γενομενης, ηλθεν ανθρωπος
Evening and being come, came a man
πλουσιος απο Αριμαθαιας, τουνομα Ιωσηφ, ὁς
rich from Arimathea, by name Joseph, who

on a Reed, gave him to drink.

49 But OTHERS said, "Let him alone; let us see whether Elijah will come to save *him."

50 ‡ Then JESUS crying out again with a loud Voice, expired.

51 ‡ And, behold, † the VEIL of the TEMPLE was rent in Two from top to bottom; and the EARTH trembled, and the ROCKS were rent;

52 and the TOMBS were opened; and Many Bodies of the SLEEPING SAINTS were raised;

53 and coming forth from the TOMBS, after his RESURRECTION went into the HOLY City, and appeared to Many.

54 ‡ Now the CENTURION and THOSE with him WATCHING JESUS, seeing the EARTHQUAKE, and the EVENTS occurring, were greatly afraid, saying, "This was certainly a Son of God."

55 And many Women were there, † beholding at a distance; these had followed JESUS from GALILEE, ministering to him;

56 among them were Mary of MAGDALA, and Mary the MOTHER of JAMES and Joses, and the MOTHER of the SONS of Zebedee.

57 And Evening being come, a rich Man came from Arimathea, named

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* VATICAN MANUSCRIPT.—49. him. And another took a spear, and pierced his SIDE and there came out Blood and Water.

† 51. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion is clearly intimated in Heb. ix. 8; x. 19, as well as by the term which the Evangelist has employed to designate it. † 55. So Mark and Luke; nor are they inconsistent with John xix. 25, where our Lord's mother and the other two women are said to have stood beside the cross. They kept at a distance for a while; and afterwards as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired.—*Macknight*

‡ 50. Mark xv. 37; Luke xxiii. 47. ‡ 51. Exod. xxvi. 31; 2 Chron. iii. 14. ‡ 54. Mark xv. 42; Luke xxiii. 50; John xix. 38.

και αυτος εμαθητευσε τῳ Ιησου. [58] Οὑτος
also himself was discipled to the Jesus. He

προσελθων τῳ Πιλατῳ ητησατο το σωμα του
coming to the Pilate requested the body of the

Ιησου. Τοτε ὁ Πιλατος εκελευσεν αποδοθηναι
Jesus. Then the Pilate ordered to be given

το σωμα. [59] Και λαβων το σωμα ὁ Ιωσηφ,
the body. And taking the body the Joseph,

ενετυλιξεν αυτο σινδονι καθαρᾳ· [60] και εθηκεν
wrapped it fine linen cloth clean; and laid

αυτο εν τῳ καινῳ αὑτου μνημειῳ, ὁ ελατομη-
it in the new of himself tomb, which he had

σεν εν τῃ πετρα· και προσκυλισας λιθον μεγαν
hewn in the rock; and having rolled a stone great

τῃ θυρᾳ του μνημειου, απηλθεν. [61] Ην δε
of the door of the tomb, he went away. Was and

εκει Μαρια ἡ Μαγδαληνη, και ἡ αλλη Μαρια,
there Mary the Magdalene, and the other Mary,

καθημεναι απεναντι του ταφου.
sitting over against the sepulchre.

[62] Τῃ δε επαυριον, ἡτις εστι μετα την παρα-
The now next day, which is after the prepa-

σκευην, συνηχθησαν οἱ αρχιερεις και οἱ Φαρι-
ration, were assembled the high-priests and the Phari-

σαιοι προς Πιλατον, [63] λεγοντες· Κυριε,
sees to Pilate, saying; O sir,

εμνησθημεν, ὁτι εκεινος ὁ πλανος ειπεν ετι
we remember, that that the deceiver said while

ζων· Μετα τρεις ἡμερας εγειρομαι. [64] Κε-
living; After three days I will arise. Do

λευσον ουν ασφαλισθηναι τον ταφον ἑως
thou command therefore to be made fast the tomb till

της τριτης ἡμερας, μεποτε ελθοντες οἱ μαθη-
the third day, lest coming the disci-

ται αυτου, κλεψωσιν αυτον, και ειπωσι τῳ
ples of him, might steal him, and might say to the

λαῳ· Ηγερθη απο των νεκρων· και εσται
people; He has been raised from the dead; and will be

ἡ εσχατη πλανη χειρων της πρωτης. [65] Εφη
the last fraud worse of the first. Said

αυτοις ὁ Πιλατος· Εχετε κουστωδιαν· ὑπαγετε,
to them the Pilate; You have a guard; go you,

ασφαλισασθε, ὡς οιδατε. [66] Οἱ δε πορευθεντες
make fast, as you know. They and going

ησφαλισαντο τον ταφον, σφραγισαντες τον
made fast the tomb, having sealed the

λιθον, μετα της κουστωδιας.
stone, with the guard.

‡ Joseph, who also himself was discipled to JESUS.

58 He going to PILATE requested the BODY of JESUS. Then PILATE ordered * it to be given.

59 And JOSEPH, taking the BODY, wrapped it in pure, fine Linen,

60 ‡ and laid it in his own NEW Tomb, which he had excavated in the ROCK; and having rolled a great Stone to the DOOR of the TOMB, he departed.

61 And MARY of MAGDALA was there, and the OTHER Mary, sitting opposite the TOMB.

62 Now on the MORROW, which is after † the PREPARATION, the HIGH-PRIESTS and PHARISEES convened before Pilate,

63 saying, "Sir, we recollect that that imposter said, while living, ‡ 'After Three Days I will arise.'

64 Command, therefore, the TOMB be made secure till the THIRD Day, lest * the DISCIPLES come and steal him, and say to the PEOPLE, 'He is raised from the dead;' and so the LAST Error would be worse than the FIRST."

65 PILATE said to them, † "You have a Guard; go, make it as secure as you know how."

66 And departing, THEY secured the TOMB with the GUARD, ‡ having sealed the STONE.

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* VATICAN MANUSCRIPT.—58. it to be given. 64. the DISCIPLES.

† 62. *Paraskevee* denoted *the day preceding any sabbath or festival*, as being that on which the *preparation* for its celebration was to be made. † 65. The Jews had a Roman guard appointed them for the security of the temple. It was usually stationed in the castle of Antonio, but removed during festivals to the outer court of the temple, to quell any tumult that might arise in the city. Pilate gave them leave to employ this guard for their present purpose. † 66. A mode of security in use from the earliest times, and which supplied the place of locks. See Dan. vi. 17. It was usual to affix the seal to the extremities of a cord or leathern band, passing over the stone. But how futile were the machinations of his enemies in order to prove him to be an impostor! Let it be remembered that the tomb was new, and excavated out of the rock—was contiguous to Jerusalem—a great stone was placed at the entrance, and was scaled to prevent deception—and a guard to protect the body All these facts are strong presumptive proofs of the reality of the resurrection.

‡ 57. Mark xv. 42; Luke xxiii. 50; John xix. 38. ‡ 60. Isa. liii. 9. ‡ 63. Matt xvi. 21: xvii. 23: xx. 19; xxvi. 61; Mark viii. 31; x. 34: Luke ix. 22; xviii. 33; xxiv. 6, 7 John ii. 19. ‡ 66. Dan. vi. 17.

ΚΕΦ. κη'. 28.

[1]Οψε δε σαββατων, τῃ επιφωσκουσῃ εις
After now sabbath, to the dawning into
μιαν σαββατων, ηλθε Μαρια ἡ Μαγδαληνη,
first of week, came Mary the Magdalene,
και ἡ αλλη Μαρια, θεωρησαι τον ταφον. [2]Και
and the other Mary, to see the tomb. And
ιδου, σεισμος εγενετο μεγας· αγγελος γαρ
lo, a shaking occurred great; a messenger for
κυριου, καταβας εξ ουρανου, προσελθων απεκυλισε
of a lord, descending from heaven, approaching rolled away
τον λιθον *[απο της θυρας,] και εκαθητο
the stone [from the door,] and sat
επανω αυτου. [3]Ην δε ἡ ἰδεα αυτου ὡς αστραπη,
upon it. Was and the aspect of him like lightning,
και το ενδυμα αυτου λευκον ὡσει χιων.
and the garments of him white as snow.
[4]Απο δε του φοβου αυτου εσεισθησαν οἱ
From and the fear of him shook the
τηρουντες, και εγενοντο ὡσει νεκροι. [5]Αποκριθεις
keepers, and became as dead (men.) Answering
δε ὁ αγγελος ειπε ταις γυναιξι· Μη
and the messenger said to the women; Not
φοβεισθε ὑμεις· οιδα γαρ, ὁτι Ιησουν τον
be afraid you; I know for, that Jesus that
εσταυρωμενον ζητειτε. [6]Ουκ εστιν ὡδε.
having been crucified you seek. Not he is here;
ἡγερθη γαρ, καθως ειπε. Δευτε, ιδετε
he has been raised for, even as he said. Come, see
τον τοπον, ὁπου εκειτο ὁ κυριος. [7]Και ταχυ
the place, where lay the Lord. And quickly
πορευθεισαι ειπατε τοις μαθηταις αυτου, ὁτι
going tell the disciples of him, that
ηγερθη απο των νεκρων· και ιδου, προαγει
he has been raised from the dead; and lo, he goes before
ὑμας εις την Γαλιλαιαν· εκει αυτον οψεσθε·
you into the Galilee; there him you will see;
ιδου, ειπον ὑμιν.
lo, I told you.

[8]Και εξελθουσαι ταχυ απο του μνημειου
And coming out quickly from the tomb
μετα φοβου και χαρας μεγαλης, εδραμον απαγγειλαι
with fear and joy great, they ran to inform
τοις μαθηταις αυτου. [9]*[Ὡς δε επορευοντο
the disciples of him. [As and they went
απαγγειλαι τοις μαθηταις αυτου,] και
to inform the disciples of him,] and
ιδου, ὁ Ιησους απηντησεν αυταις, λεγων·
lo, the Jesus met them, saying;
Χαιρετε. Αἱ δε προσελθουσαι εκρατησαν αυτου
Hail you. They and having approached laid hold of him
τους ποδας, και προσεκυνησαν αυτῳ. [10]Τοτε
the feet, and prostrated to him. Then
λεγει αυταις ὁ Ιησους· Μη φοβεισθε· ὑπαγετε,
says to them the Jesus; Not be afraid; go you,
απαγγειλατε τοις αδελφοις μου, ἱνα απελθωσιν
inform to the brethren of me, so that they may go
εις την Γαλιλαιαν, κακει με οψονται.
into the Galilee, and there me they shall see.

CHAPTER XXVIII.

1 ‡ Now after the Sabbath, as it was DAWNING to the first day of the Week, Mary of MAGDALA, and the OTHER Mary, went to see the TOMB.

2 And, behold, a great Shaking occurred; for an Angel of the Lord descending from Heaven, came and rolled back the STONE; and sat upon it.

3 ‡ And his APPEARANCE was like Lightning, and his VESTMENTS white as Snow;

4 and from FEAR of him the GUARDS trembled, and became as Dead men.

5 And the ANGEL answering, said to the WOMEN, "Be not *you* afraid; for I know That you seek THAT Jesus who was CRUCIFIED.

6 He is not here; for he has been raised, even as he said. Come, see the PLACE where *he lay.

7 And immediately go and tell his DISCIPLES That he has been raised from the DEAD; and, behold, ‡ he precedes you to GALILEE; there you will see Him; behold, I have told you."

8 And coming out immediately from the TOMB, with Fear and great Joy, they ran to tell his DISCIPLES.

9 ‡ And, behold, JESUS met them, saying, "Rejoice!" And THEY having approached, clasped his FEET, and prostrated to him.

10 Then JESUS says to them, "Be not afraid; go ‡ inform my brethren, so that they may go to GALILEE, and there they will see Me."

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* VATICAN MANUSCRIPT.—2. from the DOOR—*omit*. 6. he lay; so Tischendorf. 9. as they were going to tell his disciples—*omit*: so Lachmann and Tischendorf.

‡ 1. Mark xvi. 1; Luke xxiv. 1; John xx. 1. ‡ 3. Dan. x. 6. ‡ 7. Matt. xxvi. 32. Mark xvi. 7. ‡ 9. Mark xvi. 9; John xx. 14. ‡ 10. John xx. 17; Rom. viii. 29.

11 Πορευομενων δε αυτων, ιδου, τινες της
Going away and of them, lo, some of the
κουστωδιας, ελθοντες εις την πολιν, απηγγειλαν
keepers, coming into the city, told
τοις αρχιερευσιν απαντα τα γενομενα. 12 Και
to the high-priests all the (things) having been done. And
συναχθεντες μετα των πρεσβυτερων, συμβου-
being assembled with the elders, counsel
λιον τε λαβοντες, αργυρια ἱκανα εδωκαν τοις
and taking, pieces of silver sufficient they gave to the
στρατιωταις, λεγοντες· 13 Ειπατε, Ὁτι οἱ
soldiers, saying; Say you, That the
μαθηται αυτου, νυκτος ελθοντες, εκλεψαν
disciples of him by night coming, stole
αυτον, ἡμων κοιμωμενων. 14 Και εαν ακουσθῃ
him, of us being asleep. And if should be reported
τουτο επι του ἡγεμονος, ἡμεις πεισομεν αυτον,
this to the governor, we will persuade him,
και ὑμας αμεριμνους ποιησομεν. 15 Οἱ δε λαβ-
and you free from care we will make. They and having
οντες τα αργυρια, εποιησαν ὡς εδιδαχθησαν.
received the pieces of silver, did as they were taught.
Και διεφημισθη ὁ λογος οὑτος παρα Ιουδαιοις
And is spread abroad the word this among Jews
μεχρι της σημερον.
till the day.

16 Οἱ δε ἑνδεκα μαθηται επορευθησαν εις την
The and eleven disciples went to the
Γαλιλαιαν, εις το ορος, οὑ εταξατο αυτοις ὁ
Galilee; to the mountain, where had appointed them the
Ιησους. 17 Και ιδοντες αυτον, προσεκυνησαν
Jesus. And seeing him, they prostrated
αυτῳ· οἱ δε εδιστασαν. 18 Και προσελθων ὁ
to him: they but doubted. And approaching the
Ιησους, ελαλησεν αυτοις, λεγων· Εδοθη μοι
Jesus, spoke to them, saying; Has been given to me
πασα εξουσια εν ουρανῳ και επι γης. 19 Πορευ-
all authority in heaven and on earth. Going
θεντες μαθητευσατε παντα τα εθνη, βαπτιζον-
forth disciple you all the nations, immers-
τες αυτους εις το ονομα του πατρος και του
ing them into the name of the father and of the
υἱου και του ἁγιου πνευματος· 20 διδασκοντες
son and of the holy spirit; teaching
αυτους τηρειν παντα, ὁσα ενετειλαμην ὑμιν.
them to observe all, whatever I have charged you.
Και ιδου, εγω μεθ᾽ ὑμων ειμι πασας τας ἡμερας,
And lo, I with you am all the days,
ἑως της συντελειας του αιωνος.
till the end of the age.

11 And as they were going away, some of the GUARD, entering the CITY, told to the HIGH-PRIESTS All the THINGS which had HAPPENED.

12 And being assembled with the ELDERS, and taking Counsel, they gave a good many Shekels to the SOLDIERS,

13 saying, "Say you, 'that His DISCIPLES came by Night, and stole him, while we slept;'

14 and if this should be reported to the GOVERNOR, we will persuade him, and make you safe."

15 And they having received the SHEKELS, did as they were instructed; and this SAYING is currently reported among the Jews to *THIS day.

16 And the ELEVEN Disciples went to GALILEE, to the MOUNTAIN where JESUS had ordered them.

17 And seeing him, they (indeed) prostrated to him; but SOME doubted.

18 And JESUS approaching, spoke to them, saying, ‡"All Authority has been imparted to me, in Heaven and on Earth.

19 ‡Go, disciple All the NATIONS, immersing them into the NAME of the FATHER, and of the SON, and of the HOLY Spirit;

20 ‡teaching them to observe all things which I have enjoined upon you; and, behold! I am with you all the DAYS, till the CONSUMMATION of the AGE."

* ACCORDING TO MATTHEW

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* VATICAN MANUSCRIPT.—15. THIS Day. *Subscription*—ACCORDING TO MATTHEW.

‡ 18. Matt. xi. 27: John iii. 35; v. 22; xiii. 3; xvii. 2; Rom. xiv. 9; 1 Cor. xv. 27; Eph. i. 20, 21; Phil. ii. 9, 10; 1 Pet. iii. 22. ‡ 19. Mark xvi. 15; Luke xxiv. 47; Rom. x. 18; Col. i. 23. ‡ 20. Acts ii. 42.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΜΑΡΚΟΝ.
[GLAD TIDINGS] BY MARK.

*ACCORDING TO MARK.

ΚΕΦ. α΄. 1.

[1] Αρχη του ευαγγελιου Ιησου Χριστου, υἱου
A beginning of the glad tidings of Jesus Christ, a son
του θεου. [2] Ὡς γεγραπται εν Ἡσαιᾳ τῳ προ-
of the God. As it is written in Esaias the pro-
φητῃ· "Ιδου, εγω αποστελω τον αγγελον
phet; "Lo, I send the messenger
μου προ προσωπου σου, ὁς κατασκευασει την
of me before face of thee, who will prepare the
ὁδον σου. [3] Φωνη βοωντος εν τῃ ερημῳ· Ἑτοι-
way of thee. A voice crying out in the desert; Make
μασατε την ὁδον κυριου, ευθειας ποιειτε τας
you ready the way of a lord, straight make you the
τριβους αυτου·" [4] Εγενετο Ιωαννης βαπτιζων
beaten ways of him;" Was John dipping
εν τῃ ερημῳ, και κηρυσσων βαπτισμα μετα-
in the desert, and publishing a dipping of refor-
νοιας εις αφεσιν ἁμαρτιων. [5] Και εξεπορευετο
mation into forgiveness of sins. And went out
προς αυτον πασα ἡ Ιουδαια χωρα, και οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σολυμιται παντες· και εβαπτιζοντο εν τῳ
salem all; and were dipped in the
Ιορδανῃ ποταμῳ ὑπ᾽ αυτου, εξομολογουμενοι
Jordan river by him, confessing
τας ἁμαρτιας αὑτων. [6] Ην δε Ιωαννης ενδεδυ-
the sins of them. Was now John having been
μενος τριχας καμηλου, και ζωνην δερματινην
cloth hairs of a camel, and a belt made of skin
περι την οσφυν αὑτου, και εσθιων ακριδας και
around the loins of him, and eating locusts and
μελι αγριον. [7] Και εκηρυσσε λεγων· Ερχεται
honey wild. And he cried out saying; Comes
ὁ ισχυροτερος μου οπισω *[μου,] οὗ ουκ
the mightier of me after [me,] of whom not
ειμι ἱκανος κυψας λυσαι τον ἱμαντα των
I am worthy bowed down to loose the string of the
ὑποδηματων αυτου. [8] Εγω *[μεν] εβαπτισα
sandals of him. I [indeed] dipped
ὑμας εν ὑδατι· αυτος δε βαπτισει ὑμας εν
you in water; he but will dip you in
πνευματι ἁγιῳ.
spirit holy.

[9] *[Και] εγενετο εν εκειναις ταις ἡμεραις,
[And] it came to pass in those the days,
ηλθεν Ιησους απο Ναζαρετ της Γαλιλαιας, και
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

1 The Beginning of the GLAD TIDINGS of Jesus Christ, the Son of *God;

2 as it is written *†in the PROPHETS, ‡"Behold,
"*I send my MESSENGER
"before thy Face, who will
"prepare thy WAY.

3 ‡"A Voice proclaim-
"ing in the DESERT, 'Pre-
"pare the WAY for the
"Lord, make the HIGH-
"WAYS straight for him."

4 ‡John was immersing in the DESERT, and publishing an Immersion of Reformation for Forgiveness of Sins.

5 ‡And resorted to him All the COUNTRY of JUDEA, and all THOSE of Jerusalem, and were immersed by him in the RIVER JORDAN, confessing their SINS.

6 ‡Now John was clothed in Camel's Hair, with a Leathern Girdle encircling his WAIST; and eating Locusts and Wild Honey.

7 And he proclaimed, saying, ‡"The POWERFUL ONE comes after me; for whom I am not worthy to stoop down and untie the STRINGS of his SANDALS.

8 ‡I immerse you in Water, but he will immerse you in holy Spirit."

9 ‡And it occurred, in Those DAYS, that Jesus came from Nazareth of GALILEE, and was im-

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* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO MARK. 1. God. 2. ISAIAH the PROPHET. 2. I send. 7. me—*omit*. 8. indeed—*omit*. 9. And—*omit*.

† 2. As the common reading has an immense majority in its favor, and some noted versions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which the nearest is not from Isaiah, but from Malachi; and as the Jews often say, "*As it is written in the Prophets,*" yet it is never said in the N. T. *written in* a *prophet*, but *by* him; there seems to be no just ground for departing from the received text.—*Campbell, Whitby, Lightfoot.*

‡ 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. ‡ 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4; John i. 23. ‡ 4. Matt. iii. 1; Luke iii. 3; John iii. 23. ‡ 5 Matt. iii. 5. ‡ 6 Matt. iii. 4. ‡ 7. Matt. iii. 11; John i. 27; Acts xiii. 25. ‡ 8. Acts i. 5; ii. 2—4; xi. 16; xix. 4; 1 Cor. xii. 13. ‡ 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ιωαννου εις τον Ιορδανην. [10] Και
was dipped by John into the Jordan. And

ευθεως αναβαινων απο του ὑδατος, ειδε σχιζο-
immediately ascending from the water, he saw rend-

μενους τους ουρανους, και το πνευμα, ὡς
ing the heavens, and the spirit, as

περιστεραν, καταβαινον επ' αυτον. [11] Και
a dove, descending upon him. And

φωνη εγενετο εκ των ουρανων· "Συ ει ὁ
a voice came out of the heavens; "Thou art the

υἱος μου ὁ αγαπητος, εν ῳ ευδοκησα."
son of me the beloved, in whom I delight."

[12] Και ευθυς το πνευμα αυτον εκβαλλει εις
And immediately the spirit him casts into

την ερημον. [13] Και ην εν τῃ ερημῳ ἡμερας
the desert. And he was in the desert days

τεσσαρακοντα, πειραζομενος ὑπο του σατανα,
forty, being tempted by the adversary,

και ην μετα των θηριων· και οἱ αγγελοι διη-
and was with the wild beasts; and the messengers min-

κονουν αυτῳ.
istered to him.

[14] Μετα δε το παραδοθηναι τον Ιωαννην,
After now the to be delivered up the John,

ηλθεν ὁ Ιησους εις την Γαλιλαιαν, κηρυσσων
came the Jesus into the Galilee, preaching

το ευαγγελιον *[της βασιλειας] του θεου,
the glad tidings [of the kingdom] of the God,

[15] και λεγων· Ὁτι πεπληρωται ὁ καιρος, και
and saying; That has been fulfilled the season, and

ηγγικεν ἡ βασιλεια του θεου· μετανοειτε, και
has come nigh the majesty of the God; reform you, and

πιστευετε εν τῳ ευαγγελιῳ. [16] Περιπατων δε
believe you in the good message. Walking and

παρα την θαλασσαν της Γαλιλαιας, ειδε Σιμωνα
by the sea of the Galilee, he saw Simon

και Ανδρεαν τον αδελφον αυτου, αμφιβαλλοντας
and Andrew the brother of him, casting

αμφιβληστρον εν τῃ θαλασσῃ· ησαν γαρ
a fishing net in the sea; they were for

ἁλιεις. [17] Και ειπεν αυτοις ὁ Ιησους· Δευτε
fishers. And said to them the Jesus; Come

οπισω μου, και ποιησω ὑμας γενεσθαι ἁλιεις
after me, and I will make you to be fishers

ανθρωπων. [18] Και ευθεως αφεντες τα δικτυα
of men. And immediately leaving the nets

αυτων, ἠκολουθησαν αυτῳ. [19] Και προβας
of them, they followed him. And going

*[εκειθεν] ολιγον, ειδεν Ιακωβον τον του
[thence] a little, he saw James the of the

Ζεβεδαιου, και Ιωαννην τον αδελφον αυτου,
Zebedee, and John the brother of him,

και αυτους εν τῳ πλοιῳ καταρτιζοντας τα
and themselves in the ship were mending the

δικτυα· [20] και ευθεως εκαλεσεν αυτους. Και
nets; and immediately he called them. And

mersed by John in the JORDAN.

10 ‡And ascending from the WATER, instantly he saw the HEAVENS opening, and the SPIRIT, like a Dove descending upon him.

11 And a Voice came from the HEAVENS, saying, ‡"Thou art my SON, the BELOVED; in thee I delight."

12 ‡And immediately the SPIRIT sent Him forth into the DESERT.

13 And he was in the DESERT forty Days, being tempted by the ADVERSARY; and was among the WILD BEASTS; and the ANGELS served him.

14 ‡Now after JOHN was imprisoned, JESUS came into GALILEE, publishing the GLAD TIDINGS of GOD,

15 and saying, ‡"The TIME has been accomplished, and GOD'S ROYAL MAJESTY has approached; ‡Reform, and believe in the GOOD MESSAGE."

16 ‡*And as he was passing along by the LAKE of GALILEE, he saw Simon, and Andrew *the BROTHER of Simon, casting a Drag into the LAKE; for they were Fishermen.

17 And JESUS said to them, "Come, follow me, and I will make you Fishers of Men.

18 And instantly ‡leaving *the NETS, they followed him.

19 ‡And going forward a little, he saw THAT James who is the son of ZEBEDEE, and John his BROTHER; they also were in the BOAT repairing the NETS;

20 and he immediately

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* VATICAN MANUSCRIPT.—11. thee I delight. 14. of the KINGDOM—omit. 16. And as he was passing along by. 16. the BROTHER of Simon, casting. 18. the NETS. 19. thence—omit.

‡ 10. Matt iii, 16; John i. 32. ‡ 11. Mark ix. 7. ‡ 12. Matt. iv. 1; Luke iv. 1. ‡ 14. Matt. iv. 12, 23. ‡ 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10. ‡ 15. Matt. iv. 17. ‡ 16. Matt. iv. 10; Luke v. 4. ‡ 18. Matt. xix. 27; Luke v. 11. ‡ 19. Matt. iv. 21.

αφεντες τον πατερα αὑτων Ζεβεδαιον εν
leaving the father of them Zebedee in
τῳ πλοιῳ μετα των μισθωτων, απηλθον
the ship with the hirelings, they went
οπισω αυτου.
after him.

[21] Και εισπορευονται εις Καπερναουμ· και
And they went into Capernaum; and
ευθεως τοις σαββασιν εισελθων εις την συνα-
immediately to the sabbath going into the syna-
γωγην, εδιδασκε. [22] Και εξεπλησσοντο επι
gogue, he taught. And they were amazed at
τη διδαχῃ αυτου· ην γαρ διδασκων αυτους ὡς
the teaching of him; he was for teaching them as
εξουσιαν εχων, και ουχ ὡς οἱ γραμματεις.
authority having, and not as the scribes.

[23] Και ην εν τῃ συναγωγῃ αυτων ανθρωπος εν
And was in the synagogue of them a man in
πνευματι ακαθαρτῳ, και ανεκραξε, [24] λεγων·
spirit unclean, and he cried out, saying,
*[Εα,] τι ἡμιν και σοι, Ιησου Ναζαρηνε,
[Let alone,] what to us and to thee, Jesus O Nazarene,
ηλθες απολεσαι ἡμας; οιδα σε τις ει, ὁ
comest thou to destroy us; I know thee who thou art, the
ἁγιος του θεου. [25] Και επετιμησεν αυτῳ ὁ
holy of the God. And rebuked him the
Ιησους, λεγων· Φιμωθητι, και εξελθε εξ αυτου.
Jesus, saying; Be silent, and come out of him.

[26] Και σπαραξαν αυτον το πνευμα το ακαθαρτον,
And convulsing him the spirit the unclean.
και κραξαν φωνῃ μεγαλῃ, εξηλθεν εξ αυτου.
and crying a voice great, came out of him.

[27] Και εθαμβηθησαν παντες, ὡστε συζητειν
And they were astonished all, so as to reason
προς αὑτους, λεγοντες· Τι εστι τουτο, τις ἡ
among themselves, saying; What is this? what the
διδαχη ἡ καινη αυτη; ὁτι κατ' εξουσιαν και
teaching the new this; that with authority even
τοις πνευμασι τοις ακαθαρτοις επιτασσει και
to the spirits to the unclean he enjoins and
ὑπακουουσιν αυτῳ. [28] Εξηλθε δε ἡ ακοη
they hearken to him. Went out and the report
αυτου ευθυς εις ὁλην την περιχωρον της
of him forthwith into whole the country of the
Γαλιλαιας.
Galilee.

[29] Και ευθεως, εκ της συναγωγης εξελθοντες,
And instantly, out of the synagogue being come,
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
he went into the house of Simon and Andrew,
μετα Ιακωβου και Ιωαννου. [30] Ἡ δε πενθερα
with James and John. The and mother-in-law
Σιμωνος κατεκειτο πυρεσσουσα· και ευθεως
of Simon was laid down having a fever; and immediately
λεγουσιν αυτῳ περι αυτης. [31] Και προσελθων
they spoke to him about her. And coming

called them; and leaving their FATHER Zebedee in the BOAT with the HIRED SERVANTS, they followed him.

21 ‡ And they went to Capernaum; and on the SABBATH, entering the SYNAGOGUE, he taught the people;

22 ‡ and they were struck with awe at his mode of INSTRUCTION; for he taught them, as possessing Authority, and not as the SCRIBES.

23 ‡ Now there was in their SYNAGOGUE, a Man with an impure Spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art, the HOLY ONE of GOD."

25 And JESUS rebuked it, saying, ‡ "Be silent, and come out of him."

26 And the IMPURE SPIRIT, ‡ having convulsed him, and having cried with a loud Voice, came out of him.

27 And they were all so astonished, as to reason * with themselves, saying, "What is this? * A new Doctrine? With Authority he commands even the IMPURE SPIRITS, and they obey him."

28 And his FAME soon spread abroad * everywhere throughout the Entire REGION of GALILEE.

29 ‡ And being come out of the SYNAGOGUE, he immediately went into the HOUSE of Simon and Andrew with James and John.

30 Now Simon's MOTHER-IN-LAW lay sick of a fever, and forthwith they spoke to him about her.

31 And approaching, he

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* VATICAN MANUSCRIPT.—24. Let alone—*omit*. 27. with themselves. 27. A new Doctrine? With Authority. 28. everywhere throughout.

‡ 21. Matt. iv. 13; Luke iv. 31. ‡ 22. Matt. vii. 28. ‡ 23. Luke iv. 33. ‡ 24. Matt. viii. 29. ‡ 25. ver. 34; Mark iii. 12. ‡ 26. Mark ix. 20. ‡ 29. M viii. 14; Luke iv. 38.

ηγειρεν αυτην, κρατησας της χειρος αυτης·
he raised her, having laid hold of the hand of her;
και αφηκεν αυτην ὁ πυρετος *[ευθεως·] και
and left her the fever [immediately;] and
διηκονε. αυτοις.
ministered to them.
[32] Οψιας δε γενομενης, ὁτε εδυ ὁ ἡλιος,
Evening and being come, when set the sun,
εφερον προς αυτον παντας τους κακως εχοντας,
they brought to him all those sickness having,
και τους δαιμονιζομενους· [33] και ἡ πολις
and those being demonized; and the city
ὁλη επισυνηγμενη ην προς την θυραν. [34] Και
whole having been assembled was at the door. And
εθεραπευσε πολλους κακως εχοντας ποικιλαις
he healed many sick having various
νοσοις· και δαιμονια πολλα εξεβαλε, και ουκ
diseases; and demons many he cast out, and not
ηφιε λαλειν τα δαιμονια, ὁτι ῃδεισαν αυτον.
allowed to speak the demons, because they knew him.
[35] Και πρωι, εννυχον λιαν, αναστας εξηλθε,
And early, night much, having arisen he went out,
*[και απηλθεν] εις ερημον τοπον, κακει
[and departed] into a desert place, and there
προσηυχετο. [36] Και κατεδιωξαν αυτον ὁ Σιμων
prayed. And eagerly followed him the Simon
και οἱ μετ᾽ αυτου. [37] Και εὑροντες αυτον,
and those with him. And having found him,
λεγουσιν αυτῳ· Ὁτι παντες ζητουσι σε.
they say to him; That all seek thee.
[38] Και λεγει αυτοις· Αγωμεν εις τας εχομενας κωμοπολεις, ἱνα και εκει κηρυξω· εις
And he says to them; We must go into the neighboring towns, that also there I may preach; for
τουτο γαρ εξεληλυθα. [39] Και ην κηρυσσων
this because I have come out. And he was proclaiming
εις τας συναγωγας αυτων, εις ὁλην την Γαλιλαιαν, και τα δαιμονια εκβαλλων. [40] Και
in the synagogues of them, in whole the Galilee, and the demons casting out. And
ερχεται προς αυτον λεπρος, παρακαλων αυτον,
comes to him a leper, beseeching him,
*[και γονυπετων αυτον, και] λεγων αυτῳ·
[and kneeling him, and] saying to him,
Ὁτι εαν θελῃς, δυνασαι με καθαρισαι. [41] Ὁ
That if thou wilt, thou art able me to cleanse. The
δε Ιησους σπλαγχνισθεις, εκτεινας την χειρα,
and Jesus being moved with pity, stretching out the hand,
ἡψατο αυτου, και λεγει αυτῳ· Θελω, καθαρισθητι. [42] Και *[ειποντος αυτου,] ευθεως
touched of him, and says to him: I will, be thou cleansed. And [having said of him,] immediately
απηλθεν απ᾽ αυτου ἡ λεπρα, και εκαθαρισθη.
departed from him the leprosy, and he was cleansed.
[43] Και εμβριμησαμενος αυτῳ, ευθεως εξεβαλεν
And having strictly charged him, immediately he sent forth

took hold of her HAND, raised her up, and the FEVER left her, and she served them.

32 ‡ And Evening being come, when the SUN was set, they brought to him ALL the SICK, and the DEMONIACS;

33 and the whole CITY assembled at the DOOR.

34 And he cured Many sick of Various Disorders, and expelled many Demons; ‡ and permitted not the DEMONS to speak, because they knew * him to be the Christ.

35 ‡ And having arisen very early in the Morning, he went out into a Desert Place, and there prayed.

36 And * Simon and THOSE with him eagerly followed him.

37 And having found him, they say to him, "All seek thee."

38 And he says to them, ‡ "We must go * elsewhere, into the ADJACENT Towns, that I may proclaim there also; for this I have come forth."

39 ‡ And * he went and proclaimed to them in their SYNAGOGUES throughout All GALILEE, and cast out the DEMONS.

40 ‡ And a Leper comes to him, beseeching him, saying, "If thou wilt, thou canst cleanse Me."

41 And * he, being moved with pity, extending * his HAND, touched him, and says to him, "I will; be thou cleansed."

42 And immediately the LEPROSY departed from him, and he was cleansed.

43 And having strictly charged him, he forthwith sent him away,

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* VATICAN MANUSCRIPT.—31. immediately—*omit.* 34. him to be the Christ. 35. and departed—*omit.* 36. Simon. 38. elsewhere, into. 39. he went and proclaimed to them in. 40. and kneeling down to him, and—*omit.* 41. he, being moved. 41. his HAND.

‡ 32. Matt. viii. 16; Luke iv. 40. ‡ 34. Mark iii. 12; Luke iv. 41; Acts xvi. 17, 18. ‡ 35. Luke iv. 42. ‡ 38. Luke iv. 43. ‡ 39. Matt. iv. 23; Luke iv. 44. ‡ 40. Matt. viii. 2; Luke v. 12.

αυτον, [44] και λεγει αυτῳ· Ὁρα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπῃς· αλλ' ὑπαγε, σεαυτον δειξον τῳ ἱερει,
thou tell; but go, thyself show to the priest
και προσενεγκε περι του καθαρισμου σου ἁ
and offer for the purification of thee what
προσεταξε Μωσης, εις μαρτυριον αυτοις. [45] Ὁ
enjoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ὡστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολιν εισελθειν· αλλ' εξω εν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. β'. 2.

[1] Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, ὁτι εις οικον εστι.
days; and it was reported, that into a house he is.
[2] Και *[ευθεως] συνηχθησαν πολλοι, ὡστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. [3] Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. [4] Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτῳ δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὁπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, εφ' ᾡ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. [5] Ιδων δε ὁ Ιησους την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῳ παραλυτικῳ· Τεκνον, αφεωνται σου
says to the paralytic; Son, are forgiven of thee
αἱ ἁμαρτιαι. [6] Ησαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
there sitting and reasoning in the
καρδιαις αὑτων· [7] Τι οὑτος οὑτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας; τις δυναται αφιεναι ἁμαρτιας, ει μη
phemy? who is able to forgive sins, if not
εἱς ὁ θεος; [8] Και ευθεως επιγνους ὁ Ιησους
one the God? And immediately knowing the Jesus

44 and says to him, ‡"See, that thou say nothing to any one; but go, show Thyself to the PRIEST, and present for thy PURIFICATION, those things which Moses commanded, † for Notifying (the cure) to the people."

45 ‡ But HE going out, began to publicly proclaim and divulge the THING, so that he could no longer openly enter a City, but was without in Desert Places; and they resorted to him from all parts.

CHAPTER II.

1 And after some Days, ‡he again entered Capernaum; and it was reported That he was in a House.

2 And Many were gathered together; so that (the house) could not contain them, nor the PARTS at the DOOR; and he spake the WORD to them.

3 And they come *bringing to him a Paralytic, carried by Four.

4 And being unable to approach him, because of the CROWD, they uncovered the ROOF where he was; and having dug through, they lowered the † COUCH on which the PARALYTIC was laid.

5 Now JESUS perceiving their FAITH, says to the PARALYTIC, "Son, thy SINS are forgiven."

6 But there were some of the SCRIBES sitting, and reasoning in their HEARTS,

7 * "Why thus speaks this man? He blasphemes! Who can forgive Sins, but the One GOD?"

8 And JESUS, immedi-

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* VATICAN MANUSCRIPT.—2. immediately—*omit*. 3. bringing to him. 7. That this man thus speaks? He blasphemes! Who can.

† 44. See Notes on Matt. viii, 3, 4. † 4. Eastern beds are light and moveable, consisting of a mattrass and two quilts. Dr. Russell tells us, that their beds consist of a mattrass laid on the floor, and over this a sheet, (in winter a carpet, or some such woolen covering,) the other sheet being sewed to the quilt. A divan cushion often serves for a pillow.

‡ 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14 ‡ 45. Luke v. 15. ‡ 1. Matt ix. 1; Luke v. 18.

τῳ πνευματι αὐτου, ὁτι *[οὑτως] αυτοι διαλο-
to the spirit of himself, that [thus] they rea-
γιζονται εν ἑαυτοις, ειπεν αυτοις· Τι ταυτα
soned among themselves, said to them; Why these (things)
διαλογιζεσθε εν ταις καρδιαις ὑμων; [9] Τι
reason you in the hearts of you? Which
εστιν ευκοπωτερον; ειπειν τῳ παραλυτικῳ·
is easier? to say to the paralytic;
Αφεωνται σου αἱ ἁμαρτιαι; η ειπειν· Εγειρε,
Are forgiven of thee the sins: or to say; Arise,
αρον σου τον κραββατον, και περιπατει;
take up of thee the bed, and walk?
[10] Ἱνα δε ειδητε, ὁτι εξουσιαν εχει ὁ υἱος του
That but you may know, that authority has the son of the
ανθρωπου επι της γης αφιεναι ἁμαρτιας· (λεγει
man on the earth to forgive sins; (he says
τῳ παραλυτικῳ·) [11] Σοι λεγω· Εγειρε, αρον
to the paralytic;) To thee I say: Arise, take up
τον κραββατον σου, και ὑπαγε εις τον οικον
the bed of thee, and go into the house
σου.) [12] Και ηγερθη ευθεως, και ἀρας τον
of thee. And he was raised immediately, and taking up the
κραββατον, εξηλθεν εναντιον παντων· ὡστε
bed, went out in presence of all; so as
εξιστασθαι παντας, και δοξαζειν τον θεον,
to astonish all, and to glorify the God,
λεγοντας· Ὁτι ουδεποτε οὑτως ειδομεν.
saying; That never thus we saw.

[13] Και εξηλθε παλιν παρα την θαλασσαν·
And he went out again by the sea.
και πας ὁ οχλος ηρχετο προς αυτον, και εδι-
and all the crowd came to him, and he
δασκεν αυτους. [14] Και παραγων ειδε Λευιν τον
taught them. And passing on he saw Levi the
του Αλφαιου, καθημενον επι το τελωνιον, και
of the Alpheus, sitting at the custom house, and
λεγει αυτῳ· Ακολουθει μοι. Και αναστας
says to him: Follow me. And rising up
ηκολουθησεν αυτῳ.
he followed him.

[15] Και εγενετο εν τῳ κατακεισθαι αυτον εν
And it happened in the to recline at table him in
τῃ οικιᾳ αυτου, και πολλοι τελωναι και ἁμαρ-
the house of him, and many publicans and sin-
τωλοι συνανεκειντο τῳ Ιησου και τοις μαθηταις
ners reclined with the Jesus and the disciples
αυτου· ησαν γαρ πολλοι, και ηκολουθησαν
of him; they were for many, and they followed
αυτῳ. [16] Και οἱ γραμματεις και οἱ Φαρισαιοι
him. And the scribes and the Pharisees
ιδοντες αυτον εσθιοντα μετα των τελωνων και
seeing him eating with the publicans and
ἁμαρτωλων, ελεγον τοις μαθηταις αυτου· *[Τι]
sinners, said to the disciples of him: [Why]
ὁτι μετα των τελωνων και ἁμαρτωλων εσθιει
that with of the publicans and sinners he eats

ately perceiving in his SPIRIT, that they reasoned among themselves, *he says to them, "Why do you reason thus in your HEARTS?

9 ‡ Which is easier? to say to the PARALYTIC, 'Thy SINS are forgiven;' or to say (with effect,) 'Arise, take Thy COUCH, and walk?'

10 But that you may know That the SON of MAN has Authority on EARTH to forgive Sins," (he says to the PARALYTIC,)

11 "I say to thee, Arise, take up thy COUCH, and go to thy HOUSE."

12 And he was raised immediately, and taking up the COUCH, went out in presence of all; so that they were all amazed, and glorified GOD, saying, "We never say anything like this!"

13 And he went out again by the LAKE; and All the CROWD resorted to him, and he taught them.

14 ‡ And passing along, he saw THAT Levi who is the son of ALPHEUS, sitting at the TAX-OFFICE, and says to him, "Follow me." And arising, he followed him

15 ‡ And it occurred; while he RECLINED AT TABLE in his HOUSE, Many Tribute-takers and Sinners also reclined with JESUS and his DISCIPLES; for they were Many, and they followed him.

16 And the SCRIBES *of the PHARISEES observing him eating with the TRIBUTE-TAKERS and † Sinners, said to his DISCIPLES, "He eats with TRIBUTE-TAKERS and Sinners!"

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* VATICAN MANUSCRIPT.—8. thus—*omit*. 8. he says to them. 16. of the PHARISEES saw him eat. 16. Why—*omit*.

† 16. By *amartooloi*, sinners, the Gentiles or heathen are generally understood in the Gospels, for this was a term the Jews never applied to any of themselves.—*Clarke*.

‡ 9. Matt. ix.5. ‡ 14. Matt. ix.9; Luke v.27. ‡ 15. Matt. ix.10.

*[και πινει;] 17 Και ακουσας ὁ Ιησους λεγει
[and drinks?] And hearing the Jesus says
αυτοις· Ου χρειαν εχουσιν οἱ ισχυοντες
to them; No need have those being well
ιατρου, αλλ' οἱ κακως εχοντες. Ουκ ηλθον
of a physician; but those sick being. Not I came
καλεσαι δικαιους αλλα ἁμαρτωλους.
to call just (ones) but sinners.

18 Και ησαν οἱ μαθηται Ιωαννου και οἱ Φαρι-
And were the disciples of John and the Phari-
σαιοι νηστευοντες· και ερχονται, και λεγουσιν
sees fasting; and they come, and they say
αυτῳ· Διατι οἱ μαθηται Ιωαννου και οἱ των
to him; Why the disciples of John and those of the
Φαρισαιων νηστευουσιν, οἱ δε σοι μαθηται
Pharisees fast, those but to thee disciples
ου νηστευουσι;—19 Και ειπεν αυτοις ὁ Ιησους·
not fast? And said to them the Jesus;
Μη δυνανται οἱ υἱοι του νυμφωνος, εν ᾡ ὁ
Not are able the sons of the bride-chamber, in which the
νυμφιος μετ' αυτων εστι, νηστευειν; ὁσον
bridegroom with them is, to fast? so long
χρονον μεθ' ἑαυτων εχουσι τον νυμφιον, ου
a time with themselves they have the bridegroom, not
δυνανται νηστευειν. 20 Ελευσονται δε ἡμεραι,
are able to fast. Will come but days,
ὁταν απαρθη απ' αυτων ὁ νυμφιος, και
when may be taken away from them the bridegroom, and
τοτε νηστευσουσιν εν εκεινῃ τῃ ἡμερᾳ. 21 Ουδεις
then they will fast in that the day. No one
επιβλημα ῥακους αγναφου επιρραπτει επι
a patch of cloth unfulled sews on
ἱματιῳ παλαιῳ· ει δε μη, αιρει το πληρωμα
to a mantle old; if but not, takes away the patch
αυτου το καινον του παλαιου, και χειρον
of itself the new of the old, and worse
σχισμα γινεται. 22 Και ουδεις βαλλει οινον
a rent becomes. And no one puts wine
νεον εις ασκους παλαιους· ει δε μη, ῥησσει ὁ
new into bottles old; if but not, bursts the
οινος ὁ *[νεος] τους ασκους, και ὁ οινος
wine the [new] the bottles, and the wine
εκχειται, και οἱ ασκοι απολουνται· αλλα οινον
is spilled, and the bottles are lost; but wine
νεον εις ασκους καινους βλητεον.
new into bottles new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις
And it came to pass to go him in the
σαββασι δια των σποριμων, και ηρξαντο οἱ
sabbath through the corn-fields, and began the
μαθηται αυτου ὁδον ποιειν τιλλοντες τους
disciples of him a way to make plucking the
σταχυας. 24 Και οἱ Φαρισαιοι ελεγον αυτῳ·
ears of corn. And the Pharisees said to him;
Ιδε, τι ποιουσιν εν τοις σαββασιν, ὁ ουκ
See, why do they in the sabbath, what not

17 And JESUS having heard it, says to them, ‡"THEY being in HEALTH have no Need of a Physician, but THEY who are SICK. I came not to call the Righteous, but Sinners."

18 ‡Now the DISCIPLES of John and the PHARISEES were fasting; and they come and say to him, "Why do the DISCIPLES of John, *and the DISCIPLES of the PHARISEES fast, but THINE fast not?"

19 And JESUS replied, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRIDEGROOM with them, they cannot fast.

20 But the Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in That DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the OLD, and a worse Rent is made.

22 And no one puts new Wine into †old Skins; if so, the WINE *will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins.*

23 ‡And it happened, that he *was passing through the FIELDS OF GRAIN on the SABBATH, and his DISCIPLES began, as they *made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

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* VATICAN MANUSCRIPT.—16. and drinks—*omit.* 18. and the DISCIPLES of the PHARISEES fast, but THINE fast not? 22. NEW—*omit.* 22. will burst the SKINS and the WINE will be lost, and the SKINS; but new Wine into new Skins. 23. was passing through. 23. made their way, to pluck.

† 22. See Note in Matt. ix. 17.

‡ 17. Matt. ix. 12, 13; Luke v. 31, 32. ‡ 18. Matt. ix. 14; Luke v. 33. ‡ 23. Matt. xii. 1; Luke vi. 1.

εξεστι; [25] Και αυτος ελεγεν αυτοις· Ουδεποτε
is lawful? And he said to them: Never
ανεγνωτε, τι εποιησε Δαυιδ, ὁτε χρειαν εσχε,
have you known, what did David, when need he had,
και επεινασεν, αυτος και οἱ μετ᾽ αυτου;
and was hungry, he and those with him;
[26] *[Πως] εισηλθεν εις τον οικον του θεου,
[How] he went into the house of the God,
επι Αβιαθαρ του αρχιερεως, και τους αρτους
to Abiathar of the high-priest, and the loaves
της προθεσεως εφαγεν, οὑς ουκ εξεστι φαγειν
of the presence did eat, which not is lawful to eat
ει μη τοις ἱερευσι, και εδωκε και τοις συν
if not the priests, and he gave also to those with
αυτῳ ουσι; [27] Και ελεγεν αυτοις· Το σαββατον
him being? And he said to them; The sabbath
δια τον ανθρωπον εγενετο, ουχ᾽ ὁ
because of the man was made, not the
ανθρωπος δια το σαββατον. [28] Ὡστε κυριος
man because of the sabbath. So that a lord
εστιν ὁ υἱος του ανθρωπου και του σαββατου.
is the son of the man even of the sabbath.

ΚΕΦ. γ′. 3.

[1] Και εισηλθε παλιν εις την συναγωγην·
And he entered again into the synagogue;
και ην εκει ανθρωπος εξηραμμενην εχων την
and was there a man having been withered having the
χειρα [2] και παρετηρουν αυτον, ει τοις σαββασι
hand; and they closely watched him, if to the sabbath
θεραπευσει αυτον, ἱνα κατηγορησωσιν
he will heal him, that they might accuse
αυτου. [3] Και λεγει τῳ ανθρωπῳ τῳ εξηραμμενην
him. And he says to the man to that having been
εχοντι την χειρα· Εγειρε εις το μεσον.
withered having the hand; Arise in the midst.
[4] Και λεγει αυτοις· Εξεστι τοις σαββασιν
And he says to them; Is it lawful to the sabbath
αγαθοποιησαι η κακοποιησαι; ψυχην σωσαι,
to do good or to do evil? a life to save,
η αποκτειναι; Οἱ δε εσιωπων. [5] Και περιβλεψαμενος
or to destroy? They but were silent. And looking
αυτους μετ᾽ οργης, συλλυπουμενος επι
round them with anger, being grieved at
τῃ πωρωσει της καρδιας αυτων, λεγει τῳ
the hardness of the hearts of them, he says to the
ανθρωπῳ· Εκτεινον την χειρα σου. Και
man; Stretch out the hand of thee. And
εξετεινε· και απεκατεσταθη ἡ χειρ αυτου.
he stretched it out; and was restored the hand of him.
[6] Και εξελθοντες οἱ Φαρισαιοι, ευθεως μετα των
And coming out the Pharisees, immediately with the

[25] And * he said to them, ‡ "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?

[26] How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, ‡ which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

[27] He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;

[28] ‡ so that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

[1] ‡ And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

[2] And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

[3] And he says to THAT MAN HAVING the Withered HAND, "Arise in the MIDST."

[4] And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

[5] And surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

[6] ‡ And the PHARISEES going out, immediately * held a Council with † the

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* VATICAN MANUSCRIPT.—25. he said. 26. How—*omit.* 5. the HAND. 6. gave Counsel.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was, and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod xxv 30; Lev. xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

‡ 25 1 Sam. xxi. 6. ‡ 26 Exod. xxix. 32, 33. ‡ 28. Matt. xii. 8. ‡ 1. Matt. xii. 9; Luke vi 6. ‡ 6. Matt. xii. 14.

Ἡρωδιανων συμβουλιον εποιουν κατ' αυτου,
Herodians a council held against him,
ὁπως αυτον απολεσωσι.
how him they might destroy.

[7] Και ὁ Ιησους μετα των μαθητων αὑτου
And the Jesus with the disciples of him
ανεχωρησεν εις την θαλασσαν· και πολυ πλη-
withdrew to the sea; and a great multi-
θος απο της Γαλιλαιας ηκολουθησαν αυτῳ· και
tude from the Galilee followed him; and
απο της Ιουδαιας, και απο Ιεροσολυμων, [8] και
from the Judea, and from Jerusalem, and
απο της Ιδουμαιας, και περαν του Ιορδανου, και
from the Idumea, and beyond the Jordan, and
*[οἱ] περι Τυρον και Σιδωνα, πληθος πολυ,
[those] about Tyre and Sidon, a multitude great,
ακουσαντες ὁσα εποιει, ηλθον προς αυτον.
having heard what things he did, came to him.
[9] Και ειπε τοις μαθηταις αυτου, ἱνα πλοιαριον
And he spake to the disciples of him, that a small vessel
σκαρτερῃ αυτῳ, δια τον οχλον, ἱνα μη
should attend him, because of the crowd, that not
θλιβωσιν αυτον. [10] Πολλους γαρ εθεραπευσεν,
they might throng him. Many for he cured,
ὡστε επιπιπτειν αυτῳ, ἱνα αυτου ἁψωνται,
so as to rush to him, that him they might touch,
ὁσοι ειχον μαστιγας. [11] Και τα πνευματα τα
as many as had scourges. And the spirits the
ακαθαρτα, ὁταν αυτον εθεωρει, προσεπιπτεν
unclean, when him gazing on, fell before
αυτῳ, και εκραζε, λεγοντα· Ὁτι συ ει ὁ υἱος
him, and cried, saying; That thou art the son
του θεου. [12] Και πολλα επετιμα αυτοις, ἱνα
of the God. And many times he charged them, that
μη φανερον αυτον ποιησωσι. [13] Και αναβαι-
not known him they should make. And he goes
νει εις το ορος, και προσκαλειται οὑς ηθελεν
up into the mountain, and calls whom would
αυτος· και απηλθον προς αυτον.
he; and they came to him.

[14] Και εποιησε δωδεκα, ἱνα ωσι μετ' αυτου,
And he appointed twelve, that they should be with him,
και *[ἱνα] αποστελλῃ αυτους κηρυσσειν, [15] και
and [that] he might send them to preach, and
εχειν εξουσιαν *[θεραπευειν τας νοσους, και]
to have authority [to cure the diseases, and]
εκβαλλειν τα δαιμονια. [16] Και επεθηκε τῳ
to cast out the demons. And he put on to the
Σιμωνι ονομα Πετρον· [17] και Ιακωβον τον του
Simon a name Peter; and James that of the
Ζεβεδαιου, και Ιωαννην τον αδελφον του
Zebedee, and John the brother of the
Ιακωβου· και επεθηκεν αυτοις ονοματα Βοαν-
James; and he put on them names Boan-
εργες, ὁ εστιν, υἱοι βροντης· [18] και Ανδρεαν,
erges, that is, sons of thunder; and Andrew,

Herodians, against him, how they might destroy him.

7 But JESUS with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, ‡and from JUDEA,

8 and from Jerusalem, and from IDUMEA, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what *he had done, came to him.

9 And he spake to his DISCIPLES, that *a Small boat should attend him because of the CROWD, that they might not press upon him.

10 For he had cured Many; so that as many as had Diseases rushed towards him in order to touch him.

11 ‡ And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON of GOD."

12 And he repeatedly charged them, that they should not make Him known.

13 ‡ And he ascended the MOUNTAIN, and called whom he would; and they went to him.

14 And he appointed *twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to expel DEMONS.

16 * Now the TWELVE he appointed, were ‡ SIMON, to whom he gave the Name of PETER;

17 and THAT James, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

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* VATICAN MANUSCRIPT.—8. THOSE—*omit.* 8. he does. 9. Small vessels. 14. twelve, whom also he named Apostles, that. 14. that—*omit.* 15. to cure DISEASES, and—*omit.* 16. And he appointed TWELVE; both SIMON whom he surnamed PETER.

‡ 7. Luke vi. 17. ‡ 11. Mark i. 32, 34; Luke iv. 41. ‡ 13. Matt. x. 1; Luke vi. 12; ix. 1. ‡ 16. John i. 42.

και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,
and Philip, and Bartholomew, and Matthew,
και Θωμαν, και Ιακωβον τον του Αλφαιου, και
and Thomas, and James that of the Alpheus, and
Θαδδαιον, και Σιμωνα τον κανανιτην, [19] και
Thaddeus, and Simon the Canaanite, and
Ιουδαν Ισκαριωτην, ὅς και παρεδωκεν αυτον.
Judas Iscariot, who even delivered up him.
[20] Και ερχονται εις οικον. Και συνερχεται
And they come into a house. And came together
παλιν οχλος, ὥστε μη δυνασθαι αυτους μητε
again a crowd, so as not to be able them not even
αρτον φαγειν. [21] Και ακουσαντες οἱ παρ'
bread to eat. And having heard those with
αυτου, εξηλθον κρατησαι αυτον· ελεγον γαρ·
him, went out to restrain him; they said for;
Ὁτι εξεστη. [22] Και οἱ γραμματεις, οἱ απο
That he is out of place. And the scribes, those from
Ἱεροσολυμων καταβαντες, ελεγον· Ὁτι Βεελ-
Jerusalem having come down, said; That Beel-
ζεβουλ εχει· και· Ὁτι εν τῳ αρχοντι των
zebul he has; also; That by the chief of the
δαιμονιων εκβαλλει τα δαιμονια. [23] Και προσ-
demons he casts out the demons. And having
καλεσαμενος αυτους, εν παραβολαις ελεγεν
called them, in parables he said
αυτοις· Πως δυναται σατανας σαταναν εκβαλ-
to them; How is able an adversary an adversary to cast
λειν; [24] Και εαν βασιλεια εφ' ἑαυτην μερισ-
out? And if a kingdom against herself should be di-
θη, ου δυναται σταθηναι ἡ βασιλεια εκεινη·
vided, not is able to stand the kingdom that;
[25] και εαν οικια εφ' ἑαυτην μερισθη, ου δυναται
and if a house against herself should be divided, not is able
σταθηναι ἡ οικια εκεινη· [26] και ει ὁ σατανας
to stand the house that; and if the adversary
ανεστη εφ' ἑαυτον και μεμερισται, ου δυναται
has risen up against himself and have been divided, not is able
σταθηναι, αλλα τελος εχει. [27] Ουδεις δυναται
to stand, but an end he has. No one is able
τα σκευη του ισχυρου, εισελθων εις την
the household goods of the strong man, entering into the
οικιαν αυτου, διαρπασαι, εαν μη πρωτον τον
house of him, to plunder, if not first the
ισχυρον δηση· και τοτε την οικιαν αυτου
strong man he should bind; and then the house of him
διαρπασει. [28] Αμην λεγω ὑμιν, ὁτι παντα
he will plunder. Indeed I say to you, that all
αφεθησεται τοις υἱοις των ανθρωπων τα ἁμαρτη-
will be forgiven to the sons of the men the sins,
ματα, και αἱ βλασφημιαι, ὁσας αν βλασφημη-
and the evil speakings, whatever they may

Philip, and Bartholomew and Matthew, and Thomas, and THAT James, son of ALPHEUS, and Thaddeus, and Simon, the CANANITE,

19 and Judas Iscariot, who even delivered him up.

20 ‡ And they went into a House. And the Crowd assembled again, so that they could not even eat Bread.

21 And THOSE with him having heard, went out to restrain him; for they said. † "He is transported too far."

22 And THOSE SCRIBES who had COME DOWN from Jerusalem said, ‡ "He has Beelzebul," and, "By the RULER of the DEMONS, he expels the DEMONS."

23 ‡ And having called them, he said to them, "How can an Adversary expel an Adversary?

24 And if a Kingdom is divided against itself, that KINGDOM cannot stand;

25 and if a House is divided against itself, that HOUSE cannot stand;

26 and if the ADVERSARY rises up against himself, and is divided, he cannot stand, but has an end.

27 * But no one can enter the STRONG man's HOUSE, and plunder his GOODS, unless he first bind the STRONG man; and then he may plunder his HOUSE.

28 Indeed, I say to you, That All SINS will be forgiven the SONS of MEN, and the BLASPHEMIES with which they may revile;

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* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It* (that is, the *multitude*,) *is mad*, thus unseasonably to break in upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the multitude, *ochlos*, verse 20, went out, *krateenai auton*, to restrain *it*, (viz. *ochlon*, the multitude.) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—*Clarke*.

‡ 20. Mark vi. 31. ‡ 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii 48, 52 x. 22. ‡ 23. Matt. xii. 25.

σωσιν· [29] ὃς δ' αν βλασφημηση εις το
who but ever may speak evil to the
πνευμα το ἅγιον, ουκ εχει αφεσιν εις τον
spirit the holy, not has forgivness to the
αιωνα, αλλ' ενοχος εστιν αιωνιου κρισεως.
age, but liable is of age-lasting judgment.
[30] Ὅτι ελεγον· Πνευμα ακαθαρτον εχει. [31] Ερ-
Because they said; A spirit unclean he has.
χονται ουν ἡ μητηρ αυτου και οἱ αδελφοι
Comes then the mother of him and the brothers
αυτου· και εξω εστωτες απεστειλαν προς αυτον,
of him; and without standing they sent to him,
φωνουντες αυτον. [32] Και εκαθητο οχλος περι
calling him. And sat a crowd about
αυτον· ειπον δε αυτῳ· Ἰδου, ἡ μητηρ σου
him; said and to him; Lo, the mother of thee
και οἱ αδελφοι σου εξω ζητουσι σε. [33] Και
and the brothers of thee without are seeking thee. And
απεκριθη αυτοις, λεγων· Τις εστιν ἡ μητηρ
he answered to them, saying; Who is the mother
μου, η οἱ αδελφοι μου; [34] *[Και] περιβλε-
of me or the brothers of me? [And] looking
ψαμενος κυκλῳ τους περι αυτον καθημενους,
about round those about him sitting,
λεγει· Ἰδε ἡ μητηρ μου, και οἱ αδελφοι μου.
he says; Lo the mother of me, and the brothers of me.
[35] Ὃς *[γαρ] αν ποιηση το θελημα του θεου,
Who [for] ever may do the will of the God,
οὑτος αδελφος μου, και αδελφη *[μου,] και
this a brother of me, and a sister [of me,] and
μητηρ εστι.
a mother is.

KEΦ. δ'. 4.

[1] Και παλιν ηρξατο διδασκειν παρα την
And again he began to teach by the
θαλασσαν· και συνηχθη προς αυτον οχλος πολυς,
sea; and was assembled to him a crowd great,
ὥστε αυτον εμβαντα εις το πλοιον, καθησθαι
so as him entering into the ship, to sit
εν τῃ θαλασσῃ· και πας ὁ οχλος προς την
in the sea: and all the crowd by the
θαλασσαν επι της γης ην. [2] Και εδιδασκεν
sea on the land was. And he taught
αυτους εν παραβολαις πολλα, και ελεγεν αυτοις
them in parables many, and said to them
εν τῃ διδαχῃ αὐτου· [3] Ακουετε· Ἰδου, εξηλθεν
in the teaching of him: Hear you: Lo, went out
ὁ σπειρων του σπειραι. [4] Και εγενετο εν τῳ
the sower of the (seed) to sow. And it happened in the

29 ‡ but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian * † Judgment."

30 Because they said, "He has an impure Spirit."

31 His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

32 And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

33 And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

34 And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS.

35 Whoever shall do the WILL of GOD, this is my Brother, and Sister, and Mother."

CHAPTER IV.

1 ‡ And again he began to teach by the LAKE; and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

2 And he taught them many things in Parables, and said to them, in his TEACHING;

3 "Hearken! Behold, the SOWER went forth to * sow.

4 And it happened, in

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* VATICAN MANUSCRIPT.—29. Transgression. 34. And—*omit.* 35. For—*omit.* 35. my—*omit.* 1. very. 3. sow.

† 29. The *Vat. MSS.* reads *Transgression*, and Griesbach has placed the word *amarteematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Vulgate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christain faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "he has not forgiveness."

‡ 29. Matt. xii. 31, 32. Luke xii. 10; 1 John v. 16. ‡ 31. Matt. xii. 46; Luke viii. 19-
‡ 1. Matt. xiii. 1; Luke viii. 4.

σπειρειν, ὁ μεν επεσε παρα την ὁδον· και
sowing, this indeed fell on the path: and
ηλθε τα πετεινα, και κατεφαγεν αυτο. [5] Αλλο
came the birds, and ate it. Another
δε επεσεν επι το πετρωδες, ὁπου ουκ ειχε γην
and fell on the rocky ground, where not it had earth
πολλην· και ευθεως εξανετειλε, δια το μη
much; and immediately it sprung up, through the not
εχειν βαθος γης. [6] Ἡλιου δε ανατειλαντος,
to have a depth of earth. Sun and having arisen,
εκαυματισθη, και δια το μη εχειν ῥιζαν, εξη-
it was scorched, and through the not to have a root, was
ρανθη. [7] Και αλλο επεσεν εις ακανθας· και
dried up. And another fell into thorns; and
ανεβησαν αἱ ακανθαι, και συνεπνιξαν αυτο, και
sprung up the thorns, and choked it, and
καρπον ουκ εδωκε. [8] Και αλλο επεσεν εις την
fruit not it gave. And another fell into the
γην την καλην· και εδιδου καρπον αναβαινοντα
ground the good; and it bore fruit springing up
και αυξανοντα· και εφερεν ἑν τριακοντα, και
and increasing, and bore one thirty, and
ἑν ἑξηκοντα, και ἑν ἑκατον. [9] Και ελεγεν· Ὁ
one sixty, and one a hundred. And he said; He
εχων ωτα ακουειν, ακουετω.
having ears to hear, let him hear.

[10] Ὁτε δε εγενετο καταμονας, ηρωτησαν
When and he was alone, asked
αυτον οἱ περι αυτον, συν τοις δωδεκα, την
him those about him, with the twelve, the
παραβολην. [11] Και ελεγεν αυτοις· Ὑμιν δεδο-
parables. And he said to them; To you it is
ται γνωναι το μυστηριον της βασιλειας του
given to know the secret of the kingdom of the
θεου· εκεινοις δε τοις εξω εν παραβολαις τα
God, to them but to those without in parables the
παντα γινεται· [12] ἱνα βλεποντες βλεπωσι,
all (things) are done; that seeing they may see,
και μη ιδωσι· και ακουοντες ακουωσι, και μη
and not they may see: and hearing they may hear, and not
συνιωσι· μηποτε επιστρεψωσι, και αφεθη
they may hear: lest they should turn, and should be forgiven
αυτοις τα ἁμαρτηματα. [13] Και λεγει αυτοις·
to them the sins. And he says to them:
Ουκ οιδατε την παραβολην ταυτην; και πως
Not know you the parable this? and how
πασας τας παραβολας γνωσεσθε; [14] Ὁ σπειρων,
all the parables will you know? He sowing.
τον λογον σπειρει. [15] Ουτοι δε εισιν οἱ παρα
the word sows. These and are they by
την ὁδον, ὁπου σπειρεται ὁ λογος, και ὁταν
the path, where is sown the word, and when
ακουσωσιν, ευθεως ερχεται ὁ σατανας, και
they may hear, immediately comes the adversary, and

SOWING, some seed fell by the ROAD and the BIRDS came and picked it up.

5 And some fell on the ROCKY GROUND, where it had not much Soil; and immediately it vegetated, because it had no Depth of Soil;

6 * and the SUN having arisen, it was scorched; and because it HAD no Root, it withered.

7 And some fell among Thorns; and the THORNS grew up, and choked it, and it bore no Fruit.

8 And some fell on GOOD GROUND, and yielded Fruit, springing up and increasing; and one bore thirty, and one sixty, and one a hundred."

9 And he said, * "He HAVING Ears to hear, let him hear."

10 ‡ And when he had retired, THOSE about him, with the TWELVE, asked him concerning the * PARABLE.

11 And he said to them, * "To you is given the SECRET of the KINGDOM of GOD; but to ‡ THOSE WITHOUT, ALL things are done in Parables;

12 ‡ that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should turn, and * it should be forgiven them."

13 And he says to them, "Do you not understand this PARABLE? How then will you know All the PARABLES?

14 ‡ The SOWER SOWS the WORD.

15 And these are THOSE where the WORD is sown by the ROAD; and when they have heard, the ADVERSARY comes immediately, and takes away

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* VATICAN MANUSCRIPT.—6. and the SUN having arisen. 9. Who has ears. 10. PARABLES. 11. is given the SECRET. 12. it should be.

‡ 10. Matt. xiii. 10; Luke viii 9. ‡ 11. 1 Cor. v. 12; Col. iv. 5; 1 Thess. iv. 12; 1 Tim. iii. 7. ‡ 12. Isa vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8. ‡ 14. Matt. xiii. 19.

αιρει τον λογον τον εσπαρμενον εν ταις καρδιαις
takes the word that having been sown in the hearts
αυτων. [16] Και οὑτοι εισιν ὁμοιως οἱ επι τα
of them. And these are like those on the
πετρωδη σπειρομενοι, οἱ, ὁταν ακουσωσι τον
rocky ground being sown, who, when they may hear the
λογον, ευθεως μετα χαρας λαμβανουσιν αυτον·
word, immediately with joy they receive it;
[17] και ουκ εχουσι ῥιζαν εν ἑαυτοις, αλλα προσ-
and not they have a root in themselves, but for a
καιροι εισιν· ειτα γενομενης θλιψεως η διωγμου
season they are; then occurring trial or persecution
δια τον λογον, ευθεως σκανδαλιζονται. [18] Και
through the word, immediately they are offended. And
αλλοι εισιν οἱ εις τας ακανθας σπειρομενοι·
others are those into the thorns being sown;
οὑτοι εισιν οἱ τον λογον ακουοντες, [19] και αἱ
these are those the word hearing, and the
μεριμναι του αιωνος, και ἡ απατη του πλουτου,
cares of the age, and the delusion of the wealth,
και αἱ περι τα λοιπα επιθυμιαι εισπορευομεναι
and the about the other (things) strong desires entering in
συμπνιγουσι τον λογον· και ακαρπος γινεται.
choke the word; and unfruitful it becomes.
[20] Και οὑτοι εισιν οἱ επι την γην την καλην
And these are those upon the ground the good
σπαρεντες, οἱτινες ακουουσι τον λογον, και
being sown, who hear the word, and
παραδεχονται· και καρποφορουσιν, ἑν τριακοντα,
accept; and bear fruit, one thirty,
και ἑν εξηκοντα, και ἑν ἑκατον. [21] Και ελεγεν
and one sixty, and one a hundred. And he said
αυτοις· Μητι ὁ λυχνος ερχεται, ἱνα ὑπο τον
to them; Neither the lamp comes, that under the
μοδιον τεθη, η ὑπο την κλινην; ουχ' ἱνα
measure it may be placed, or under the couch? not that
επι την λυχνιαν επιτεθη; [22] Ου γαρ εστι
on the lamp-stand it may be placed? Not for is
τι κρυπτον, ὁ εαν μη φανερωθη· ουδε
any thing hidden, which if not it may be disclosed; nor
εγενετο αποκρυφον, αλλ' ἱνα εις φανερον ελθη.
was stored away, but that into light it may come.
[23] Ει τις εχει ωτα ακουειν, ακουετω. [24] Και
If any one has ears to hear, let him hear. And
ελεγεν αυτοις· Βλεπετε, τι ακουετε. Εν ᾡ
he said to them; Consider you, what you hear. In what
μετρῳ μετρειτε, μετρηθησεται ὑμιν. [25] Ὁς γαρ
measure you measure, it shall be measured to you. Who for

THAT WORD which was SOWN *upon them.

16 And these in like manner are THOSE SOWN on the ROCKY GROUND; who, when they hear the WORD, receive it immediately with Joy;

17 And having no Root in themselves, they are but temporary; then Trial or Persecution occurring on account of the WORD, they instantly fall away.

18 And others are THOSE who are SOWN among the THORNS; *these are THEY who have HEARD the WORD;

19 and the CARES of the AGE, ‡and the DECEITFULNESS of RICHES, and the STRONG DESIRES for OTHER things entering in, choke the WORD, and render it unproductive.

20 And *those are THEY, who are SOWN on the GOOD GROUND, who hear the WORD, and accept it, and bear fruit; one thirty, one sixty, and one a hundred."

21 And he said to them, ‡"Is a lamp brought, to be put under the CORN-MEASURE, or under the COUCH? so that it may not be placed on the LAMP-STAND?

22 ‡For *nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light.

23 If any one has Ears to hear, let him hear."

24 And he said to them, ‡"Consider what you hear; by the Measure you dispense, it will be measured to *you, and shall be added to you;

25 ‡for whoever has, to

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* VATICAN MANUSCRIPT.—15. upon them. 18. these are THEY who have HEARD the WORD. 20. those are THEY. 22. nothing was hidden, except that it should be manifested; nor was it concealed, but that it should come to light. 24. you, and shall be added to you.

† 21. By *klineen* must be understood the *couch*, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—*Bloomfield.*

‡ 19. 1 Tim. vi. 9, 17. ‡ 21. Matt. v. 15; Luke viii. 16; xi. 33. ‡ 22. Matt. x. 26; Luke xii. 2. ‡ 24. Matt. vii. 2; Luke vi. 38. ‡ 25. Matt. xiii. 12; xxv. 29; Luke viii. 19; xix. 26.

αν εχῃ, δοθησεται αυτῳ· και ὃς ουκ εχει, και
ever may have it shall be given to him; and who not has, even
ὃ εχει αρθησεται απ' αυτου. 26 Και ελεγεν·
what he has will be taken from him. And he said:
Οὑτως εστιν ἡ βασιλεια του θεου, ὡς εαν αν-
Thus is the kingdom of the God, as if a
θρωπος βαλῃ τον σπορον επι της γης, 27 και
man should cast the seed on the earth, and
καθευδῃ και εγειρηται νυκτα και ἡμεραν, και ὁ
should sleep and wake night and day, and the
σπορος βλαστανῃ και μηκυνηται, ὡς ουκ οιδεν
seed should germinate and grow up, as not knows
αυτος. 28 Αυτοματη *[γαρ] ἡ γη καρποφορει,
he. Of its own accord [for] the earth bears fruit,
πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον
first, a plant, then an ear, then full grain
εν τῳ σταχυι. 29 Ὁταν δε παραδῳ ὁ καρπος,
in the ear. When but may be ripe the fruit,
ευθεως αποστελλει το δρεπανον, ὁτι παρεστηκεν
immediately he sends the sickle, for is ready
ὁ θερισμος. 30 Και ελεγε· Τινι ὁμοιωσωμεν
the harvest. And he said; To what may we compare
την βασιλειαν του θεου; η εν ποιᾳ παραβολῃ
the kingdom of the God? or by what parable
παραβαλωμεν αυτην; 31 Ὡς κοκκον σιναπεως,
may we compare her As a grain of mustard,
ὃς, ὁταν σπαρῃ επι της γης, μικροτερος παν-
which, when it may be sown on the earth, less of
των των σπερματων εστι των επι της γης·
all of the seeds it is of those on the earth;
32 και ὁταν σπαρῃ, αναβαινει και γινεται παν-
and when it may be sown, it shoots up and becomes of
των λαχανων μειζων, και ποιει κλαδους μεγα-
all herbs greater and produces branches great,
λους, ὡστε δυνασθαι ὑπο την σκιαν αυτου τα
so as to be able under the shadow of it the
πετεινα του ουρανου κατασκηνουν. 33 Και τοι-
birds of the heaven to build nests. And such
αυταις παραβολαις πολλαις ελαλει αυτοις τον
like parables many he spoke to them the
λογον, καθως ηδυναντο ακουειν. 34 Χωρις δε
word, even as they were able to hear. Without but
παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε
a parable not he spoke to them; privately but
τοις μαθηταις αὑτου επελυε παντα.
to the disciples of himself he explained all.

35 Και λεγει αυτοις εν εκεινῃ τῃ ἡμερᾳ, οψιας
And he says to them in that the day, evening
γενομενης· Διελθωμεν εις το περαν. 36 Και
being come; We may pass over to the other side. And
αφεντες τον οχλον παραλαμβανουσιν αυτον, ὡς
having left the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

26 And he said, ‡ "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

27 and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

28 The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

29 But when the GRAIN is matured, immediately he sends the SICKLE, Because the HARVEST is ready."

30 And he said, ‡ "To what may we compare the KINGDOM of GOD? or * by What Parable may we illustrate it?

31 It resembles a † Grain of Mustard, which when sown on the EARTH, is the least of All THOSE SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

33 ‡ And with many Such Parables he spoke the WORD to them, even as they were able to understand.

34 *And without a Parable he did not address them; but privately he explained all things to his OWN Disciples.

35 ‡ And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

36 And having left the CROWD, they took him as

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* VATICAN MANUSCRIPT.—28. For—omit. 30. In What Comparison shall we place It? 34. And without.

† 31. See Note on Matt. xiii. 33.

‡ 26. Matt. xiii. 24. ‡ 30. Matt. xiii. 31; Luke xiii. 18. ‡ 33. Matt. xiii 34. John xvi. 15. ‡ 35. Matt. viii. 18, 23; Luke viii. 22.

ην εν τῳ πλοιῳ· *[και] αλλα δε πλοια ην
he was in the ship; [also] other and ships was
μετ' αυτον. [37] Και γινεται λαιλαψ ανεμου μεγα-
with him. And arose a squall of wind great;
λη· τα δε κυματα επεβαλλεν εις το πλοιον,
the and waves dashed into the ship,
ὡστε αυτο ηδη γεμιζεσθαι. [38] Και ην αυτος εν
so as it now to fill. And was he in
τῃ πρυμνῃ, επι το προσκεφαλαιον καθευδων·
the stern, on the pillow sleeping;
και διεγειρουσιν αυτον, και λεγουσιν αυτῳ·
and they awoke him, and they said to him;
Διδασκαλε, ου μελει σοι, ὁτι απολλυμεθα;
O teacher, not it concerns thee, that we perish?
[39] Και διεγερθεις επετιμησε τῳ ανεμῳ, και ειπε
And having arisen he rebuked the wind, and said
τῃ θαλασσῃ· Σιωπα, πεφιμωσο. Και εκοπασεν
to the sea; Be silent, be still. And ceased
ὁ ανεμος, και εγενετο γαληνη μεγαλη. [40] Και
the wind and was a calm great. And
ειπεν αυτοις· Τι δειλοι εστε *[οὑτω;] πως
he said to them; Why timid are you [so?] how
ουκ εχετε πιστιν; [41] Και εφοβηθησαν φοβον
not you have faith? And they feared a fear
μεγαν, και ελεγον προς αλληλους· Τις αρα
great, and said to one another; Who then
οὑτος εστιν, ὁτι και ὁ ανεμος και ἡ θαλασσα
this is, for even the wind and the sea
ὑπακουσιν αυτῳ.
hearken to him.

ΚΕΦ. ε΄.

[1] Και ηλθον εις το περαν της θαλασσης, εις
And they came to the other side of the sea, into
την χωραν των Γαδαρηνων. [2] Και εξελθοντι
the country of the Gadarenes. And having come
αυτῳ εκ του πλοιου, *[ευθεως] απηντησεν αυτῳ
to him out of the ship, [immediately] met him
εκ των μνημειων ανθρωπος εν πνευματι ακαθαρ-
out of the tombs a man in spirit unclean,
τῳ, [3] ὁς την κατοικησιν ειχεν εν τοις μνημασι·
who the dwelling had in the tombs;
και ουτε ἁλυσεσιν ουδεις ηδυνατο αυτον δησαι,
and not even with chains no one was able him to bind,
[4] δια το αυτον πολλακις πεδαις και ἁλυσεσι
for the him many times with fetters and chains
δεδεσθαι, και διεσπασθαι ὑπ' αυτου τας
to have been bound, and to have been burst by him the
ἁλυσεις, και τας πεδας συντετριφθαι· και ουδεις
chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that *the BOAT was now full.

38 And he was in the STERN, asleep on the PILLOW; and they awoke him, and said to him, "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

1 ‡And they came to the other side of the LAKE, into the REGION of the *GERASENES.

2 And having come out of the BOAT, then met him out of the †MONUMENTS, a Man with an impure Spirit,

3 who had his HABITATION in the TOMBS; and no one could bind *him any longer with Chains;

4 for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrenched off by him, and the FETTERS broken; and no

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* VATICAN MANUSCRIPT.—36. also—*omit.* 37. the BOAT was. 40. so—*omit.*
1. GERASENES. 2. immediately—*omit.* 3. him any longer with.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some. "who remain among the graves, and lodge in the monuments," chap. lxv. 4. Burckhardt reports, that he found many sepulchres in the rocks, at *Um Keis,* (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

‡ 1. Matt. viii. 28; Luke viii. 26.

αυτον ισχυε δαμασαι· [5] και διαπαντος, νυκτος
him was able to tame; and always, night

και ἡμερας, εν τοις μνημασι και εν τοις ορεσιν
and day, in the tombs and in the mountains

ην κραζων, και κατακοπτων ἑαυτον λιθοις.
he was crying out, and cutting himself with stones.

[6] Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και
Seeing and the Jesus from a distance, he ran, and

προσεκυνησεν αυτῳ· [7] και κραξας φωνῃ μεγαλῃ,
prostrated to him; and crying out with a voice great,

ειπε, τι εμοι και σοι, Ιησου, υἱε του θεου του
said, what to me and to thee, Jesus, O son of the God of the

ὑψιστου; ὁρκιζω σε τον θεον, μη με βασανι-
highest? I will adjure thee the God, not me thou mayst

σῃς. [8] (Ελεγε γαρ αυτῳ· Εξελθε το πνευμα το
torment. (He had said for to him; Come out the spirit the

ακαθαρτον εκ του ανθρωπου.) [9] Και επηρωτα
unclean out of the man.) And he asked

αυτον· Τι σοι ονομα; και λεγει αυτῳ· Λεγεων
him: What thy name? and he says to him; Legion

ονομα μοι· ὁτι πολλοι εσμεν. [10] Και παρεκαλει
name to me; for many we are. And he besought

αυτον πολλα, ἱνα μη αυτους αποστειλῃ εξω
him many times, that not them he would send out

της χωρας. [11] Ην δε εκει προς τῳ ορει αγελη
of the country. Was and there near to the mountain a herd

χοιρων μεγαλη βοσκομενη. [12] Και παρεκαλεσαν
of swine great feeding. And besought

αυτον οἱ δαιμονες, λεγοντες· Πεμψον ἡμας εις
him the demons, saying; Dismiss us into

τους χοιρους, ἱνα εις αυτους εισελθωμεν. [13] Και
the swine, that into them we may go. And

επετρεψεν αυτοις ευθεως ὁ Ιησους. Και εξελ-
gave leave to them immediately the Jesus. And having

θοντα τα πνευματα τα ακαθαρτα εισηλθον εις
come out the spirits the unclean entered into

τους χοιρους· και ὡρμησεν ἡ αγελη κατα του
the swine; and rushed the herd down the

κρημνου εις την θαλασσαν· *[ησαν δε ὡς δισ-
precipice into the sea; [they were and about two

χιλιοι·] και επνιγοντο εν τῃ θαλασσῃ. [14] Οἱ
thousand;] and were choked in the sea. Those

δε βοσκοντες αυτους εφυγον, και απηγγειλαν
and feeding them fled, and reported

εις την πολιν, και εις τους αγρους. Και εξηλ-
to the city, and to the villages. And they came

θον ιδειν, τι εστι το γεγονος. [15] Και ερχονται
out to see, what is that having been done. And they come

προς τον Ιησουν, και θεωρουσι τον δαιμονιζομε-
to the Jesus, and they behold the being demonized

νον καθημενον *[και] ἱματισμενον, και σωφρο-
sitting [and] having been clothed, and being of

νουντα, τον εσχηκοτα τον λεγεωνα· και
sane mind, the having been possessed by the legion; and

εφοβηθησαν. [16] Και διηγησαντο αυτοις οἱ ιδον-
they were afraid. And related to them those having

one was able to subdue him.

5 And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

6 And seeing JESUS at a distance, he ran and prostrated to him,

7 and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

8 (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

9 And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

10 And he earnestly entreated him, that he would not send them out of the COUNTRY.

11 Now there was by the MOUNTAIN, a great Herd of Swine feeding.

12 And *the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

13 And * he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down † the PRECIPICE into the LAKE, and were drowned in the LAKE.

14 Then the SWINEHERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

15 And they came to JESUS, and beheld the DEMONIAC, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

16 And THOSE SEEING it, related to them what

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* VATICAN MANUSCRIPT.—7. says. 12. they besought. 13. he gave them leave. 13. and they were about Two Thousand—*omit*. 15. and—*omit*.

† 13. See Note on Matt. viii. 32.

τες, πως εγενετο τῳ δαιμονιζομενῳ, και περι
seen, how it happened to the one being demonized, and about
των χοιρων. [17] Και ηρξαντο παρακαλειν αυτον
the swine. And they began to entreat him
απελθειν απο των ὁριων αυτων. [18] Και εμβαν-
to depart from the coasts of them. And entering
τος αυτου εις το πλοιον, παρεκαλει αυτον ὁ
of him into the ship, besought him he
δαιμονισθεις, ἱνα ῃ μετ᾽ αυτου. [19] Και
having been demonized, that he might be with him. And
ουκ αφηκεν αυτον, αλλα λεγει αυτῳ· Ὑπαγε
not he suffered him, but he says to him; Go
εις τον οικον σου προς τους σους, και αναγγει-
into the house of thee to the friends, and relate
λον αυτοις, ὁσα σοι ὁ κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and
ηλεησε σε. [20] Και απηλθε, και ηρξατο κηρυσ-
has pitied thee. And he went, and began to pub-
σειν εν τῳ Δεκαπυλει, ὁσα εποιησεν αυτῳ ὁ
lish in the Decapolis, how much had done to him the
Ιησους· και παντες εθαυλαζον.
Jesus; and all were astonished.

[21] Και διαπετρασαντος του Ιησου εν τῳ πλοιῳ
And having passed over the Jesus in the ship
παλιν εις το περαν, συνηχθη οχλος πολυς επ᾽
again to the other side, were gathered a crowd great to
αυτον· και ην παρα την θαλασσαν. [22] Και
him, and he was by the sea. And
*[ιδου,] ερχεται εἱς των αρχισυναγωγων, ονο-
(lo,) comes one of the synagogue-rulers, by
ματι Ιαειρος· και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the
ποδας αυτου, [23] και παρεκαλει αυτον πολλα,
feet of him, and besought him much,
λεγων· Ὁτι το θυγατριον μου εσχατως εχει·
saying; That the little-daughter of me last end is;
ἱνα ελθων επιθῃς αυτῃ τας χειρας, ὁπως
that coming thou mayest put to her the hands, so that
σωθῃ· και ζησεται. [24] Και απηλθε μετ᾽
she may be saved; and she shall live. And he went with
αυτου· και ηκολουθει αυτῳ οχλος πολυς, και
him; and followed him a crowd great, and
συνεθλιβον αυτον. [25] Και γυνη *[τις] ουσα
pressed on him. And a woman [certain] being
εν ῥυσει αἱματος ετη δωδεκα, [26] και πολλα
in a flow of blood years twelve, and many things
παθουσα ὑπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent
τα παρ᾽ αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been
θεισα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,
[27] ακουσασα περι του Ιησου, ελθουσα εν τῳ
having heard about the Jesus, having come in the

had happened to the DEMONIAC, and concerning the SWINE.

17 ‡ And they began to entreat him to depart from their BORDERS.

18 And he having entered the BOAT, ‡ HE who had been a DEMONIAC, entreated him that he might be with him;

19 And yet he did not permit him, but says to him, "Go HOME to thy FRIENDS, and tell them how much the LORD has done for thee, and has had pity on thee."

20 And he went away, and began to proclaim in DECAPOLIS, how much JESUS had done for him; and all were astonished.

21 ‡ And JESUS having again passed over in * a Boat to the OTHER SIDE, a great Crowd gathered to him, and he was by the LAKE.

22 ‡ And one of the SYNAGOGUE-RULERS, named Jairus, came, and seeing him, he fell at his FEET,

23 and earnestly entreated him, saying, "My LITTLE DAUGHTER is at the point of death; come, and put thy HANDS on her that she may be restored, and she will live."

24 And he went with him, and a great Crowd followed him, and pressed on him.

25 And a Woman, ‡ having had a Hemorrhage for twelve Years,

26 and having suffered much under Many Physicians, and having expended ALL her property, and not being benefited, but had rather become WORSE,

27 having heard * the things concerning JESUS, came in the CROWD be-

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* VATICAN MANUSCRIPT.—21. a Boat—*omit*. 22. lo—*omit*. 25. certain—*omit*. 27. the things concerning JESUS.

‡ 17. Matt. viii. 34; Acts xvi. 39. ‡ 18. Luke viii. 38. ‡ 21. Matt. ix. 1; Luke viii. 40. ‡ 22. Matt. ix. 18; Luke viii. 41. ‡ 25. Lev. xv. 25; Matt. ix. 20.

οχλῳ οπισθεν, ἡψατο του ἱματιου, αυτου.
crowd behind, touched the mantle of him.

[28](Ελεγε γαρ· Ὁτι καν των ἱματιων αυτου
She said for; That even if the clothes of him

ἁψωμαι, σωθησομαι.) [29] Και ευθεως εξηρανθη
I may touch, I shall be saved.) And immediately was dried up

ἡ πηγη του αἱματος αυτης· και εγνω τῳ
the source of the blood of her; and knew to the

σωματι, ὁτι ιαται απο της μαστιγος. [30] Και
body, that was saved from the scourge. And

ευθεως ὁ Ιησους επιγνους εν ἑαυτῳ την εξ
immediately the Jesus knowing in himself the out of

αὑτου δυναμιν εξελθουσαν, επιστραφεις εν τῳ
himself power having gone out, having turned round in the

οχλῳ, ελεγε· Τις μου ἡψατο των ἱματιων;
crowd, said; Who of me touched the clothes?

[31] Και ελεγον αυτῳ οἱ μαθηται αυτου· Βλεπεις
And said to him the disciples of him; Thou seest

τον οχλον συνθλιβοντα σε· και λεγεις· Τις μου
the crowd pressing on thee; and sayest thou; Who me

ἡψατο; [32] Και περιεβλεπετο ιδειν την τουτο
touched? And he was looking round to see the (woman) this

ποιησασαν. [33] Ἡ δε γυνη, φοβηθεισα και τρεμ-
having done. The but woman, fearing and trem-

ουσα, ειδυια ὁ γενονεν επ' αυτῃ, ηλθε και
bling, having known what was done on her, came and

προσεπεσεν αυτῳ, και ειπεν αυτῳ πασαν την
fell down to him, and told to him all the

αληθειαν. [34] Ὁ δε ειπεν αυτῃ· Θυγατερ, ἡ
truth. He but said to her; Daughter, the

πιστις σου σεσωκε σε· ὑπαγε εις ειρηνην, και
faith of thee has saved thee; go in peace, and

ισθι ὑγιης απο της μαστιγος σου. [35] Ετι αυτου
be thou well from the scourge of thee. While of him

λαλουντος, ερχονται απο του αρχισυναγωγου,
speaking, they came from the synagogue-ruler's,

λεγοντες· Ὁτι ἡ θυγατηρ σου απεθανε· τι
saying; That the daughter of thee is dead; why

ετι σκυλλεις τον διδασκαλον; [36] Ὁ δε Ιησους
yet troublest thou the teacher? The but Jesus

ευθεως, ακουσας τον λογον λαλουμενον, λεγει
immediately having heard the word being spoken, says

τῳ αρχισυναγωγῳ· Μη φοβου, μονον πιστευε.
to the synagogue-ruler: Not fear, only believe thou.

[37] Και ουκ αφηκεν ουδενα αυτῳ συνακολουθησαι,
And not he suffered no one him to follow,

ει μη Πετρον, και Ιακαβον, και Ιωαννην τον
except Peter, and James, and John the

αδελφον Ιακωβου. [38] Και ερχεται εις τον οικον
brother of James. And he comes into the house

του αρχισυναγωγου, και θεωρει θορυβον, και
of the synagogue-ruler, and he sees a tumult, and

κλαιοντας και αλαλαζοντας πολλα. [39] Και
weeping and wailing much. And

εισελθων λεγει αυτοις· Τι θορυβεισθε και
having entered he says to them: Why are you troubled and

hind, and touched his MANTLE.

28 For she said, "If I can but touch his GARMENTS, I shall be cured."

29 And immediately her FLOW of BLOOD was dried up; and she felt in her Body That she was cured of that SCOURGE.

30 And immediately, JESUS knowing in himself ‡ the POWER proceeding from him, having turned round in the CROWD, said, "Who touched My GARMENTS?"

31 And his DISCIPLES said to him, "Thou seest the CROWD pressing on thee, and dost thou say, 'Who touched Me?'"

32 And he was looking round to see HER who had DONE this.

33 Then the WOMAN, being conscious of what was wrought upon her, fearing and trembling, came and fell down before him, and told him All the TRUTH.

34 And HE said to her, ‡ "Daughter, thy FAITH has cured thee; go in peace, and be entirely free from thy DISEASE."

35 While he was still speaking, some came from the SYNAGOGUE-RULER'S house, who said, "Thy DAUGHTER is dead; why trouble the TEACHER?"

36 *But JESUS, having heard the WORD that was spoken, immediately said to the SYNAGOGUE-RULER, "Fear not, only believe."

37 And he permitted no one to accompany *him, except Peter, and James, and John the BROTHER of James.

38 And *they come to the HOUSE of the SYNAGOGUE-RULER, and he sees the Confusion, and much weeping and lamenting.

39 And having entered, he says to them, "Why do

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* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the WORD which was spoken. says. 37. with him. 38. they come to.

‡ 30. Luke vi. 19; viii. 46. ‡ 34. Matt. ix. 22; Mark x. 52; Acts xiv. 9

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.
do you weep? the child not is dead, but sleeps.

[40] Και κατεγελων αυτου. Ὁ δε, εκβαλων παντας,
And they derided him. He but, having sent out all,

παραλαμβανει τον πατερα του παιδιου, και την
he takes the father of the child, and the

μητερα, και τους μετ' αυτου, και εισπορευεται,
mother, and those with him, and goes in.

ὅπου ην το παιδιον. [41] Και κρατησας της χειρος
where was the child. And having grasped the hand

του παιδιου, λεγει αυτῃ· Ταλιθα, κουμι· ὅ εστι
of the child. he says to her; Talitha, cumi; which is

μεθερμηνευομενον· Το κορασιον, σοι λεγω,
being translated; The girl, to thee I say.

εγειρε. [42] Και ευθεως ανεστη το κορασιον, και
arise. And immediately arose the girl, and

περιεπατει· ην γαρ ετων δωδεκα. Και εξεστησαν
walked about; she was for years twelve. And they were

εκστασει μεγαλῃ. [43] Και διεστειλατο
astonished with an astonishment great. And he charged

αυτοις πολλα, ἱνα μηδεις γνῳ τουτο· και
them much, that no one might know this; and

ειπε δοθηναι αυτῃ φαγειν.
spake to have given to her to eat.

ΚΕΦ. ς'. 6.

[1] Και εξηλθεν εκειθεν, και ηλθεν εις την πατριδα
And he went out thence, and came into the country

αυτου· και ακολουθουσιν αυτῳ οἱ μαθηται
of himself; and follow him the disciples

αυτου· [2] Και γενομενου σαββατου, ηρξατο εν
of him. And being come sabbath, he began in

τῃ συναγωγῃ διδασκειν. Και πολλοι ακουοντες
the synagogue to teach. And many hearing,

εξεπλησσοντο, λεγοντες· Ποθεν τουτῳ ταυτα;
were astonished, saying; Whence to this these things?

και τις ἡ σοφια ἡ δοθεισα αυτῳ; και δυναμεις
and what the wisdom that being given to him? and miracles

τοιαυται δια των χειρων αυτου γινονται.
so great through the hands of him are done.

[3] Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαριας,
Not this is the carpenter, the son of Mary,

αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και
brother and of James, and Joses, and Juda, and

you weep and make confusion? the CHILD is not dead, but ‡ sleeps."

40 And they derided him. ‡ But putting † them all out, * he takes the FATHER and the MOTHER of the CHILD, and THOSE with him, and goes in where the CHILD was.

41 And having grasped the HAND of the CHILD, he says to her, "Talitha-cumi," which, being translated, signifies, 'YOUNG MAIDEN, I say to thee, arise.'"

42 And immediately the YOUNG MAIDEN arose and walked about, for she was twelve years old. And they were exceedingly astonished.

43 And ‡ he strictly charged them that no one should know this thing; and directed to give her food.

CHAPTER VI.

1 And ‡ he departed thence, and * comes into his OWN COUNTRY; and his DISCIPLES follow him.

2 And the Sabbath having come, he began to teach in the SYNAGOGUE, and * MANY hearing, were astonished, and said, ‡ "Whence has this man these things? and What is THAT WISDOM which is imparted * to him? and how are such MIRACLES performed *through his HANDS?

3 Is not this the CARPENTER? the SON of * MARY, and ‡ Brother of James, and Joses, and Ju-

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* VATICAN MANUSCRIPT.—40. he takes. 1. comes into. 2. MANY. 2. to him? and such MIRACLES. 3. MARY, and Brother of.

† 40 The persons or crowd here spoken of, were probably a set of people usually hired on these occasions to attend the funeral, and follow the procession with their lamentations. This custom prevailed East. These are the *mourning women* mentioned by Jeremiah, chapter ix. 17—21; and by Amos, chapter v. 16. They were called *Præficæ* by the Romans, because they presided over, and began, the funeral dirge. But men seem to have attended amongst them, as well as women. Dr. Shaw mentions this custom to be still continued in the East; and observes, that the women employed on these occasions, perform their parts with such proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an extraordinary pitch of thoughtfulness and sorrow.—*Wakefield.*

‡ 39. John xi. 11. ‡ 40. Acts ix. 40. ‡ 43. Matt. viii. 4; ix. 30; xii. 16; xvii. 9; Mark iii. 12; Luke v 14. ‡ 1. Matt. xiii. 54, Luke iv. 16. ‡ 2. John vi. 42. ‡ 3. Matt. xii. 46, Gal. i. 19.

Σιμωνος; και ουκ εισιν αἱ αδελφαι αυτου ὡδε
Simon and not are the sisters of him here
προς ἡμας; Και εσκανδαλιζοντο, εν αυτῳ.
with us? And they were stumbled in him.
[4] Ελεγε δε αυτοις ὁ Ἰησους· Ὁτι ουκ εστι προ-
Said but to them the Jesus; That not is a pro-
φητης ατιμος, ει μη εν τῃ πατριδι αὑτου,
phet without honor, except in the country of himself,
και εν τοις συγγενεσι, και εν τῃ οικιᾳ αὑτου.
and among the relatives, and in the house of himself.
[6] Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
And not was able there no one miracle to
σαι, ει μη ὀλιγοις αρρωστοις επιθεις τας χειρας,
do, except a few sick having put on the hands,
εθεραπευσε. [6] Και εθαυμαζε δια την απιστιαν
were cured. And he wondered because of the unbelief
αυτων.
of them.

Και περιηγε τας κωμας κυκλῳ, διδασκων.
And he went round the villages round about, teaching.
[7] Και προσκαλειται τους δωδεκα, και ηρξατο
And he calls the twelve, and he began
αυτους αποστελλειν δυο δυο· και εδιδου αυτοις
them to send two two; and he gave to them
εξουσιαν των πνευματων των ακαθαρτων, [8] και
authority of the spirits of the unclean, and
παρηγγειλεν αυτοις, ἱνα μηδεν αιρωσιν εις
he charged them, that nothing they should take for
ὁδον, ει μη ῥαβδον μονον· μη πηραν, μη αρτον,
a way, except a staff only; no bag, no bread,
μη εις την ζωνην χαλκον· [9] αλλ' υποδεδεμενους
not into the belt copper money; but having been shod
σανδαλια· και μη ενδυσησθε δυο χιτωνας. [10] Και
sandals, and not you may put on two coats. And
ελεγεν αυτοις· Ὁπου εαν εισελθητε εις οικιαν,
he said to them; Where if you may enter into a house,
εκει μενετε ἑως αν εξελθητε εκειθεν. [11] Και
there remain till you may go away from thence. And
ὁσοι αν μη δεξωνται ὑμας, μηδε ακουσωσιν ὑμων,
whoever not may receive you, nor hear you,
εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον
going away from thence, shake out the dust that
ὑποκατω των ποδων ὑμων, εις μαρτυριον αυτοις.
under the feet of you, for a witness to them.
[12] Και εξελθοντες εκηρυσσον, ἱνα μετανοησωσι·
And having gone out they published, that they should reform;
[13] και δαιμονια πολλα εξεβαλλον, και ηλειφον
and demons many they cast out, and anointed
ελαιῳ πολλους αρρωστους, και εθεραπευον.
with oil many sick ones, and they were cured.
[14] Και ηκουσεν ὁ βασιλευς Ἡρωδης, (φανερον
And heard the king Herod, (well-known
γαρ εγενετο το ονομα αυτου,) και ελεγεν· Ὁτι
for was the name of him,) and he said; That

das, and Simon? and are not his SISTERS here with us?" And they were perplexed with him.

4 But JESUS said to them, ‡"A Prophet is not without honor, except in his OWN COUNTRY, and among his RELATIVES, and in his OWN FAMILY."

5 ‡And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. ‡And he went round the VILLAGES teaching.

7 ‡And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; *no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place.

11 And *whatever Place will not receive you, nor hear you, in departing thence, † ‡shake off that DUST which is UNDER your FEET, for a Testimony to them.

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and ‡anointed many sick persons with Oil, and cured them.

14 ‡And Herod the KING heard, (for JESUS had become well-known,) and *he said, "John the

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* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. 11. whatever Place will not. 14. they said.

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 29; xxii. 11; 2 Kings xiii. 15.

‡ 4. Matt. xiii 57; John iv. 44. ‡ 5. Matt. xiii. 58; Mark ix. 23. ‡ 6. Matt. ix. 35; Luke xiii. 22. ‡ 7. Matt. x. 1. Mark iii. 13, 14; Luke ix. 1. ‡ 11. Acts xiii. 51; xviii ‡ 13. James v. 14. ‡ 14. Matt. xiv. 1; Luke x. 15

Ιωαννης ὁ βαπτιζων εκ νεκρων ηγερθη, και
John the baptizing out of dead has been raised, and
δια τουτο ενεργουσιν αἱ δυναμεις εν αυτῳ.
through this work the mighty powers in him.
[15] Αλλοι ελεγον· 'Οτι Ηλιας εστιν· Αλλοι δε
Others said: That Elias he is; Others and
ελεγον· 'Οτι προφητης εστιν, ὡς εἱς των προ-
said: That a prophet he is, like one of the pro-
φητων. [16] Ακουσας δε ὁ Ηρωδης, ειπεν· 'Οτι
phets. Having heard but the Herod, said; That
ὁν εγω απεκεφαλισα Ιωαννην, οὑτος ηγερθη
whom I beheaded John, he is raised
*[εκ νεκρων.] [17] Αυτος γαρ ὁ 'Ηρωδης αποσ-
[from dead.] Himself for the Herod send-
τειλας εκρατησε τον Ιωαννην, και εδησεν αυτον
ing seized the John and bound him
εν φυλακῃ, δια 'Ηρωδιαδα, την γυναικα Φιλιπ-
in prison, through Herodias, the wife of Philip
που του αδελφου αὐτου, ὁτι αυτην εγαμησεν.
of the brother of himself, for her he had married.
[18] Ελεγε γαρ ὁ Ιωαννης τῳ 'Ηρωδῃ· 'Οτι ουκ εξ-
Said for the John to the Herod; That not it is
εστι σοι εχειν την γυναικα του αδελφου σου.
lawful to thee to have the wife of the brother of thee.
[19] 'Η δε 'Ηρωδιας ενειχεν αυτῳ και ηθελεν
The and Herodias had a grudge against him and wished
αυτον αποκτειναι· και ουκ ηδυνατο. [20] 'Ο γαρ
him to destroy; and not was able. The for
'Ηρωδης εφοβειτο τον Ιωαννην, ειδως αυτον αν-
Herod feared the John, knowing him a
δρα δικαιον και ἁγιον· και συνετηρει αυτον· και
man just and holy; and protected him; and
ακουσας αυτου, πολλα εποιει, και ἡδεως αυτου
hearing him, many things he did, and gladly him
ηκουε. [21] Και γενομενης ἡμερας ευκαιρου, ὁτε
he heard. And having come a day convenient, when
'Ηρωδης τοις γενεσιοις αὑτου δειπνον εποιει
Herod to the birthday of himself a feast he made
τοις μεγιστασιν αὑτου, και τοις χιλιαρχοις, και
to the nobles of himself, and to the commanders, and
τοις πρωτοις της Γαλιλαιας· [22] και εισελθουσης
to the chiefs of the Galilee; and having entered
της θυγατρος αυτης της 'Ηρωδιαδος, και ορχη-
of the daughter of her of the Herodias, and danc-
σαμενης, και αρεσασης τῳ 'Ηρωδῃ και τοις
ing, and having pleased the Herod and those
συνανακειμενοις, ειπεν ὁ βασιλευς τῳ κορασιῳ·
reclining at table, said the king to the little girl;
Αιτησον με, ὁ εαν θελῃς, και δωσω σοι.
Ask me, whatever thou wilt, and I will give to thee.
[23] Και ωμοσεν αυτῃ· 'Οτι ὁ εαν με αιτησῃς,
And he swore to her; That whatever me thou mayst ask,
δωσω σοι, ἑως ἡμισους της βασιλειας μου.
I will give to thee, till half of the kingdom of me.

IMMERSER *has arisen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, ‡"He is Elijah;" and others said. "He is a Prophet, like one of the PROPHETS."

16 ‡But HEROD having heard, said, "That John, whom **I** beheaded; **he** is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, ‡"It is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD ‡feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he *did many things, and heard Him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 *the DAUGHTER of this HERODIAS having entered, and danced, *she pleased HEROD and the GUESTS, *and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, ‡"Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

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* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—*omit.* 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—*Wakefield.*

‡ 15. Matt. xvi. 14; Mark viii. 28. ‡ 16. Matt. xiv. 2; Luke iii. 10. ‡ 18. Lev. xviii. 16; xx. 21. ‡ 20. Matt. xiv. 5; xxi 6. ‡ 23. Esther v. 3, 6; vii. 2.

[24] Ἡ δε εξελθουσα, ειπε τῃ μητρι αὑτης· Τι
The and going out, said to the mother of herself; What
αιτησομαι; Ἡ δε ειπε· Την κεφαλην Ιωαννου
shall I ask? She and said; The head of John
του βαπτιστου. Και εισελθουσα ευθεως μετα
the dipper. And coming in immediately with
σπουδης προς τον βασιλεα, ητησατο, λεγουσα·
haste to the king, she asked, saying;
Θελω ἱνα μοι δῳς εξαυτης επι πινακι την
I will that to me thou wouldst give instantly on a plate the
κεφαλην Ιωαννου του βαπτιστου. [26] Και περι-
head of John the dipper. And very
λυπος γενομενος ὁ βασιλευς, δια τους ὁρκους
sorry having become the king, because of the oaths
και τους συνανακειμενους ουκ ηθελησεν αυτην
and those reclining at table not he would her
αθετησαι. [27] Και ευθεως αποστειλας ὁ βασιλ-
reject. And immediately sending the king
ευς σπεκουλατωρα, επεταξεν ενεχθηναι την
a guardsman, he ordered to be brought the
κεφαλην αυτου. Ὁ δε απελθων απεκεφαλισεν
head of him. He and going forth cut off the head of
αυτον εν τῃ φυλακῃ· [28] και ηνεγκε την κεφαλην
him in the prison; and brought the head
αυτου επι πινακι, και εδωκεν αυτην τῳ κορασιῳ·
of him on a plate, and gave her to the little girl;
και το κορασιον εδωκεν αυτην τῃ μητρι αὑτης.
and the little girl gave her to the mother of herself.
[29] Και ακουσαντες οἱ μαθηται αυτου, ηλθον, και
And having heard the disciples of him, came, and
ηραν το πτωμα αυτου, και εθηκαν αυτο εν μνη-
took the dead body of him, and placed it in a
μειῳ.
tomb.

[30] Και συναγονται οἱ αποστολοι προς τον
And were assembled the apostles to the
Ιησουν, και απηγγειλαν αυτῳ παντα, και ὁσα
Jesus, and reported to him all, and what
εποιησαν, και ὁσα εδιδαξαν. [31] Και ειπεν αυτοις·
they did, and what they taught. And he said to them;
Δευτε ὑμεις αυτοι κατ' ιδιαν εις ερημον τοπον,
Come you yourselves privately into a desert place,
και αναπαυεσθε ολιγον. Ησαν γαρ οἱ ερχομενοι
and rest you a little; Were for those coming

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 ‡ And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 ‡ And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he *said to them, ‡ "Come you, retire by yourselves into a Desert Place, and rest a little;" ‡ for many were THOSE who were COMING and GO-

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* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidental duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—*Whitby.*

‡ 26. Matt. xiv. 9. ‡ 30. Luke ix. 10. ‡ 31. Matt. xiv. 13; John vi. 1, 2. ‡ 31. Mark iii. 20.

και οἱ ὑπαγοντες πολλοι· και ουδε φαγειν ηυκαι-
and those going many; and not even to eat they had

ρουν. [32] Και απηλθον εις ερημον τοπον τῳ
leisure. And they went into a desert place to the

πλοιῳ κατ' ιδιαν. [33] Και ειδον αυτους ὑπαγοντας·
ship privately. And they saw them going away;

και επεγνωσαν πολλοι· και πεζῃ απο πασων
and knew many; and on foot from all

των πολεων συνεδραμον εκει. [34] Και εξελθων
of the cities they ran together there. And coming out

ειδεν πολυν οχλον, και εσπλαγχνισθη επ'
he saw great a crowd, and was moved with pity towards

αυτοις, ὁτι ησαν ὡς προβατα, μη εχοντα ποι-
them, for they were as sheep, not having a

μενα· και ηρξατο διδασκειν αυτους πολλα.
shepherd; and he began to teach them many things.

[35] Και ηδη ὡρας πολλης γενομενης, προσελθον-
And already time much having gone, coming

τες αυτῳ οἱ μαθηται αυτου, λεγουσιν· Ὁτι ερη-
to him the disciples of him, they say; That a

μος εστιν ὁ τοπος, και ηδη ὡρα πολλη· [36] απο-
desert is the place, and already time much: dismiss

λυσον αυτους, ἱνα απελθοντες εις τους κυκλῳ
them, that going into the surrounding

αγρους και κωμας, αγορασωσιν ἑαυτοις αρτους·
country and villages, they may buy themselves loaves;

τι γαρ φαγωσιν ουκ εχουσιν. [37] Ὁ δε αποκρι-
any for they might eat not they have. He but answering

θεις ειπεν αυτοις· Δοτε αυτοις ὑμεις φαγειν.
said to them; Give to them you to eat.

Και λεγουσιν αυτῳ· Απελθοντες αγορασωμεν
And they say to him; Going may we buy

δηναριων διακοσιων αρτους, και δωμεν αυτοις
denarii two hundred loaves, and give to them

φαγειν; [38] Ὁ δε λεγει αυτοις· Ποσους αρτους
to eat? He but says to them: How many loaves

εχετε; ὑπαγετε και ιδετε. Και γνοντες,
have you? go you and see you. And having ascertained,

λεγουσι· Πεντε, και δυο ιχθυας. [39] Και επε-
they say: Five, and two fishes. And he or-

ταξεν αυτοις ανακλιναι παντας, συνποσια
dered them to make recline all, company

συνποσια, επι τῳ χλωρῳ χορτῳ. [40] Και ανε-
company, on the green grass. And they

πεσον πρασιαι πρασιαι, ανα ἑκατον, και ανα
reclined squares squares, by a hundred, and

πεντηκοντα. [41] Και λαβων τους πεντε αρτους
by fifty. And taking the five loaves

και τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
and the two fishes, looking up to the heaven,

ευλογησε, και κατεκλασε τους αρτους, και
he gave praise, and broke the loaves, and

εδιδου τοις μαθηταις αὑτου, ἱνα παραθωσιν
gave to the disciples of him, that they might set before

αυτοις· και τους δυο ιχθυας εμερισε πασι.
them: and the two fishes he divided to all.

ING, and they had no leisure, not even to eat.

32 And they went away, by the BOAT, into a Desert Place, ‡ to be by themselves.

33 But they saw them departing, and many knew them; and they ran together there on foot from ALL the CITIES.

34 ‡ And coming out, he saw a Great Crowd; and he deeply pitied them, Because they were like Sheep having no Shepherd; and ‡ he taught them many things.

35 ‡ And much Time having already gone, his DISCIPLES coming to him, say, * "The PLACE is a Desert, and now much Time has passed;

36 dismiss them, that they may go to the adjacent FARMS and Villages, and buy themselves * what they should eat."

37 But HE answering said to them, "You supply them." And they say to him, "Should we go and for Two hundred Denarii buy Loaves, and give them to eat?"

38 And HE says to them, "How Many Loaves have you? Go and see." And having ascertained, they say, ‡ "Five, and Two Fishes."

39 And he commanded them to make all recline in Companies on the GREEN Grass.

40 And they lay down in Squares, by Hundreds and by Fifties.

41 And taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he praised God, and broke the LOAVES, and gave to * the DISCIPLES to set before them; and the TWO Fishes he distributed to all.

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* VATICAN MANUSCRIPT.—35. The PLACE is a Desert. 36. what they should eat. But HE. 41. the DISCIPLES.

‡ 32. Matt. xiv. 13. ‡ 34. Matt. ix. 36; xiv. 14. ‡ 34. Luke ix. 11. ‡ 35. Matt. xiv. 15; Luke ix. 12. ‡ 38. Matt. xiv. 17; Luke ix. 13; John vi. 9

[42] Και εφαγον παντες, και εχορτασθησαν.
And they ate all, and were filled.
[43] Και ηραν κλασματων δωδεκα κοφινους πλη-
And they took up of fragments twelve baskets full,
ρεις, και απο των ιχθυων. [44] Και ησαν οἱ φα-
and of the fishes. And were those having
γοντες τους αρτους, πεντακισχιλιοι ανδρες.
eaten the loaves, five thousand men.
[45] Και ευθεως ηναγκασε τους μαθητας αὑτου
And immediately he urged the disciples of himself
εμβηναι εις το πλοιον, και προαγειν εις το πε-
to step into the ship, and to go before to the other
ραν προς Βηθσαιδαν, ἑως αυτος απολυσῃ τον
side to Bethsaida, while he should dismiss the
οχλον. [46] Και αποταξαμενος αυτοις, απηλθεν
crowd. And having sent away them, he went
εις το ορος προσευξασθαι. [47] Και οψιας γενο-
into the mountain to pray. And evening having
μενης, ην το πλοιον εν μεσῳ της θαλασσης·
come, was the ship in middle of the sea;
και αυτος μονος επι της γης. [48] Και ειδεν
and he alone upon the land. And he saw
αυτους βασανιζομενους εν τῳ ελαυνειν· ην γαρ
them tormented in the rowing; was for
ὁ ανεμος εναντιος αυτοις. Και περι τεταρτην
the wind opposite to them. And about fourth
φυλακην της νυκτος ερχεται προς αυτους, περι-
watch of the night comes towards them, walk-
πατων επι της θαλασσης· και ηθελε παρελθειν
ing on the sea; and wished to pass
αυτους. [49] Οἱ δε, ιδοντες αυτον περιπατουντα
them. They but, seeing him walking
επι της θαλασσης, εδοξαν φαντασμα ειναι, και
on the sea, they thought a phantom to be, and
ανεκραξαν. [50] Παντες γαρ αυτον ειδον, και
they cried out. All for him saw, and
εταραχθησαν. Και ευθεως ελαλησε μετ᾽ αυτων,
were terrified. And immediately he spoke with them,
και λεγει αυτοις· Θαρσειτε· εγω ειμι, μη φο-
and says to them; Take courage; I am, not be
βεισθε. [51] Και ανεβη προς αυτους εις το πλοιον·
afraid. And he went up to them into the boat:
και εκοπασεν ὁ ανεμος. Και λιαν *[εκ πε-
and ceased the wind. And greatly [out of mea-
ρισσου] εν ἑαυτοις εξισταντο, *[και εθαυμαζον.]
sure] in themselves they were amazed [and wondered.]
[52] Ου γαρ συνηκαν επι τοις αρτοις· ην γαρ ἡ
Not for they understood about the loaves; was for the
καρδια αυτων πεπωρωμενη.
heart of them having been stupified.

[53] Και διαπερασαντες ηλθον επι την γην Γεν-
And having passed over they came to the land Gen-
νησαρετ· και προσωρμισθησαν. [54] Και εξελθον-
nesaret: and drew to the shore. And coming out
των αυτων εκ του πλοιου, ευθεως επιγνοντες
of them out of the ship, immediately knowing
αυτον, [55] περιδραμοντες ὁλην την περιχωρον
him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread, and of the FISHES.

44 Now THOSE who ATE of the LOAVES were Five thousand Men.

45 ‡ And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For ‡ they understood not about the LOAVES; because their HEART was stupified.

53 And having passed over, they came to the LAND of Gennessaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

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* VATICAN MANUSCRIPT.—51. out of measure—*omit*. 51 and wondered—*omit*.

† 48. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17. ‡ 52. Mark viii. 17, 18.

εκεινην, ηρξαντο επι τοις κραββατοις τους
that, they began on the couches those
κακως εχοντας περιφερειν, ὁπου ηκουον, ὁτι
sickness having to carry about, where they heard, that
εκει εστι. [56] Και ὁπου αν εισεπορευετο εις
there he is. And wherever he entered into
κωμας, ἡ πολεις, ἡ αγρους, εν ταις αγοραις
towns, or cities, or villages, in the markets
ετιθουν τους ασθενουντας, και παρεκαλουν
they placed those being sick, and they besought
αυτον, ἱνα καν του κρασπεδου του ἱματιου
him, that if even the tuft of the mantle
αυτου ἁψωνται· και ὁσοι αν ἡπτοντο αυτου,
of him they might touch; and whoever touched him,
εσωζοντο.
were saved.

ΚΕΦ. ϛ. 7.

[1] Και συναγονται προς αυτον οἱ Φαρισαιοι,
And were gathered to him the Pharisees,
και τινες των γραμματεων, ελθοντες απο Ἱερο-
and some of the scribes, having come from Jeru-
σολυμων· [2] και ιδοντες τινας των μαθητων
salem; and seeing some of the disciples
αυτου κοιναις χερσι, τουτ᾽ εστιν ανιπτοις,
of him with common hands, that is unwashed,
εσθιοντας αρτους· [3] (οἱ γαρ Φαρισαιοι και παν-
eating loaves; (the for Pharisees and all
τες οἱ Ιουδαιοι, εαν μη πυγμη νιψωνται τας
the Jews, if not with fist they may wash the
χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν
hands, not they eat, holding the tradition
των πρεσβυτερων· [4] και απο αγορας, εαν μη
of the elders; and from a market, if not
βαπτισωνται, ουκ εσθιουσι· και αλλα πολλα
they might dip, not they eat; and other many things
εστιν, ἁ παρελαβον κρατειν, βαπτισμους ποτη-
is, which they received to hold, dippings of
ριων, και ξεστων, και χαλκιων, *[και κλινων·])
cups, and of pots, and of copper vessels. [and of couches;])
[5] επειτα επερωτωσιν αυτον οἱ Φαρισαιοι και οἱ
then asked him the Pharisees and the
γραμματεις· Διατι οἱ μαθηται σου ου περιπα-
scribes: Why the disciples of thee not walk
τουσι κατα την παραδοσιν των πρεσβυτερων,
according to the tradition of the elders,
αλλα κοιναις χερσιν εσθιουσι τον αρτον; [6] Ὁ
but with common hands they eat the loaf? He
*[δε αποκριθεις] ειπεν αυτοις· Ὁτι καλως προε-
[but answering] said to them: That well pro-
φητευσεν Ἡσαιας περι ὑμων των ὑποκριτων, ὡς
phesied Esaias about you the hypocrites, as
γεγραπται· "Οὑτος ὁ λαος τοις χειλεσι με
it is written: "This the people with the lips me

REGION, carried about the SICK on COUCHES, to where they heard he was.

56 And wherever he entered, into Towns, or Cities, or Villages, they placed the SICK in the MARKETS, and implored him, ‡ that they might but touch the TUFT of his MANTLE; and as many as touched him were cured.

CHAPTER VII.

1 ‡ And the PHARISEES, and some of the SCRIBES, having come from Jerusalem, resorted to him.

2 And observing some of his DISCIPLES eating BREAD with common, that is, with Unwashed Hands;

3 (for the PHARISEES, and All the JEWS holding the TRADITION of the ELDERS, eat not, unless they wash their HANDS with the Fist;

4 and coming from a Market, unless they * immerse themselves, they eat not. And many other things there are which they have received to maintain,—Immersions of Cups, and of Pots, and of Copper vessels;)

5 * both the PHARISEES and the SCRIBES asked him, "Why do not thy DISCIPLES walk according to the TRADITION of the ELDERS, but eat BREAD with common Hands?"

6 HE said to them, "Well did Isaiah prophesy concerning you, HYPOCRITES, as it is written, ‡ 'This 'PEOPLE honor me with 'their LIPS, but their

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* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not. 4. and of couches—*omit*. 5. both the PHARISEES. 6. but answering—*omit*.

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them: maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—*Ant.* xiii. 18.

‡ 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12. ‡ 1. Matt. xv. 1. ‡ 6. Isa. xxix. 13.

τιμᾳ, ἡ δε καρδια αυτων πορρω απεχει απ'
honor, the but heart of them far off is removed from
εμου. [7] Ματην δε σεβονται με, διδασκοντες
me. In vain but they worship me, teaching
διδασκαλιας, ενταλματα ανθρωπων." [8] Αφεντες
teachings. commandments of men." Leaving
*[γαρ] την εντολην του θεου, κρατειτε την
[for] the commandment of the God, you hold the
παραδοσιν των ανθρωπων, *[βαπτισμους ξεστων
tradition of the men, [dippings of pots
και ποτηριων· και αλλα παρομοια τοιαυτα πολλα
and of cups; and other similar such like many things
ποιειτε.] [9] Και ελεγεν αυτοις Καλως αθετειτε
you do.] And he said to them. Well you set aside
την εντολην του θεου, ἱνα την παραδοσιν ὑμων
the commandment of the God, that the tradition of you
τηρησητε. [10] Μωσης γαρ ειπε· "Τιμα τον
you may keep Moses for said; "Honor the
πατερα σου και την μητερα σου·" και· "Ὁ
father of thee and the mother of thee;" and; "He
κακολογων πατερα ἡ μητερα, θανατῳ τελευ-
cursing father or mother, a death let him
τατω." [11] Ὑμεις δε λεγετε· Εαν ειπη ανθρω-
die." You but say; If should say a man
πος τῳ πατρι ἡ τῃ μητρι· Κορβαν (ὁ εστι,
to the father or the mother; Corban (which is,
δωρον,) ὁ εαν εξ εμου ωφεληθῃς· [12] [και]
a gift,) whatever out of me thou mightest be profited: [and]
ουκετι αφιετε αυτον ουδεν ποιησαι τῳ πατρι
no more you suffer him any thing to do for the father
*[αὑτου,] ἡ τῃ μητρι *[αὑτου,] [13] ακυρουντες
[of himself,] or for the mother [of himself,] making void
τον λογον του θεου τῃ παραδοσει ὑμων, ᾑ
the word of the God for the tradition of you, which
παρεδωκατε· και παρομοια τοιαυτα πολλα πο-
you delivered; and similar such like many things you
ιειτε. [14] Και προσκαλεσαμενος παντα τον
do. And having called all the
οχλον, ελεγεν αυτοις· Ακουετε μου παντες,
crowd, he said to them; Hear me all,
και συνιετε. [15] Ουδεν εστιν εξωθεν του ανθρω-
and be instructed. Nothing is outside of the man
που, εισπορευομενον εις αυτον ὁ δυναται αυτον
entering into him, which is able him
κοινωσαι· αλλα τα εκπορευομενα απ αυτου,
to make common; but the things proceeding from him,
εκεινα εστι τα κοινουντα τον ανθρωπον. [16] *[Ει
those is the things making common the man. [If

'HEART is far removed
'from me.

7 But in vain do they
'worship me, teaching as
'Doctrines, the Precepts
'of Men.'

8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN"

9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your own TRADITION.

10 For Moses said, ‡'Honor thy FATHER and thy 'MOTHER,' and ‡HE who 'REVILES Father or Mother, let him be punished 'with Death.'

11 But you assert, 'If a man say to FATHER or MOTHER, ‡Be that Corban, that is, an Offering, †by which thou mightest derive assistance from me;

12 you no more permit him to do any thing for FATHER or MOTHER:

13 making void the WORD of GOD by your TRADITION, which you have delivered; and many such like Things you do."

14 ‡And having *again called All of the CROWD, he said to them, "Let all listen to me, and be instructed.

15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from *the MAN, are the THINGS which POLLUTE him.

16 *‡[If any one has

VATICAN MANUSCRIPT.—8. For—*omit.* 8. dippings of Pots and of Cups; and many other such like things you do—*omit.* 12. And—*omit.* 12. his—*omit.* 12. his—*omit* 14. again called. 15. POLLUTES him. 15. the MAN, are the THINGS which POLLUTE him. 16. If any one has Ears to hear, let him hear—*omit.*

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—*Wakefield.*

‡ 10. Exod. xx. 12; Deut. v 16 Matt. xv. 4. ‡ 10. Exod. xxi. 17; Lev. xx. [illegible] Prov. xx. 20. ‡ 11. Matt. xv. [illegible] xxiii. 18. ‡ 1[illegible] Matt xv. 10. ‡ 16. Matt xi. 15.

τις εχει ωτα ακουειν, ακουετω.] [17] Και
any one has ears to hear, let him hear.] And

ὁτε εισηλθεν εις οικον απο του οχλου,
when he entered into a house from the crowd,

επηρωτων αυτον οἱ μαθηται αυτου περι της
asked him the disciples of him concerning the

παραβολης. [18] Και λεγει αυτοις· Οὑτω και
parable. And he says to them; Thus also

ὑμεις ασυνετοι εστε; Ου νοειτε, ὁτι παν το
you without understanding are? Not know you, that all that

εξωθεν, εισπορευομενον εις τον ανθρωπον, ου
without, entering into the man, not

δυναται αυτον κοινωσαι; [19] ὁτι ουκ εισπορ-
is able him to make common? that not goes

ευεται αυτου εις την καρδιαν, αλλ᾽ εις την κοι-
of it into the heart, but into the belly;

λιαν· και εις τον αφεδρωνα εκπορευεται,
and into the privy goes out,

καθαριζον παντα τα βρωματα. [20] Ελεγε δε·
cleansing all the foods He said and,

Ὁτι το εκ του ανθρωπου εκπορευομενον, εκεινο
That the out of the man proceeding forth, that

κοινοι τον ανθρωπον· [21] Εσωθεν γαρ εκ της
makes common the man; Within for out of the

καρδιας των ανθρωπων οἱ διαλογισμοι οἱ κακοι
heart of the men the purposes the evil

εκπορευονται· μοιχειαι, πορνειαι, φονοι,
proceeds; adulteries, fornications, murders.

[22] κλοπαι, πλεονεξιαι, πονηριαι, δολος, ασελγεια,
thefts, covetousnesses, villanies, deceit, intemperance,

οφθαλμος πονηρος, βλασφημια, ὑπερηφανια,
eye evil, evil speakings, pride,

αφροσυνη· [23] παντα ταυτα τα πονηρα εσωθεν
folly. all these the things evil within

εκπορευεται, και κοινοι τον ανθρωπον.
comes forth. and makes common the man

[24] Και εκειθεν αναστας, απηλθεν εις τα μεθ-
And thence arising, he went into the bor-

ορια Τυρου και Σιδωνος· και εισελθων εις την
ders of Tyre and Sidon; and entering into the

οικιαν, ουδενα ηθελε γνωναι· και ουκ ηδυνηθη
house, no one he wished to know. and not he was able

λαθειν. [25] Ακουσασα γαρ γυνη περι αυτου, ἡς
to be concealed. Having heard for a woman about him, of whom

ειχε το θυγατριον αὑτης πνευμα ακαθαρτον,
had the little daughter of herself a spirit unclean,

ελθουσα προσεπεσε προς τους ποδας αυτου·
having come fell down to the feet of him

[26] (ην δε ἡ γυνη Ἑλληνις, Συροφοινικισσα τῳ
(was now the woman a Greek, a Syrophenician to the

γενει·) και ηρωτα αυτον, ἱνα το δαιμονιον εκ-
birth:) and she besought him, that the demon he

βαλη εκ της θυγατρος αὑτης. [27] Ὁ δε Ιησους
would cast out of the daughter of herself. The but Jesus

ειπεν αυτῃ· Αφες πρωτον χορτασθηναι τα τεκνα·
said to her; Let alone first to be filled the children,

ου γαρ καλον εστι, λαβειν τον αρτον των τεκ-
not for good it is, to take the bread of the chil-

νων, και βαλειν τοις κυναριοις. [28] Ἡ δε
dren, and to cast to the dogs. She but

Ears to hear, let him hear."]

17 ‡ And when he went from the CROWD into a House, his DISCIPLES asked him concerning the PARABLE.

18 And he says to them, "Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?

19 because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD."

20 And he said, "THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN.

21 ‡ For from within, out of the HEART of MEN, emanate EVIL PURPOSES;—Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

23 All These EVIL things emanate from within, and pollute the MAN."

24 ‡ And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, * immediately heard of him; and having come fell down at his FEET;

26 (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia.) and she entreated him to expel the DEMON from her DAUGHTER.

27 * And he said to her, "Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN'S BREAD, and throw it to the DOGS."

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* VATICAN MANUSCRIPT.—25. immediately heard. 27. And he said.

† 26. One who spoke the Greek language.

‡ 17. Matt. xv. 15. ‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 19. ‡ 24. Matt. xv. 21.

απεκριθη, και λεγει αυτῳ· Ναι, κυριε· και γαρ
answered, and says to him; Yes, sir; even for
τα κυναρια ὑποκατω της τραπεζης εσθιει απο
the dogs under the table eateat from
των ψιχιων των παιδιων. [29] Και ειπεν αυτῃ·
of the crumbs of the children. And he said to her;
Δια τουτον τον λογον ὑπαγε· εξεληλυθε το
Through this the word go; has come out the
δαιμονιον εκ της θυγατρος σου. [30] Και απελ-
demon from the daughter of thee. And having
θουσα εις τον οικον αὑτης, εὑρε το δαιμονιον
gone into the house of her, she found the demon
εξεληλυθος, και την θυγατερα βεβλημενην επι
having gone out, and the daughter having been laid upon
της κλινης.
the bed.

[31] Και παλιν εξελθων εκ των ὁριων Τυρου και
And again coming out from the borders of Tyre and
Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
Sidon, he came to the sea of the Galilee,
ανα μεσον των ὁριων Δεκαπολεως. [32] Και φερ-
through midst of the borders of Decapolis. And they
ουσιν αυτῳ κωφον μογιλαλον, και παρακαλου-
bring to him a deaf man a stammerer, and they entreat
σιν αυτον ἱνα επιθῃ αυτῳ την χειρα. [33] Και
him that he might place to him the hand. And
απολαβομενος αυτον απο του οχλου κατ' ιδιαν,
having taken him from the crowd privately,
εβαλε τους δακτυλους αὑτου εις τα ωτα αυτου,
he put the fingers of himself into the ears of him.
και πτυσας ἡψατο της γλωσσης αυτου· [34] και
and spitting he touched the tongue of him: and
αναβλεψας εις τον ουρανον, εστεναξε, και
looking up to the heaven, he groaned, and
λεγει αυτῳ· Εφφαθα, ὁ εστι, διανοιχθητι.
says to him: Ephphatha, that is, be opened.
[35] Και *[ευθεως] διηνοιχθησαν αυτου αἱ ακοαι·
And (immediately) were opened of him the ears
και ελυθη ὁ δεσμος της γλωσσης αυτου, και
and was loosed the bond of the tongue of him, and
ελαλει ορθως. [36] Και διεστειλατο αυτοις, ἱνα
he spoke plainly. And he charged them, that
μηδενι ειπωσιν· ὁσον δε αυτος αυτοις διεστελ-
no one they should tell; what but he to them charged
λετο, μαλλον περισσοτερον εκηρυσσον [37] Και
more abundantly they published. And
ὑπερπερισσως εξεπλησσοντο, λεγοντες· Καλως
beyond measure they were astonished, saying; Well
παντα πεποιηκε· και τους κωφους ποιει ακου-
all (things) he has done; and the deaf ones he makes to
ειν, και τους αλαλους λαλειν·
hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

31 ‡ And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the Midst of the BORDERS of Decapolis.

32 ‡ And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 ‡ And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak.

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* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled. 31. he came by Sidon to. 35. immediately—*omit.* 36. he charged. 36. they published. 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. * * * * Had Christ's patients, like Naaman, (2 Kings v.11,12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

‡ 31. Matt. xv. 29. ‡ 32. Matt. ix. 32; Luke xi. 14. ‡ 36. Mark v. 43; viii. 26.

ΚΕΦ. η'. 8.

[1] Εν εκειναις ταις ἡμεραις, παμπολλου οχλου
In those the days, very great crowd
οντος, και μη εχοντων τι φαγωσι, προσ-
being, and not having any thing they could eat, having
καλεσαμενος τους μαθητας αὑτου λεγει αυτοις·
called the disciples of himself he says to them;
[2] Σπλαγχνιζομαι επι τον οχλον· ὁτι ηδη ἡμεραι
I have pity on the crowd; because now days
τρεις, προσμενουσι *[μοι,] και ουκ εχουσι τι
three, they continue [with me,] and not they have any thing
φαγωσι. [3] Και εαν απολυσω αυτους νηστεις
they can eat. And if I dismiss them fasting
εις οικον αὑτων, εκλυθησονται εν τῃ ὁδῳ· τινες
into house of themselves, they will faint on the way; some
γαρ αυτων μακροθεν ἡκουσι. [4] Και απεκριθησαν
for of them a great distance have come. And answered
αυτῳ οἱ μαθηται αυτου· Ποθεν τουτους δυνησε-
to him the disciples of him; Whence these will be able
ται τις ὡδε χορτασαι αρτων επ' ερημιας; [5] Και
any one here to satisfy of loaves in a desert place? And
επηρωτα αυτους· Ποσους εχετε αρτους; Οἱ δε
he asked them; How many have you loaves? They and
ειπον· Ἑπτα. [6] Και παρηγγειλε τῳ οχλῳ ανα-
said; Seven. And he gave orders to the crowd to
πεσειν επι της γης· και λαβων τους ἑπτα
recline upon the ground; and taking the seven
αρτους, ευχαριστησας εκλασε, και εδιδου τοις
loaves, giving thanks he broke, and gave to the
μαθηταις αὑτου, ἱνα παραθωσι· και παρεθηκαν
disciples of himself, that they might set before; and they set before
τῳ οχλῳ. [7] Και ειχον ιχθυδια ολιγα· και ευλο-
the crowd. And they had small fishes a few: and giving
γησας, ειπε παραθειναι και αυτα. [8] Εφαγον δε,
praise, he said place before also them. They ate and,
και εχορτασθησαν· και ηραν περισσευματα
and were filled: and they took up over and above
κλασματων, ἑπτα σπυριδας. [9] Ησαν δε οἱ φα-
of fragments, seven large baskets. Were and those hav-
γοντες, ὡς τετρακισχιλιοι· και απελυσεν
ing eaten, about four thousand; and he dismissed
αυτους.
them.

[10] Και ευθεως εμβας εις το πλοιον μετα των
And immediately entering into the ship with the
μαθητων αὑτου, ηλθεν εις τα μερη Δαλμανουθα.
disciples of himself, he came into the parts of Dalmanutha.
[11] Και εξηλθον οἱ Φαρισαιοι, και ηρξαντο συζη-
And came forth the Pharisees, and began to
τειν αυτῳ, ζητουντες παρ' αυτου σημειον απο
argue with him, seeking of him a sign from

CHAPTER VIII.

1 ‡ In Those DAYS the Crowd * again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

2 "I have compassion on the CROWD, Because now they have continued three Days, and have nothing to eat;

3 and if I dismiss them fasting to their Homes, they will faint on the ROAD; for some of them have come from a great distance."

4 And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

5 ‡ And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

6 And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, ‡ and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.

7 And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

8 Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

9 And * they were about Four thousand; and he dismissed them.

10 ‡ And immediately * he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

11 ‡ And the PHARISEES came forth, and began to argue with him, seeking

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* VATICAN MANUSCRIPT.—1. again being great. 7. These. 9. And they were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

‡ 1. Matt. xv. 32. ‡ 5. Matt. xv. 34; Mark vi. 38. ‡ 6. Matt. xiv. 19; Mark vi. 41. ‡ 10. Matt. xv. 39. ‡ 11. Matt. xii. 38; xvi. 1; John vi. 30.

του ουρανου, πειραζοντες αυτον. [12] Και ανα-
the heaven, tempting him. And groan-
στεναξας τῳ πνευματι αὐτου, λεγει· Τι ἡ γενεα
ing deeply in the spirit of himself, he says: Why the generation
αὑτη σημειον επιζητει; Αμην λεγω *[ὑμιν,] ει
this a sign seeks? Indeed I say [to you,] if
δοθησεται τῃ γενεᾳ ταυτῃ σημειον.
shall be given to the generation this sign.

[13] Και αφεις αυτους, εμβας παλιν *[εις το
And leaving them, entering again [into the
πλοιον,] απηλθεν εις το περαν. [14] Και επελα-
ship,] he departed to the other side. And they
θοντο λαβειν αρτους, και ει μη ἑνα αρτον ουκ
forgot to take loaves, and except one loaf not
ειχον μεθ' ἑαυτων εν τῳ πλοιῳ. [15] Και διεσ-
they had with themselves in the ship. And he
τελλετο αυτοις, λεγων· Ὁρατε, βλεπετε απο
charged them, saying; Look you, beware you of
της ζυμης των Φαρισαιων, και της ζυμης Ἡρω-
the leaven of the Pharisees, and of the leaven of He-
δου. [16] Και διελογιζοντο προς αλληλους, *[λε-
rod. And they reasoned with one another, [say-
γοντες·] Ὁτι αρτους ουκ εχομεν. [17] Και γνους
ing;] Because loaves not we have. And knowing
ὁ Ιησους, λεγει αυτοις· Τι διαλογιζεσθε, ὁτι
the Jesus, he says to them; Why reason you, because
αρτους ουκ εχετε; Ουπω νοειτε, ουδε
loaves not you have? Not yet perceive you, neither
συνιετε; *[ετι] πεπωρωμενην εχετε την καρ-
understand you? [yet] having been stupified have you the heart
διαν ὑμων; [18] Οφθαλμους εχοντες ου βλεπετε;
of you? Eyes having not see you?
και ωτα εχοντες ουκ ακουετε; και ου μνημον-
and ears having not hear you? and not remember
ευετε; [19] Ὁτε τους πεντε αρτους εκλασα εις
you? When the five loaves I broke to
τους πεντακισχιλιους, ποσους κοφινους πλη-
the five thousand, how many baskets full
ρεις κλασματων ηρατε; Λεγουσιν αυτῳ·
of fragments took you up? They say to him;
Δωδεκα. [20] Ὁτε δε τους ἑπτα εις τους τετρα-
Twelve. When and the seven to the four
κισχιλιους, ποσων σπυριδων πληρωματα κλασ-
thousand, how many large baskets full of
ματων ηρατε; Οἱ δε ειπον· Ἑπτα. [21] Και
fragments took you up? They and said; Seven. And
ελεγεν αυτοις· Πως ου συνιετε;
he said to them; How is it not you understand?

[22] Και ερχεται εις Βηθσαιδαν. Και φερουσιν
And he comes to Bethsaida. And they bring

of him a Sign from HEAVEN, trying him.

12 And groaning deeply in his SPIRIT, he says, "Why does this GENERATION seek a Sign? Indeed, I say to you, no Sign shall be given to this GENERATION."

13 And leaving them, re-embarking, he passed to the OTHER SIDE.

14 ‡ Now they forgot to take Bread, and had but One Loaf with them in the BOAT.

15 ‡ And he charged them, saying, "Observe! Beware of the † LEAVEN of the PHARISEES and of the LEAVEN of Herod."

16 And they reasoned with one another, * Because they had no Bread.

17 And he knew it, and says to them, "Why do you reason, Because you have no Bread? ‡ Do you not yet perceive, nor understand? Is your HEART stupified?

18 Having Eyes, do you not see? and having Ears, do you not hear? and do you not recollect?

19 ‡ When I broke the FIVE Loaves among the FIVE THOUSAND, How many Baskets full of Fragments took you up?" They say to him, "Twelve."

20 ‡ "And when the SEVEN among the FOUR THOUSAND, How many large Baskets full of Fragments took you up?" And * they say to him, "Seven."

21 And he said to them, "How is it you do not understand?"

22 And * they come to Bethsaida; and they bring

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* VATICAN MANUSCRIPT.—12. to you—*omit.* 13. into the BOAT—*omit.* 16. saying—*omit.* 16. Because they had no Bread. 17. he knew it, and says. 17. yet—*omit.* 20. they say to him. 22. they come.

† 15. Matthew joins the *Sadducees* with the Pharisees, and makes no mention of *Herod.* But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. *Zumee*, by a striking metaphor, denotes the *infection* of *false doctrines*, (so Matt. xvi. 12,) as well as corrupt morals.—*Bloomfield.*

‡ 14. Matt. xvi. 5. ‡ 15. Matt. xvi. 6; Luke xii. 1. ‡ 17. Mark vi. 52.
‡ 19. Matt. xiv. 20; Mark vi. 43; Luke ix. 17; John vi. 13. ‡ 20. Matt. xv. 37; Mark viii.

αυτῳ τυφλον και παρακαλουσιν αυτον, ἱνα
to him a blind man and beseech him, that
αυτου ἁψηται. 23 Και επιλαβομενος της
him he would touch. And having taken the
χειρος του τυφλου, εξηγαγεν αυτον εξω της
hand of the blind man, he led him outside of the
κωμης· και πτυσας εις τα ομματα αυτου, επι-
village; and having spit into the eyes of him, having
θεις τας χειρας αυτῳ, επηρωτα αυτον, ει
placed the hands to him, he asked him, if
τι βλεπει. 24 Και αναβλεψας ελεγε· Βλεπω
anything he sees. And looking up he says; I see
τους ανθρωπους, ὡς δενδρα, περιπατουντας.
the men, like trees, walking.
25 Ειτα παλιν επεθηκε τας χειρας επι τους
Then again he placed the hands upon the
οφθαλμους αυτου, και εποιησεν αυτον ανα-
eyes of him, and he made him look
βλεψαι· και αποκατεσταθη, και ενεβλεψε
up; and he was restored, and he saw
τηλαυγως ἁπαντας. 26 Και απεστειλεν αυτον
plainly every one. And he sent him
εις οικον αυτου, λεγων· Μηδε εις την κωμην
to house of him, saying; Neither into the village
εισελθης, *[μηδε ειπης τινι εν τῃ κωμῃ.]
mayest thou enter, [nor mayest thou tell any one in the village.]
27 Και εξηλθεν ὁ Ιησους και οἱ μαθηται αυτου
And departed the Jesus and the disciples of him
εις τας κωμας Καισαρειας της Πιλιππου. Και
into the villages of Cesarea of the Philip. And
εν τῃ ὁδῳ επηρωτα τους μαθητας αὑτου, λεγων
in the way he asked the disciples of himself, saying
αυτοις· Τινα με λεγουσιν οἱ ανθρωποι ειναι;
to them; Whom me they say the men to be?
28 Οἱ δε απεκριθησαν· Ιωαννην τον βαπτιστην
They and answered; John the dipper;
και αλλοι, Ηλιαν· αλλοι δε, ἑνα των προφητων.
and others, Elias; others and, one of the prophets.
29 Και αυτος λεγει αυτοις· Ὑμεις δε τινα με
And he says to them; You but who me
λεγετε ειναι; Αποκριθεις δε ὁ Πετρος λεγει
you say to be? Answering and the Peter says
αυτῳ· Συ ει ὁ Χριστος. 30 Και επετιμησεν
to him; Thou art the Anointed. And he strictly charged
αυτοις, ἱνα μηδενι λεγωσι περι αυτου. 31 Και
them, that no one they should tell about him. And
ηρξατο διδασκειν αυτους, ὁτι δει τον υἱον του
he began to teach them, that must the son of the
ανθρωπου πολλα παθειν, και αποδοκιμασθηναι
man many things to suffer, and to be rejected
απο των πρεσβυτερων και των αρχιερεων και
of the elders and of the high-priests and
των γραμματεων, και αποκτανθηναι, και μετα
of the scribes, and to be killed, and after
τρεις ἡμερας αναστηναι· 32 και παρρησιᾳ τον
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

23 And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; ‡and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

24 And looking up, he said, "I see MEN as Trees, walking."

25 Then he placed his HANDS on his EYES again, and *he saw plainly, and was restored, and saw every object clearly.

26 And he sent him away to his * House, saying, "Go not into the VILLAGE."

27 ‡ And JESUS and his DISCIPLES went out to the VILLAGES of Cesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

28 And THEY * spoke to him, saying, ‡ "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

29 And he * asked them, "Who say you that I am?" And PETER answering, says to him, ‡ "Thou art the CHRIST."

30 ‡ And he strictly charged them that they should tell no one concerning him.

31 And ‡ he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up

32 And he spoke this

VATICAN MANUSCRIPT.—25. he saw plainly, and was restored, and saw every object clearly. 26. House, saying, "Go not into." 26. nor mayest thou tell any one in the VILLAGE—omit. 28 spoke to him, saying, "John the IMMERSER." 29. asked them, saying, "Who say."

‡ 23 Mark vii. 33. ‡ 27 Matt. xvi. 13; Luke ix. 18. * 28 Matt. xiv. 2. ‡ 29 Matt. xvi. 6; John vi. 69; xi. 27. ‡ 30. Matt. xvi. 20. ‡ 31. Matt. xvi. 21; xvii. 22; Luke ix. 22.

λογον ελαλει. Και προσλαβομενος αυτον ὁ Πε-
word he spoke. And taking aside him the Pe-
τρος, ηρξατο επιτιμαν αυτῳ. [33] Ὁ δε επιστρα-
ter, he began to rebuke him. He but turning
φεις, και ιδων τους μαθητας αὑτου, επετιμησε
round, and seeing the disciples of himself, he rebuked
τῳ Πετρῳ, λεγων· Ὑπαγε οπισω μου, σατανα·
the Peter, saying; Go thou behind me, adversary;
ὁτι ου φρονεις τα του θεου, αλλα τα
because not thou thinkest the things of the God, but the things
των ανθρωπων. [34] Και προσκαλεσαμενος τον
of the men. And having called the
οχλον συν τοις μαθηταις αὑτου, ειπεν αυτοις·
crowd with the disciples of himself, he said to them;
Ὁστις θελει οπισω μου ακολουθειν, απαρνησασ-
Whoever wishes after me to follow, let him deny
θω ἑαυτον, και αρατω τον σταυρον αὑτου, και
himself, and let him bear the cross of himself, and
ακολουθειτω μοι. [35] Ὁς γαρ αν θελῃ την ψυχην
let him follow me. Who for ever may wish the life
αὑτου σωσαι, απολεσει αυτην· ὁς δ' αν απολεσῃ
of himself to save, shall lose her; who but ever may lose
την ἑαυτου ψυχην ἑνεκεν εμου και του ευαγ-
the of himself life on account of me and of the glad
γελιου, σωσει αυτην. [36] (Τι γαρ ωφελησει
tidings, shall save her. (What for will it profit
ανθρωπον, εαν κερδησῃ τον κοσμον ὁλον, και
a man, if he should win the world whole, and
ζημιωθῃ την ψυχην αὑτου; [37] η τι δωσει
should forfeit the life of himself? or what shall give
ανθρωπος ανταλλαγμα της ψυχης αὑτου;)
a man in exchange for the life of himself?)
[38] Ὁς γαρ αν επαισχυνθῃ με και τους εμους
Who for ever may be ashamed me and the my
λογους εν τῃ γενεᾳ ταυτῃ τῃ μοιχαλιδι και
words in the generation this the adulterous and
ἁμαρτωλῳ, και ὁ υἱος του ανθρωπου επαισχυν-
sinful, also the son of the man will be
θησεται αυτον, ὁταν ελθῃ εν τῃ δοξῃ του
ashamed him, when he may come in the glory of the
πατρος αὑτου μετα των αγγελων των ἁγιων.
father of himself with the messengers of the holy ones.

ΚΕΦ. θ'. 9. [1] Και ελεγεν αυτοις· Αμην λεγω
And he said to them; Indeed I say
ὑμιν, ὁτι εισι τινες των ὡδε ἑστηκοτων, οἱτινες
to you, that are some of those here having stood, who
ου μη γευσωνται θανατου, ἑως αν ιδωσι την
not not shall taste of death, till they may see the
βασιλειαν του θεου εληλυθυιαν εν δυναμει.
royal majesty of the God having come in power.

[2] Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους
And after days six takes the Jesus
τον Πετρον, και τον Ιακωβον, και Ιωαννην, και
the Peter, and the James, and John, and
αναφερει αυτους εις ορος ὑψηλον κατ' ιδιαν
leads up them into a mountain high privately

WORD so plainly, that PETER, taking him aside, began to remonstrate with him.

33 But HE, turning round and looking on his DISCIPLES, rebuked *Peter, and says, "Get behind me, Adversary; for thou regardest not the THINGS of GOD, but THOSE of MEN."

34 And having called the CROWD with his DISCIPLES, he said, *‡"If any one wish to come after me, let him renounce himself, and take up his CROSS, and follow me.

35 For ‡whoever would save his LIFE shall lose it; but whoever may lose his LIFE on my account, and that of the GLAD TIDINGS, shall save it.

36 For what *does it profit a Man to gain the whole WORLD, and forfeit his LIFE?

37 *For what could a MAN give to Redeem his LIFE?

38 ‡If, therefore, any one shall be ashamed of me, and of these MY Words, among this ADULTEROUS and sinful GENERATION; the SON of MAN will also be ashamed of him, when he comes in the GLORY of his FATHER, with the HOLY ANGELS."

CHAPTER IX.

1 And he said to them, ‡"Indeed I say to you, That there are some of THOSE STANDING here, who will not taste of Death, till they see GOD's ROYAL MAJESTY having come with power.

2 ‡And after six Days, JESUS takes PETER, and JAMES, and John, and privately conducts them, by themselves, to a lofty

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* VATICAN MANUSCRIPT.—33. Peter, and says. 34 If any one wish. 36. does it profit a Man to gain. 37. For what could a MAN give.

‡ 34. Matt. x. 38 xvi. 24; Luke ix 23: xiv. 27. ‡ 35. John xii. 25. ‡ 38. Matt. x. 33: Luke ix. 26: xii. 9· Rom. i 16 2 Tim i. 8; ii. 12. ‡ 1. Matt. xvi. 28· Luke ix. 27. ‡ 2. Matt xvii. 1: Luke ix 28.

μονους· και μετεμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.

[3]Και τα ἱματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white

λιαν *[ὡς χιων,] οἱα γναφευς επι της γης ου
extremely [as snow,] such as a fuller upon the earth not

δυναται λευκαναι. [4] Και ωφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τῳ Ιησου.
with Moses; and were talking with the Jesus.

[5] Και αποκριθεις ὁ Πετρος λεγει τῳ Ιησου·
And answering the Peter says to the Jesus.

Ῥαββι, καλον εστιν ἡμας ὡδε ειναι· και ποιη-
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,

και Ηλιᾳ μιαν. [6] Ου γαρ ῃδει τι λαλησῃ·
and Elias one. Not for he knew any thing he might say;

ησαν γαρ εκφοβοι. [7] Και εγενετο νεφελη επι-
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;

Οὑτος εστιν ὁ υἱος μου ὁ αγαπητος· αυτου
This is the son of me the beloved him

ακουετε. [8] Και εξαπινα περιβλεψαμενοι, ουκετι
hear you. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' ἑαυ-
no one they saw but the Jesus alone with them-

των. [9] Καταβαινοντων δε αυτων απο του ορους,
selves. Coming down and of them from the mountain,

διεστειλατο αυτοις, ἱνα μηδενι διηγησωνται ἁ
he charged them, that to no one they should relate what

ειδον, ει μη ὁταν ὁ υἱος του ανθρωπου εκ νεκρων
they saw except when the son of the man out of dead ones

αναστῃ. [10] Και τον λογον εκρατησαν προς
should be raised. And the word they kept to

ἑαυτοις, συζητουντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead ones

αναστηναι. [11] Και επηρωτων αυτον, λεγοντες·
to be raised. And they asked him, saying;

† Ὁτι λεγουσιν οἱ γραμματεις, ὁτι Ηλιαν δει
That say the scribes, that Elias must

ελθειν πρωτον; [12] Ὁ δε αποκριθεις ειπεν αυτοις·
to come first; He and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστᾳ παντα·
Elias indeed coming first, restores all things;

και πως γεγραπται επι τον υἱον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their presence.

3 And his GARMENTS became glittering, exceedingly white; such as no Fuller on the EARTH is able * thus to make white.

4 And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

5 And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make * Three Booths; one for thee, and one for Moses, and one for Elijah."

6 For he knew not what to * say; for they were terrified.

7 And there came a Cloud, covering them; and * there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

8 And suddenly looking round, they saw no one * any longer with themselves, except Jesus only.

9 ‡ And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

10 And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

11 And they asked him saying, "Why do the SCRIBES say, That Elijah must first come?"

12 And HE * said to them, "Elijah, indeed, is coming first * to restore all things: † and (as it is written of the SON of

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* VATICAN MANUSCRIPT.—3. as snow—*omit*. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *hoti* ought to be separated, and to read *ho ti* He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 13, the passage makes good sense, and agrees with the account in Matthew xvii.

‡ 9 Matt. xvii. 9.

ἱνα πολλα παθη, και εξουδενωθη. [13] Αλλα
that many things he should suffer, and should be despised. But
λεγω ὑμιν, ὁτι και Ηλιας εληλυθε, και εποιησαν
I say to you, that both Elias has come, and they have done
αυτῳ ὁσα ηθελησαν, καθως γεγραπται επ'
to him whatever they wished, even as it is written about
αυτον. [14] Και ελθων προς τους μαθητας, ειδεν
him. And coming to the disciples, he saw
οχλον πολυν περι αυτους, και γραμματεις συζητουντας αυτοις. [15] Και ευθεως πας ὁ οχλον,
a crowd great about them, and scribes disputing with them; And immediately all the crowd,
ιδων αυτον, εξεθαμβηθη, και προστρεχοντες
seeing him, were awe-struck, and running to
ησπαζοντο αυτον. [16] Και επηρωτησεν αυτους·
saluted him. And he asked them;
Τι συζητειτε προς αυτους; [17] Και αποκριθεις εἱς
What dispute you with them? And answering one
εκ του οχλου ειπε· Διδασκαλε, ηνεγκα τον
out of the crowd said; O Teacher, I brought the
υἱον μου προς σε, εχοντα πνευμα αλαλον. [18] Και
son of me to thee, having a spirit dumb. And
ὁπου αν αυτον καταλαβῃ, ῥησσει αυτον· και
wherever him it may seize, it convulses him; and
αφριζει, και τριζει τους οδοντας αὑτου, και
he foams, and grinds the teeth of him, and
ξηραινεται. Και ειπον τοις μαθηταις σου, ἱνα
pines away. And I spoke to the disciples of thee, that
αυτο εκβαλωσι, και ουκ ισχυσαν. [19] Ὁ δε
it they might cast out, and not they had power. He an-
αποκριθεις αυτοις λεγει· Ω γενεα απιστος, ἑως
swering them says: O generation without faith, till
ποτε προς ὑμας εσομαι; ἑως ποτε ανεξομαι
when with you shall be? till when shall I bear
ὑμων; φερετε αυτον προς με. [20] Και ηνεγκαν
you? Bring you him to me. And they brought
αυτον προς αυτον. Και ιδων αυτον, ευθεως το
him to him. And seeing him, immediately the
πνευμα εσπαραξεν αυτον· και πεσων επι της
spirit convulsed him: and falling upon the
γης, εκυλιετο, αφριζων. [21] Και επηρωτησε τον
ground, he rolled, foaming. And he asked the
πατερα αυτου· Ποσος χρονος εστιν, ὡς τουτο
father of him; How long a time is it, since this
γεγονεν αυτῳ; Ὁ δε ειπε· Παιδιοθεν· και
happened to him? He and said; From a child: and
πολλακις αυτον και εις πυρ εβαλε και εις ὑδατα,
often him both into fire has cast and into waters,
ἱνα απολεσῃ αυτον· αλλ', ει τι δυνασαι,
that it might destroy him, but if any thing thou canst do,
βοηθησον ἡμιν, σπλαγχνισθεις εφ' ἡμας.
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

13 But I say to you, ‡ That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

14 ‡ And * coming to the DISCIPLES, * they saw a great Crowd about them, and the Scribes disputing with them.

15 And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

16 And he asked them, "About what are you disputing with them?"

17 And one of the CROWD * answered him, "Teacher, I have brought to thee my SON, who has † a dumb Spirit.

18 And wherever it seizes Him it convulses him; and he foams, and grinds * his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

19 And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

20 And they brought him to him; and seeing him, ‡ the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

21 And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

22 And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

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* VATICAN MANUSCRIPT.—14. they came. 14. they saw. 17. answered him, "Teacher." 18. the TEETH.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See *Farmer on Demonology*, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptous of *epilepsy*. But if we even should suppose the man was an epileptic; it would not follow that the disorder was not induced by demoniacal influence. —*Bloomfield*.

‡ 14. Matt. xvii 14; Luke ix. 37. ‡ 20. Luke ix. 42.

[23]Ὁ δε Ιησους ειπεν αυτῳ· Το, ει δυνασαι
The and Jesus said to him; That, if thou art able
πιστευσαι· παντα δυνατα τῳ πιστευοντι.
to believe; all things are possible to the believing.
[24]*[Και] ευθεως κραξας ὁ πατηρ του παιδιου,
[And] immediately crying out the father of the child,
*[μετα δακρυων] ελεγε· Πιστευω· βοηθει μου
[with tears] he said; I believe; help thou of me
τῃ απιστιᾳ. [25]Ιδων δε ὁ Ιησους, ὁτι επισυν-
the unbelief. Seeing and the Jesus, that runs to-
τρεχει οχλος, επετιμησε τῳ πνευματι τῳ ακα-
gether a crowd, he rebuked the spirit the un-
θαρτῳ, λεγων αυτῳ· Το πνευμα το αλαλον και
clean, saying to it; The spirit the dumb and
κωφον, εγω σοι επιτασσω· Εξελθε εξ αυτου,
deaf, I to thee command; Come out of him,
και μηκετι εισελθῃς εις αυτον. [26]Και κραξαν,
and no more enter into him. And crying out,
και πολλα σπαραξας, εξηλθε. Και εγενετο
and many times convulsing, it came out. And he became
ὡσει νεκρος, ὡστε πολλους λεγειν, ὁτι απεθανεν.
as dead, so that many to say, that he is dead.
[27]Ὁ δε Ιησους κρατησας αυτον της χειρος,
The but Jesus taking him of the hand,
ηγειρεν αυτον· και ανεστη.
raised up him; and he stood up.

[28]Και εισελθοντα αυτον εις οικον, οἱ μαθηται
And having come him into a house, the disciples
αυτου επηρωτων αυτον κατ' ιδιαν· Ὁτι ἡμεις
of him asked him privately; That we
ουκ ηδυνηθημεν εκβαλειν αυτο; [29]Και ειπεν
not were able to cast out it? And he said
αυτοις· Τουτο το γενος εν ουδενι δυναται εξελ-
to them; This the kind by nothing is able to go
θειν, ει μη εν προσευχῃ *[και νηστειᾳ.]
out, if not in prayer [and fasting.

[30]Και εκειθεν εξελθοντες, παρεπορευοντο δια
And thence departing, he passed through
της Γαλιλαιας· και ουκ ηθελεν, ἱνα τις γνῳ.
the Galilee; and not was willing, that any one should know.
[31]Εδιδασκε γαρ τους μαθητας αὑτου, και ελεγ-
He taught for the disciples of himself, and said
εν *[αυτοις·] Ὁτι ὁ υἱος του ανθρωπου παρα-
[to them; That the son of the man is deli-
διδοται εις χειρας ανθρωπων, και αποκτενουσιν
vered up into hands of men, and they will kill
αυτον· και αποκτανθεις, τῃ τριτῃ ἡμερᾳ ανα-
him; and having been killed, the third day he
στησεται. [32]Οἱ δε ηγνοουν το ῥημα, και
will rise. They but did not understand the word, and
εφοβουντο αυτον επερωτησαι.
were afraid him to ask.

[33]Και ηλθεν εις Καπερναουμ· και εν τῃ οικιᾳ
And he came to Capernaum; and in the house

23 And Jesus said to him, * "IF THOU CANST? ‡ All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And Jesus perceiving That the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "Dumb and *DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But Jesus taking * his HAND, raised him, and he stood up.

28 ‡ And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, ‡ "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the WORD and were afraid to ask Him.

33 And he came to Capernaum; and being in the

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* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things." 24. And—*omit.* 24. with tears—*omit.* 25. and DEAF. 27. his HAND. 29. and Fasting.—*omit.* 31. to him—*omit.* 31 after Three Days he will rise.

† 31. The parallel passage in Matt. xvii. 22, reads—"The SON of MAN is about to be delivered into the Hands of Men."

‡ 23. Matt. xvii. 20; Mark xi. 23. Luke xvii 6; John xi. 40. ‡ 28 Matt. xvii. 19
‡ 31. Matt. xvii. 22; Luke ix 44.

γενομενος, επηρωτα αυτους· Τι εν τη ὁδῳ
being, he asked them; What on the way
*[προς ἑαυτους] διελογιζεσθε; [34] Οἱ δε εσιω-
[among yourselves] were you disputing? They but were
πων· προς αλληλους γαρ διελεχθησαν εν τη
silent; with one another for they had disputed on the
ὁδῳ, τις μειζων. [35] Και καθισας, εφωνησε
way, who greater. And sitting down, he called
τους δωδεκα, και λεγει αυτοις· Ει τις θελει
the twelve, and says to them; If any one desires
πρωτος ειναι, εσται παντων εσχατος, και παν-
first to be, he will be of all last, and of
των διακονος. [36] Και λαβων παιδιον, εστησεν
all a servant. And taking a little child, he placed
αυτο εν μεσῳ αυτων, και εναγκαλισαμενος
it in midst of them, and embracing in his arms
αυτο, ειπεν αυτοις· [37] Ὁς εαν ἑν των τοιουτων
it, he said to them; Whoever one of the such
παιδιων δεξηται επι τῳ ονοματι μου, εμε δεχε-
little children may receive in the name of me, me receives·
ται· και ὁς εαν εμε δεξηται, ουκ εμε δεχεται,
and whoever me may receive, not me receives,
αλλα τον αποστειλαντα με. [38] Απεκριθη δε
but the having sent me. Answered and
αυτῳ Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα
to him John, saying: O teacher, I saw one
τῳ ονοματι σου εκβαλλοντα δαιμονια· και εκω-
to the name of thee casting out demons: and we
λυσαμεν αυτον, ὁτι ουκ ακολουθει ἡμιν. [39] Ὁ
forbad him, because not he follows us. He
δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ
but Jesus said: Not do you forbid him. No one for
εστιν, ὁς ποιησει δυναμιν επι τῳ ονοματι μου,
is, who will do a mighty work in the name of me,
και δυνησεται ταχυ κακολογησαι με. [40] Ὁς
and will he able readily to speak evil of me. Who
γαρ ουκ εστι καθ' ὑμων, ὑπερ ὑμων εστιν. [41] Ὁς
for not is against you, for you is. Who
γαρ αν ποτιση ὑμας ποτηριον ὑδατος, εν
for ever may give drink to you a cup of water, in
ονοματι, ὁτι χριστου εστε, αμην λεγω ὑμιν, ου
name, because of Anointed you are, indeed I say to you, not
μη απολεση τον μισθον αὑτου. [42] Και ὁς αν
not he may lose the reward of himself. And whoever
σκανδαλιση ἑνα των μικρων, των πιστευοντων
may insnare one of the little ones, of the believing
εις εμε, καλον εστιν αυτῳ μαλλον, ει περικειται
into me, good it is to him rather, if hangs
λιθος μυλικος περι τον τραχηλον αυτου, και
a stone of a mill around the neck of him, and
βεβληται εις την θαλασσαν. [43] Και εαν σκαν-
has been cast into the sea. And if may
δαλιζῃ σε ἡ χειρ σου, αποκοψον αυτην· καλον
insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them, ‡"What did you dispute about on the ROAD?"

34 But THEY were silent; for they had disputed with each other, on the ROAD, as to who would be greatest.

35 And sitting down, he called the TWELVE, and says to them; ‡If any one desires to be first, he will be last of all, and a Servant of all."

36 And ‡taking a little Child, he placed it in the Midst of them, and embracing it in his arms, he said to them,

37 "Whoever may receive one SUCH little Child in my NAME, receives Me; ‡and whoever *receives Me, receives not Me, but HIM who SENT me."

38 ‡And John *spoke to him, saying, "Teacher, we saw one expelling Demons in thy NAME, and we forbad him, Because he does not follow us."

39 But JESUS said, "Do not forbid him; ‡for there is no one who will do a Miracle in my NAME, and be able rashly to reproach me.

40 For he who is not against you, is for you.

41 ‡For whoever may give you a Cup of Water to drink in *the NAME, That you are CHRIST's, indeed I say to you, He shall by no means lose his REWARD.

42 ‡And whoever may insnare one of *THESE LITTLE-ONES BELIEVING in me, it would be better for him if a Millstone should be fastened to his NECK, and he should be thrown into the SEA.

43 ‡And if thy HAND insnare thee, cut it off; it

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* VATICAN MANUSCRIPT.—33. among themselves—*omit*. 37. receives Me. 38. spoke to him. 41. the NAME, That you are CHRIST's. 42. THESE LITTLE-ONES.

‡ 33. Matt. xviii. 1; Luke ix. 46; xxii. 24. ‡ 35. Matt. xx. 26, 27; Mark x. 43. ‡ 36. Matt. xviii. 2; Mark x. 16. ‡ 37. Matt. x. 40; Luke ix. 48. ‡ 38. Luke ix. 49. ‡ 39. 1 Cor. xii. 3. ‡ 41. Matt. x. 42. ‡ 42. Matt. xviii. 6; Luke xvii. 2. ‡ 43. Deut. xii 6; Matt. v. 29; xviii. 8.

σοι εστι κυλλον εις την ζωην εισελθειν, ἡ τας
to thee it is crippled into the life to enter, than the
δυο χειρας εχοντα απελθειν εις την γεενναν,
two hands having to go into the Gehenna,
εις το πυρ το ασβεστον, [44] *[ὁπου ὁ σκωληξ
into the fire the inextinguishable, [where the worm
αυτων ου τελευτᾳ, και το πυρ ου σβεννυται.]
of them not dies, and the fire not is quenched.]
[45] Και εαν ὁ πους σου σκανδαλιζῃ σε, αποκοψον
And if the foot of thee may insnare thee, cut thou off
αυτον· καλον εστι σοι εισελθειν εις την ζωην
him; good it is to thee to enter into the life
χωλον, ἡ τους δυο ποδας εχοντα βληθηναι εις
lame, than the two feet having to be cast into
την γεενναν, *[εις το πυρ το ασβεστον, [46] ὁπου
the Gehenna, [into the fire the inextinguishable, where
ὁ σκωληξ αυτων ου τελευτᾳ, και το πυρ ου
the worm of them not dies, and the fire not
σβεννυται.] [47] Και εαν ὁ οφθαλμος σου σκαν-
is quenched.] And if the eye of thee may
δαλιζῃ σε, εκβαλε αυτον· καλον σοι εστι μονο-
insnare thee, cast thou out him; good to thee it is one-
φθαλμον εισελθειν εις την βασιλειαν του θεου,
eyed to enter into the kingdom of the God,
ἡ δυο οφθαλμους εχοντα βληθηναι εις την γε-
than two eyes having to be cast into the Ge-
ενναν *[του πυρος,] [48] ὁπου ὁ σκωληξ αυτων
henna [of the fire,] where the worm of them
ου τελευτᾳ, και το πυρ ου σβεννυται. [49] Πας
not dies, and the fire not is quenched. Every one
γαρ πυρι ἁλισθησεται· *[και πασα θυσια
for with fire shall be salted; [and every sacrifice
ἁλι ἁλισθησεται.] [50] Καλον το ἁλας· εαν δε
with salt shall be salted.] Good the salt; if but
το ἁλας αναλον γενεται, εν τινι αυτο αρτυ-
the salt without taste may become, with what it will you
σετε; Εχετε εν ἑαυτοις ἁλας, και ειρηνευετε
season? Have you in yourselves salt, and be you at peace
εν αλληλοις.
with one another.

ΚΕΦ. ι'. 10.

[1] Και εκειθεν αναστας ερχεται εις τα ὁρια
And from thence arising he comes into the borders
της Ιουδαιας, δια του περαν του Ιορδανου· και
of the Judea, by the other side of the Jordan; and
συμπορευονται παλιν οχλοι προς αυτον· και,
come together again crowds to him; and,
ὡς ειωθει, παλιν εδιδασκεν αυτους. [2] Και
as he had been accustomed, again he taught them. And
προσελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει
approaching Pharisees asked him; If
εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες
it is lawful for a man a wife to release? trying

is better for thee to enter LIFE crippled, than having TWO Hands to depart to †GEHENNA, into THAT INEXTINGUISHABLE FIRE;

44 †[where the WORM dies not, and the FIRE is not quenched.]

45 And if thy FOOT insnare thee, cut it off; it is better for thee to enter lame into LIFE, than having TWO Feet, to be cast into GEHENNA, †[into the UNQUENCHABLE FIRE;

46 where the WORM dies not, and the FIRE is not quenched.]

47 And if thine EYE insnare thee, pluck it out; it is better for thee to enter one-eyed into the KINGDOM of GOD, than having Two Eyes to be cast into * Gehenna;

48 ‡ where their WORM dies not, and the FIRE is not quenched.

49 For every one shall be salted with fire: †[and every Sacrifice shall be seasoned with Salt.]

50 ‡ SALT is good; but if the SALT become tasteless, how will you restore Its saltness? Have Salt in yourselves, and be at peace with one another."

CHAPTER X.

1 ‡ And arising from thence, he comes into the CONFINES of JUDEA, *even beyond the JORDAN; and again Crowds come together to him, and again, as he had been accustomed, he taught them.

2 ‡ And Pharisees approaching, asked him, to try him, "Is it lawful for a Man to dismiss his Wife?"

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* VATICAN MANUSCRIPT.—44. where the WORM dies not, and the FIRE is not quenched—*omit.* 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the FIRE is not quenched—*omit.* 47. Gehenna. 47. of FIRE—*omit.* 49. and every Sacrifice shall be seasoned with Salt—*omit.* 1. even beyond the JORDAN.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are not found in the *Vatican.* They are marked as doubtful by Griesbach, and are expunged by Tischendorf

‡ 48. Isa. lxvi. 24. ‡ 50. Matt. v. 13; Luke xiv. 34. ‡ 1. Matt. xix. 1; John x 40; i. 7 ‡ 2. Matt. xix

αυτον. [3] Ὁ δε αποκριθεις ειπεν αυτοις· Τι
him. He and answering said to them; What

ὑμιν ενετειλατο Μωσης; [4] Οἱ δε ειπον· Μωσης
to you did enjoin Moses? They and said; Moses

επετρεψε βιβλιον αποστασιου γραψαι, και απο-
allowed a scroll of separation to be written, and to re-

λυσαι. [5] Και *[αποκριθεις] ὁ Ιησους ειπεν
lease. And [answering] the Jesus said

αυτοις· Προς την σκληροκαρδιαν ὑμων εγραψεν
to them; For the hardness of heart of you he wrote

ὑμιν την εντολην ταυτην. [6] Απο δε αρχης
to you the commandment this. From but a beginning

κτισεως αρσεν και θηλυ εποιησεν αυτους ὁ θεος.
of creation a male and a female he made them the God.

[7] "Ἑνεκεν τουτου καταλειψει ανθρωπος τον
"On account of this shall leave a man the

πατερα αὑτου και την μητερα, *[και προσκολ-
father of himself and the mother, [and shall be closely

ληθησεται προς την γυναικα αὑτου·] [8] Και
united to the wife of himself,] and

εσονται οἱ δυο εις σαρκα μιαν." Ὡστε ουκετι
shall be the two into flesh one." So that no longer

εισι δυο, αλλα μια σαρξ. [9] Ὁ ουν ὁ θεος συνε-
they are two, but one flesh. What then the God has join-

ζευξεν, ανθρωπος μη χωριζετω. [10] Και εν τῃ
ed together, a man not disunite. And in the

οικιᾳ παλιν οἱ μαθηται αυτου περι του
house again the disciples of him concerning of the

αυτου επηρωτησαν αυτον. [11] Και λεγει
him asked him. And he says

αυτοις· Ὁς εαν απολυσῃ την γυναικα αὑτου,
to them; Whoever may release the wife of himself,

και γαμησῃ αλλην, μοιχαται επ' αυτην.
and may marry another, commits adultery with her.

[12] Και εαν γυνη απολυσῃ τον ανδρα αὑτης, και
And if a woman may release the husband of herself, and

γαμηθῃ αλλῳ, μοιχαται. [13] Και προσεφερον
may be married to another, commits adultery. And they brought

αυτῳ παιδια, ἱνα ἁψηται αυτων· οἱ δε μαθηται
to him little children that he might touch them; the but disciples

επετιμων τοις προσφερουσιν. [14] Ιδων δε ὁ
rebuked those bringing. Seeing but the

Ιησους ηγανακτησε, και ειπεν αυτοις· Αφετε
Jesus was displeased, and said to them; Allow

τα παιδια ερχεσθαι προς με, μη κωλυετε αυτα·
the little children to come to me, not hinder them;

των γαρ τοιουτων εστιν ἡ βασιλεια του θεου.
of the for such like is the kingdom of the God.

[15] Αμην λεγω ὑμιν, ὁς εαν μη δεξηται την βασι-
Indeed I say to you, whoever not may receive the king-

3 And HE answering said to them, "What did Moses command You?"

4 And THEY said, ‡"Moses permitted a Writ of Divorce to be written, and to dismiss her."

5 And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COMMAND.

6 But from the Beginning of Creation, *he made them Male and Female.

7 ‡On account of this a Man shall leave his FATHER and MOTHER, *and adhere to his WIFE;

8 and the TWO shall become one Flesh; so that they are no longer Two, but One Flesh.

9 What GOD, then, has united, let no Man sever."

10 And, in the HOUSE, *the DISCIPLES again asked him *concerning this.

11 And he says to them, ‡"Whoever shall dismiss his WIFE, and marry another, commits adultery with her.

12 And if *she who †dismisses her HUSBAND, shall marry another, she commits adultery.

13 ‡And they brought little Children to him, that he might touch them; and the DISCIPLES rebuked *them.

14 But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

15 Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

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* VATICAN MANUSCRIPT.—5. answering—*omit.* 6. he made them. 7. and adhere to his WIFE—*omit.* 10. the DISCIPLES. 10. concerning this. 12. she who dismisses her HUSBAND, shall marry another. 13. them. But.

† 12. Strictly speaking, a Jewish wife could not divorce her husband; therefore, *apolusee* may be considered as used with some license, and perhaps, too, with reference to the customs of the Gentiles rather than the Jews, and intended as a rule to the Apostles for *general* application, and which should put both sexes on the same footing.

‡ 4. Deut. xxiv. 1; Matt. v. 31; xix. 7. ‡ 7. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31. ‡ 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11. ‡ 13. Matt. xix. 13; Luke xviii. 15.

λειαν του θεου ὡς παιδιον, ου μη εισελθῃ εις
dom of the God like a little child, not not may enter into
αυτην: [16] Και εναγκαλισαμενος αυτα, τιθεις
her. And embracing in his arms them, having placed
τας χειρας επ' αυτα, ηυλογει αυτα.
the hands upon them, he blessed them.

[17] Και εκπορευομενου αυτου εις ὁδον, προσ-
And going out of him into a way, run-
δραμων εἱς, και γονυπετησας αυτον, επηρωτα
ning up one, and kneeling before him, he asked
αυτον· Διδασκαλε αγαθε, τι ποιησω, ἱνα ζωην
him; O teacher good, what must I do, that life
αιωνιον κληρονομησω; [18] Ὁ δε Ιησους ειπεν
age-lasting I may inherit? The and Jesus said
αυτῳ· Τι με λεγεις αγαθον; ουδεις αγαθος, ει
to him; Why me callest thou good? no one good, if
μη εἱς, ὁ θεος. [19] Τας εντολας οιδας· "Μη
not one, the God. The commandments thou knowest; "Not
μοιχευσῃς· Μη φονευσῃς· Μη κλεψῃς·
thou must commit adultery, Not thou must kill; Not thou must steal;
Μη ψευδομαρτυρησῃς· *[Μη αποστερησῃς·]
Not thou must testify falsely; [Not thou must defraud.]
Τιμα τον πατερα σου, και την μητερα." [20] Ὁ
Honor the father of thee, and the mother." He
δε *[αποκριθεις] ειπεν αυτῳ· Διδασκαλε, ταυτα
but [answering] said to him, O teacher, these
παντα εφυλαξαμην εκ νεοτητος μου. [21] Ὁ δε
all I kept from childhood of me. He but
Ιησους εμβλεψας αυτῳ, ηγαπησεν αυτον, και
Jesus looking on him, loved him. and
ειπεν αυτῳ· Ἑν σοι ὑστερει· ὑπαγε, ὁσα
said to him: One to thee lacks: go, whatever
εχεις πωλησον, και δος τοις πτωχοις· και
thou hast sell, and give to the poor: and
ἑξεις θησαυρον εν ουρανῳ· και δευρο, ακολ-
thou shalt have treasure in heaven: and hither, fol-
ουθει μοι, *[αρας τον σταυρον.] [22] Ὁ δε στυγ-
low me, [taking up the cross.] He but looking
νασας επι τῳ λογῳ, απηλθε λυπουμενος· ην
sad at the word, went away sorrowing: he was
γαρ εχων κτηματα πολλα. [23] Και περιβλεψα-
for having possessions many. And looking
μενος ὁ Ιησους, λεγει τοις μαθηταις αὑτου·
round the Jesus, says to the disciples of himself:
Πως δυσκολως οἱ τα χρηματα εχοντες εις την
How hardly those the riches having into the
βασιλειαν του θεου εισελευσονται. [24] Οἱ δε
kingdom of the God shall enter. They and
μαθηται εθαμβουντο επι τοις λογοις αυτου. Ὁ
disciples were astonished at the words of him. The
δε Ιησους παλιν αποκριθεις λεγει αυτοις· Τεκνα,
but Jesus again answering says to them: Children,
πως δυσκολον εστι *[τους πεποιθοτας επι τοις
how difficult it is [those having confidence in the
χρημασιν,] εις την βασιλειαν του θεου εισελθειν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it."

16 And taking them in his arms, and placing his HANDS on them, he blessed them.

17 ‡And going out into the Road, one running up, and kneeling before him, asked him, "Good Teacher! what must I do, that I may inherit aionian Life."

18 And JESUS said to him, Why dost thou call Me good? No one is good, except one, GOD.

19 Thou knowest the COMMANDMENTS; ‡ *Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely· Honor thy FATHER and MOTHER."

20 And HE said to him, "Teacher. all these have I kept from my Childhood."

21 And JESUS looking on him, loved him, and said to him, "One thing thou lackest; go, sell whatever thou hast, and give to the *Poor, and thou shalt have ‡ Treasure in Heaven; and come, follow me."

22 But HE was grieved at the WORD, and went away sorrowing; for he had great Possessions."

23 Then JESUS looking round, says to his DISCIPLES, ‡"With what difficulty will THOSE HAVING RICHES enter the KINGDOM of GOD."

24 And the DISCIPLES were astonished at his WORDS. But JESUS again answering, says to them, ‡"Children, how difficult it is to enter the KINGDOM of GOD.

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* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the CROSS—omit. 24. those having confidence in RICHES—omit.

‡ 17. Matt. xix. 16; Luke xviii. 18. ‡ 19. Exod. xx. 13. Rom. xiii. 9. ‡ 21. Matt. vi. 19, 20; xix. 21; Luke xii. 33, xvi. 9. ‡ 23. Matt. xix. 23; Luke xviii. 24. ‡ 24. Job xxxi. 24, 25; Psa. lii. 7; lxii. 10, 1 Tim. vi. 17.

[25] Ευκοπωτερον εστι καμηλον δια της τρυμα-
Easier it is a camel through the hole
λιας της ῥαφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
βασιλειαν του θεου εισελθειν. [26] Οἱ δε περισ-
kingdom of the God to enter. They and greatly
σως εξεπλησσοντο, λεγοντες προς ἑαυτους·
were amazed, saying among themselves;
Και τις δυναται σωθηναι; [27] Εμβλεψας δε
And who is able to be saved? Looking on and
αυτοις ὁ Ιησους, λεγει· Παρα ανθρωποις αδυνα-
them the Jesus, says; With men impossi-
τον αλλ' ου παρα τῳ θεῳ· παντα γαρ δυνατα
ble but not with the God: all for possible
εστι παρα τῳ θεῳ. [28] Ηρξατο ὁ Πετρος λεγειν
is with the God. Began the Peter to say
αυτῳ· Ιδου ἡμεις αφηκαμεν παντα, και ηκολ-
to him: Lo, we left all, and fol-
ουθησαμεν σοι. [29] *[Αποκριθεις] ὁ Ιησους
lowed thee. [Answering] the Jesus
ειπεν· Αμην λεγω ὑμιν, ουδεις εστιν, ὁς αφη-
said: Indeed I say to you, no one is, who has
κεν οικιαν, η αδελφος, η αδελφας, η πατερα, η
left houses, or brothers, or sisters, or father, or
μητερα, *[η γυναικα,] η τεκνα, η αγρους,
mother, [or wife,] or children, or fields,
ἑνεκεν εμου και ἑνεκεν του ευγγελιου, [30] εαν
on account of me and on account of the glad tidings, if
μη λαβῃ ἑκατονταπλασιονα, νυν εν τῳ
not he may receive a hundred fold, now in the
καιρῳ τουτῳ, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
διωγμων, και εν τῳ αιωνι τῳ ερχομενῳ ζωην
persecutions, and in the age to come, life
αιωνιον. [31] Πολλοι δε εσονται πρωτοι, εσχα-
age-lasting. Many but shall be first, last;
τοι· και εσχατοι, πρωτοι. [32] Ησαν δε εν τῃ
and last, first. They were and in the
ὁδῳ αναβαινοντες εις Ἱεροσολυμα· και ην
way going up to Jerusalem: and was
προαγων αυτους ὁ Ιησους· και εθαμβουντο,
going before them the Jesus: and they were amazed,
και ακολουθουντες εφοβουντο. Και παραλαβων
and following they were afraid. And taking aside
παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
μελλοντα αὑτῳ συμβαινειν· [33] Ὁτι ιδου, ανα-
being about to him to happen: For lo, we
βαινομεν εις Ἱεροσολυμα, και ὁ υἱος του ανθρω-
go up to Jerusalem, and the son of the man
που παραδοθησεται τοις αρχιερευσι και τοις
will be delivered up to the high-priests and to the
γραμματευσι· και κατακρινουσιν αυτον θανατῳ,
scribes: and they will condemn him to death,
και παραδωσουσιν αυτον τοις εθνεσι, [34] και
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

26 And they were exceedingly astonished, saying *to him, "Who then can be saved?"

27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with *God everything is possible."

28 ‡PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, *or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive ‡a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life.

31 ‡But many will be first, who are last; and last, who are first."

32 ‡And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were *amazed. And THEY who FOLLOWED him were afraid as ‡he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

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* VATICAN MANUSCRIPT.—26. to him, "Who." 27. God. 29. answering—*omit.* 29. or Wife—*omit.* 32. amazed. And THEY who FOLLOWED him were afraid, as he took.

† 28. Matt. xix. 27; Luke xviii. 28. ‡ 30. Luke xviii. 30. ‡ 31. Matt. xix. 30; Luke xiii. 30. ‡ 32. Matt. xx. 17; Luke xviii. 30. ‡ 33. Mark viii. 31; ix. 31; Luke ix. 22: xviii. 31.

εμπαιξουσιν αυτῳ, και μαστιγωσουσιν αυτον,
they will mock him, and they will scourge him,
και εμπτυσουσιν αυτῳ, και αποκτενουσιν αυτον·
and they will spit upon him and they will kill him;
και τῃ τριτῃ ἡμερᾳ αναστησεται. [35] Και προσ-
and the third day he will stand up. And come
πορευονται αυτῳ Ιακωβος και Ιωαννης, οἱ υἱοι
to him James and John, the sons
Ζεβεδαιου, λεγοντες· Διδασκαλε, θελομεν, ἱνα
of Zebedee, saying: O teacher, we wish, that
ὁ ἐαν αιτησωμεν, ποιησῃς ἡμιν. [36] Ὁ δε ειπεν
whatever we may ask, thou may st do for us. He but said
αυτοις· Τι θελετε ποιησαι με ὑμιν; Οἱ δε
to them; What do you wish to do me for you? They and
ειπον αυτῳ· Δος ἡμιν, ἱνα εἱς εκ δεξιων σου,
said to him; Give to us, that one at right of thee,
και εἱς εξ ευωνυμων σου καθισωμεν εν τῃ δοξῃ
and one at left of thee we may sit in the glory
σου. [38] Ὁ δε Ἰησους ειπεν αυτοις· Ουκ οιδατε,
of thee. The and Jesus said to them; Not you know,
τι αιτεισθε. Δυνασθε πιειν το ποτηριον, ὁ
what you ask. Are you able to drink the cup, which
εγω πινω, και το βαπτισμα, ὁ εγω βαπτιζομαι,
I drink, and the dipping, which I am dipped.
βαπτισθηναι; [39] Οἱ δε ειπον αυτῳ· Δυναμεθα.
to be dipped? They and said to him; We are able.
Ὁ δε Ιησους ειπεν αυτοις· Το *[μεν] ποτη-
The and Jesus said to them; The [indeed] cup,
ριον, ὁ εγω πινω, πιεσθε· και το βαπτισμα,
which I drink, you will drink; and the dipping,
ὁ εγω βαπτιζομαι, βαπτισθησεσθε· [40] το δε
which I am dipped, you will be dipped: the but
καθισαι εκ δεξιων μου και εξ ευωνυμων, ουκ εσ-
to sit at right of me and at left, not it
τιν εμον δουναι, αλλ' οἱς ἡτοιμασται.
is mine to give, but to whom it has been prepared.
[41] Και ακουσαντες οἱ δεκα, ηρξαντο αγανακτειν
And having heard the ten, they began to be angry
περι Ιακωβου και Ιωαννου. [42] Ὁ δε Ιησους
about James and John. The but Jesus
προσκαλεσαμενος αυτους, λεγει αυτοις· Οιδα-
having called them, he says to them; You know,
τε, ὁτι οἱ δοκουντες αρχειν των εθνων, κατακυ-
that those presuming to rule the nations, lord it
ριευουσιν αυτων, και οἱ μεγαλοι αυτων κατεξου-
over them, and the great of them exercise
σιαζουσιν αυτων. [43] Ουχ οὑτω δε εσται εν
authority over them. Not so but it shall be among
ὑμιν· αλλ' ὁς εαν θελῃ γενεσθαι μεγας εν
you; but whoever may wish to become great among
ὑμιν, εσται ὑμων διακονος· [44] και ὁς εαν θελῃ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and *spit on him, and scourge him, and put him to death, and *after Three Days he will rise."

35 And James and John, the *TWO Sons of Zebedee, come to him, *saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may *ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at *thy Right hand, and the other at *thy Left, in thy GLORY."

38 But JESUS said to them, "You know not what you ask. Can you drink the CUP which I drink? *or undergo the IMMERSION with which I am being overwhelmed!"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the CUP which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to SIT at my Right hand, *or at the Left, is not mine to give, except for whom it is prepared."

41 ‡And the TEN, having heard, were indignant against James and John.

42 *And Jesus, having called them, he says to them, ‡"You know That THOSE presuming to rule the NATIONS domineer over them, and their GREAT ones exercise authority over them.

43 ‡But *it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever *among you may desire to become

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* VATICAN MANUSCRIPT.—34. spit on him, and scourge him. 34. after Three Days he. 35. TWO Sons. 35. saying to him, "O Teacher." 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—*omit*. 40. or at the Left. 42. And JESUS. 43. it is not so among you. 44. among you.

‡ 35. Matt. xx. 20. ‡ 41. Matt. xx. 24. ‡ 42. Luke xxii. 25. ‡ 43. Matt xx. 26, 28; Mark ix. 35; Luke ix. 48.

ὑμων γενεσθαι πρωτος, εσται παντων δουλος·
of you to become first, shall be of all a slave;
[45] και γαρ ὁ υἱος του ανθρωπου ουκ ηλθε διακον-
and for the son of the man not came to be
ηθηναι, αλλα διακονησαι, και δουναι την ψυχην
served, but to serve, and to give the life
αὑτου λυτρον αντι πολλων.
of himself a ransom for many.

[46] Και ερχονται εις Ἱεριχω· και εκπορευομενου
And they come into Jericho; and going out
αυτου απο Ἱεριχω, και των μαθητων αυτου, και
of him from Jericho, and the disciples of him, and
οχλου ἱκανου, υἱος Τιμαιου, Βαρτιμαιος ὁ τυφ-
a crowd great, a son of Timeus, Bartimeus the blind,
λος, εκαθητο παρα την ὁδον προσαιτων. [47] Και
sat by the way begging. And
ακουσας, ὁτι Ιησους ὁ Ναζωραιος εστιν, ηρξατο
hearing, that Jesus the Nazarite it is, he began
κραζειν και λεγειν· Ὁ υἱος Δαυιδ, Ιησου, ελεη-
to cry out and to say; The son of David, Jesus, have pity
σον με. [48] Και επετιμων αυτῳ πολλοι, ἱνα
on me. And rebuked him many, so that
σιωπηση· ὁ δε πολλῳ μαλλον εκραζειν· Υἱε
he might be silent; he but much more cried out; O son
Δαυιδ, ελεησον με. [49] Και στας ὁ Ιησους,
of David, have pity on me. And stopping the Jesus,
ειπεν αυτον φωνηθηναι· και φωνουσι τον τυφ-
told him to be called; and they called the blind,
λον, λεγοντες αυτῳ· Θαρσει, εγειρε· φωνει
saying to him; Take courage, rise up; he calls
σε. [50] Ὁ δε αποβαλων το ἱματιον αὑτου, αναστ-
thee. He and throwing off the mantle of himself, arising
ας ηλθε προς τον Ιησουν. [51] Και αποκριθεις
came to the Jesus. And answering
λεγει αυτῳ ὁ Ιησους· Τι θελεις ποιησω σοι;
says to him the Jesus; What dost thou wish I may do to thee?
Ὁ δε τυφλος ειπεν αυτῳ· Ῥαββουνι, ἱνα ανα-
The and blind said to him; Rabboni, that I may
βλεψω. [52] Ὁ δε Ιησους ειπεν αυτῳ· Ὑπαγε· ἡ
see again. The and Jesus said to him; Go; the
πιστις σου σεσωκε σε. Και ευθεως ανεβλεψε,
faith of thee has saved thee. And immediately he saw again,
και ηκολουθει αυτῳ εν τῃ ὁδῳ.
and followed him in the way.

ΚΕΦ. ια'. 11.

[1] Και ὁτε εγγιζουσιν εις Ἱερουσαλημ, εις
And when they drew near to Jerusalem, to
Βηθφαγη και Βηθανιαν, προς το ορος των ελαι-
Bethphage and Bethany, to the mountain of the olive
ων, αποστελλει δυο των μαθητων αὑτου, και
trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 ‡For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 ‡And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the SON of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, * "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, ‡"Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And ‡ when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

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* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the SON of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping up. came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. *Bartimeus*, is considered by many to be a *real name*, and not an explication of *ho whyos Timaion*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—*Wakefield.* † 51. *Rabboni*, an intensified signification of *Rabbi*, meaning *My Master;* the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

‡ 45. Matt. xx. 28. ‡ 46. Matt. xx. 29; Luke xviii. 35. ‡ 52. Matt. ix. 22· Mark v. 34. ‡ 1. Matt. xxi 1; Luke xix. 29; John xii. 14.

λεγει αυτοις· [2] Ὑπαγετε εις την κωμην την
says to them: Go you into the town that
κατεναντι ὑμων· και ευθεως εισπορευομενοι
opposite you; and immediately entering
εις αυτην, εὑρησετε πωλον δεδεμενον, εφ᾽ ὁν
into her, you will find a colt having been tied, upon which
ουδεις ανθρωπων κεκαθικε· λυσαντες αυτον
no one of men has sat; having loosed him
αγαγετε. [3] Και εαν τις ὑμιν ειπῃ· Τι ποι-
lead you. And if any one to you should say; Why do
ειτε τουτο; ειπατε· *[Ὁτι] ὁ κυριος αυτου
you this? say you; [That] the master of him
χρειαν εχει· και ευθεως αυτον αποστελλει
need has; and immediately him he will send
ὡδε. [4] Απηλθον δε, και εὑρον πωλον δεδεμενον
here. they went and, and found a colt having been tied
προς την θυραν εξω επι του αμφοδου· και
near the door without in the street; and
λυουσιν αυτον. [5] Και τινες των εκει εστηκο-
they loose him. And some of those there stand-
των ελεγον αυτοις· Τι ποιειτε λυοντες τον
ing said to them; What do you loosing the
πωλον; [6] Οἱ δε ειπον αυτοις καθως ενετειλατο
colt? They and said to them even as commanded
ὁ Ιησους· και αφηκαν αυτους. [7] Και ηγαγον
the Jesus; and they suffered them. And they led
τον πωλον προς τον Ιησουν, και επιβαλλουσιν
the colt to the Jesus, and they threw upon
αυτῳ τα ἱματια αὑτων· και εκαθισεν επ᾽ αυτῳ.
him the mantles of themselves; and he sat upon him.
[8] Πολλοι δε τα ἱματια αὑτων εστρωσαν εις την
Many and the mantles of themselves spread in the
ὁδον· αλλοι δε στοιβαδας εκοπτον εκ των
way others and branches cut off from the
δενδρων, *[και εστρωννυον εις την ὁδον.]
trees, [and scattered in the way.]
[9] Και οἱ προαγοντες και οἱ ακολουθουντες
And those going before and those following
εκραζον, *[λεγοντες.] Ὡσαννα· ευλογημενος
did cry, [saying. Hosanna; worthy of blessing
ὁ ερχομενος *[εν ονοματι κυριου·] [10] ευλογη-
he coming [in name of Lord;] worthy of
μενη ἡ ερχομενη βασιλεια του πατρος ἡμων
blessing the coming kingdom of the father of us
Δαυιδ· ὡσαννα εν τοις ὑψιστοις. [11] Και εισηλ-
David; Hosanna in the highest. And en-
θεν εις Ἱεροσολυμα ὁ Ιησους, *[και] εις το
tered into Jerusalem the Jesus, [and] into the
ἱερον· και περιβλεψαμενος παντα, οψιας ηδη
temple; and having looked round on all, evening now
ουσης της ὡρας, εξηλθεν εις Βηθανιαν μετα
being the hour, he went out to Bethany with
των δωδεκα.
the twelve.

[12] Και τῃ επαυριον εξελθοντων αυτων απο
And the next day coming out of them from

2 and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has *yet sat: loose him, and bring him.

3 And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

4 And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

5 And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

6 And THEY said to them as JESUS had *directed; and they allowed them.

7 And they *led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

8 ‡ And many spread their GARMENTS on the ROAD; and others cut *Branches, from the TREES, and scattered them on the ROAD.

9 And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" ‡"'Blessed be HE who COMES in the Name of 'Jehovah!'"

10 "Blessed be the coming KINGDOM of our FATHER David!" ‡"Hosanna in the HIGHEST heaven!"

11 ‡ And *JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

12 ‡ And the NEXT DAY, as they were coming from Bethany, he was hungry:

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* VATICAN MANUSCRIPT.—2. yet sat. 2. That—*omit.* 6. said; and. 7 bring. 8. Branches, cut down out of the FIELDS. And THEY, 8. and scattered in the WAY—*omit.* 9. saying—*omit.* 9. in the name of the Lord—*omit.* 11. he entered. 11. and—*omit.*

‡ 8. Matt. xxi. 8. ‡ 9. Psa. cxviii. 56. ‡ 10. Psa. cxlviii. 1. ‡ 11. Matt. xxi. 12. ‡ 12. Matt. xxi. 18.

Βηθανιας, επεινασε· [13] και ιδων συκην μακρο-
Bethany, he was hungry; and seeing a fig tree at a dis-
θεν, εχουσαν φυλλα, ηλθεν, ει αρα ἑυρησει
tance, having leaves, he went, if perhaps he will find
τι εν αυτῃ· και ελθων επ᾽ αυτην, ουδεν
any thing on her; and coming to her nothing
ἑυρεν ει μη φυλλα· ου γαρ ην καιρος συκων.
he found except leaves: not for it was season of figs.
[14] Και αποκριθεις ειπεν αυτῃ· Μηκετι εκ σου
And answering he said to her: No more of thee
εις τον αιωνα μηδεις καρπον φαγοι. Και
to the age no one fruit may eat. And
ηκουον οἱ μαθηται αυτου. [15] Και ερχονται εις
heard the disciples of him. And they come to
Ἱεροσολυμα· και εισελθων εις το ἱερον ηρξατο
Jerusalem: and going into the temple he began
εκβαλλειν τους πωλουντας και αγοραζοντας εν
to cast out those selling and buying in
τῳ ἱερῳ· και τας τραπεζας των κολλυβιστων,
the temple: and the tables the money-changers,
και τας καθεδρας των πωλουντων τας περιστερας
and the seats of those selling the doves
κατεστρεψε· [16] και ουκ ηφιεν, ἱνα τις
he overturned: and not suffered, that any one
διενεγκῃ σκευος δια του ἱερου. [17] Και εδιδασκε,
should carry an article through the temple. And he taught,
λεγων *[αυτοις·] Ου γεγραπται· "Ὁτι
saying [to them:] Not is it written: "That
ὁ οικος μου, οικος προσευχης κληθησεται
the house of me, a house of prayer shall be called
πασι τοις εθνεσιν; ὑμεις δε εποιησατε αυτον
for all the nations; you but have made it
σπηλαιον λῃστων." [18] Και ηκουσαν οἱ γραμματεις
a den of robbers." And heard the scribes
και οἱ αρχιερεις, και εζητουν πως αυτον
and the high-priests, and they sought how him
απολεσουσιν· εφοβουντο γαρ αυτον, ὁτι πας ὁ
they might destroy: they feared for him, because all the
οχλος εξεπλησσετο επι τῃ διδαχῃ αυτου. [19] Και
crowd was amazed at the teaching of him. And
ὁτε οψε εγενετο, εξεπορευετο εξω της πολεως.
when evening it became, he went out of the city.
[20] Και πρωι παραπορευομενοι, ειδον την
And in the morning passing along, they saw the

13 and observing a Fig-tree, at a distance, having Leaves, he went to search for †fruit on it, (for it was not yet †the *SEASON for Figs.) And having come to it, he found nothing but Leaves.

14 Then he said to it †"Let no one eat Fruit of thee to the AGE!" And his DISCIPLES heard him.

15 ‡And they came to Jerusalem; and going into the TEMPLE, he drove out THOSE SELLING and buying, and overturned the TABLES of the BANKERS, and the SEATS of THOSE SELLING DOVES;

16 and would not permit any one to carry an Article through the TEMPLE.

17 He also taught *and said "Is it not written, ‡'My HOUSE shall be called a House of Prayer for All NATIONS?' but you have made it a Den of Robbers."

18 ‡And the *HIGH-PRIESTS and the SCRIBES heard, and sought how they might destroy him; for they feared him, Because All the CROWD was astonished at his TEACHING.

19 And when it was Evening, he went out of the CITY.

20 ‡And passing along in the Morning, they saw

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* VATICAN MANUSCRIPT.—13. SEASON. 17. and said, "Is it not." 17. to them—*omit.* 18. HIGH-PRIESTS and the SCRIBES.

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says *Pearce*, from the following considerations;—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

‡ 13. Matt. xxi. 19. ‡ 15. Matt. xxi. 12; Luke xix. 45; John ii. 14. ‡ 17. Isa. lvi. 7. ‡ 18. Matt. xxi. 45, 46; Luke xix. 47. ‡ 20. Matt. xxi. 19.

συκην εξηραμμενην εκ ῥιζων· [21] Και αναμ-
fig-tree having been withered from roots; And remem-
νησθεις ὁ Πετρος, λεγει αυτῳ· Ῥαββι, ιδε, ἡ
bering the Peter, says to him; Rabbi, lo, the
συκη, ἡν κατηρασω, εξηρανται. [22] Και
fig-tree, which thou didst curse, has been withered. And
αποκριθεις ὁ Ιησους λεγει αυτοις· Εχετε πισ-
answering the Jesus says to them. Have you faith
τιν θεου. [23] Αμην γαρ λεγω ὑμιν, ὁτι ὁς αν
of God. Indeed for I say to you, that whoever
ειπῃ τῳ ορει τουτῳ· Αρθητι, και βληθητι
may say to the mountain this; Be lifted up, and cast
εις την θαλασσαν· και μη διακριθῃ εν τῃ
into the sea; and not should doubt in the
καρδιᾳ αὑτου, αλλα πιστευσῃ ὁτι ἁ λεγει
heart of himself, but should believe that what he says
γινεται· εσται αυτῳ ὁ εαν ειπῃ. [24] Δια τουτο
comes to pass; it shall be to him whatever he may say. Through this
λεγω ὑμιν, παντα ὁσα αν προσευχομενοι αιτεισ-
I say to you, all things whatever praying you d
θε, πιστευετε ὁτι λαμβανετε, και εσται ὑμιν.
believe you that you receive, and it shall be to you.
[25] Και ὁταν στηκητε προσευχομενοι, αφιετε, ει
And when you stand praying, forgive, if
τι εχετε κατα τινος· ἱνα και ὁ πατηρ
any thing you have against any one; that also the father
ὑμων, ὁ εν τοις ουρανοις, αφῃ ὑμιν τα παραπ-
of you, that in the heavens, may forgive you the faults
τωματα ὑμων. [26] Ει δε ὑμεις ουκ αφιετε, ουδε
of you. If but you not forgive, neither
ὁ πατηρ ὑμων, ὁ εν τοις ουρανοις, αφησει τα
the father of you, that in the heavens, will forgive the
παραπτωματα ὑμων. [27] Και ερχονται παλιν
faults of you. And they come again
εις Ἱεροσολυμα. Και εν τῳ ἱερῳ περιπατουν-
to Jerusalem. And in the temple walking
τος αυτου, ερχονται προς αυτον οἱ αρχιερεις
of him, come to him the high-priests
και οἱ γραμματεις και οἱ πρεσβυτεροι, [28] και
and the scribes and the elders, and
λεγουσιν αυτῳ· Εν ποιᾳ εξουσιᾳ ταυτα ποιεις;
they say to him; By what authority these things doest thou?
και τις σοι την εξουσιαν ταυτην εδωκεν, ἱνα
and who to thee the authority this gave, that
ταυτα ποιῃς; [29] Ὁ δε Ιησους *[αποκριθεις]
these things thou mayest do. The but Jesus [answering]
ειπεν αυτοις· Επερωτησω ὑμας *[καγω] ἑνα
said to them; I will ask you [also I] one
λογον· και αποκριθητε μοι, και ερω ὑμιν, εν
word; and answer you to me, and I will tell to you, by
ποιᾳ εξουσιᾳ ταυτα ποιω. [30] Το βαπτισμα
what authority these things I do. The dipping

the FIG-TREE withered away from the Roots.

21 And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

22 And JESUS answering says to them, "Have Faith in God.

23 For indeed I say to you, ‡ That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it.

24 For this reason I say to you, ‡ All things whatever you * pray for, and desire, believe That you will receive, and you shall have them.

25 ‡ And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

26 † [But ‡ if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES."]

27 ‡ And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

28 and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?"

29 And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

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* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe you That you did receive. 28. they said. 28. or who. 29. answering—*omit*. 29. also I—*omit*.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

‡ 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. ‡ 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5. 6. ‡ 25. Matt. vi. 14; Col. iii. 13. ‡ 26. Matt. xviii. 35. ‡ 27. Matt. xxi. 23; Luke xx.

Ιωαννου εξ ουρανου ην, ἡ εξ ανθρωπων; αποκ-
of John from heaven was, or from men? answer
ριθητε μοι. 31 Και ελογιζοντο προς ἑαυτους,
you to me. And they reasoned among themselves,
λεγοντες· Εαν ειπωμεν· Εξ ουρανου, ερει·
saying; If we should say; From heaven, he will say;
Διατι ουν ουκ επιστευσατε αυτῳ; 32 Αλλ' εαν
Why then not did you believe him; But if
ειπωμεν· Εξ ανθρωπων· εφοβουντο τον λαον·
we should say; From men; they feared the people;
ἁπαντες γαρ ειχον τον Ιωαννην, ὁτι οντως
all for held the John, that really
προφητης ην. 33 Και αποκριθεντες λεγουσι τῳ
a prophet was. And answering they say to the
Ιησου. Ουκ οιδαμεν. Και ὁ Ιησους *[αποκρι-
Jesus. Not we know. And the Jesus [answer-
θεις] λεγει αυτοις· Ουδε εγω λεγω ὑμιν, εν
ing he says to them; Neither I say to you, by
ποιᾳ εξουσιᾳ ταυτα ποιω.
what authority these things I do.

ΚΕΦ. ιβ'. 12.

1 Και ηρξατο αυτοις εν παραβολαις λεγειν·
And he began to them in parables to talk;
Αμπελωνα εφυτευσεν ανθρωπος, και περιεθηκε
A vineyard planted a man, and placed around
φραγμον, και ωρυξεν ὑποληνιον, και ῳκοδομησε
a hedge, and dug a wine-vat, and built
πυργον· και εξεδοτο αυτον γεωργοις, και απεδη-
a tower; and let out it to husbandmen and went
μησε. 2 Και απεστειλε προς τους γεωργους τῳ
abroad. And he sent to the husbandmen in the
καιρῳ δουλον, ἱνα παρα των γεωργων λαβῃ
season a slave, that from the husbandmen, he might receive
απο του καρπου του αμπελωνος. 3 Οἱ δε λαβον-
of the fruit of the vineyard. They but taking
τες αυτον, εδειραν, και απεστειλαν κενον. 4 Και
him, they flayed, and sent away empty. And
παλιν απεστειλε προς αυτους αλλον δουλον·
again he sent to them another slave;
κακεινον λιθοβολησαντες εκεφαλαιωσαν, και
and this pelting with stone they wounded on the head, and
*[απεστειλαν] ητιμωμενον. 5 Και αλλον απε-
[sent away] having dishonored. And another he
στειλε· κακεινον απεκτειναν· και πολλους
sent, and this they killed; and many
αλλους, τους μεν δεροντες, τους δε αποκτεν-
others, some indeed flaying, some but killing.
νοντες. 6 Ετι *[ουν] ἑνα υἱον εχων, αγαπητον
Yet [therefore] one son having, beloved
*[αὑτου,] απεστειλε *[και] αυτον προς αυτους
[of himself,] he sent [and] him to them
εσχατον, λεγων· Ὁτι εντραπησονται τον υἱον
last, saying; That they will regard the son
μου. 7 Εκεινοι δε οἱ γεωργοι ειπον προς ἑαυτους·
of me. Those but the husbandmen said to themselves;

30 Was the IMMERSION of *JOHN from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why then did you not believe him?

32 But *should we say, From Men;"—they feared the PEOPLE; for all maintain that ‡JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know." And JESUS says to them, "neither do I tell you by What Authority I do these things."

CHAPTER XII.

1 ‡And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a †Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the *FRUITS of the VINEYARD.

3 But *seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and *him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating *some, and killing *some.

6 *Having yet One beloved Son, he sent him last to them, saying, 'They will respect my SON.'

7 But Those CULTIVATORS said among them-

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* VATICAN MANUSCRIPT.—30. JOHN. 32. should we say. 33. answering—*omit.* 2. FRUITS of. 4. him they wounded in the head. 4. sent away—*omit.* 5. some. 5 some. 6. He had yet one Son, beloved; he sent. 6. therefore—*omit.* 6. of himself—*omit.* 6. also—*omit.*

† 1. See Note on Matt. xxi. 33.

‡ 32. Matt. iii. 5; xiv. 5; Mark vi. 20. ‡ 1. Matt. xxi. 23; Luke xxii. 9; See Isa. v. 1—7.

Ὁτι οὑτος εστιν ὁ κληρονομος· δευτε, αποκ-
That this is the heir; come, we may
τεινωμεν αυτον, και ἡμων εσται ἡ κληρονομια.
kill him and of us shall be the inheritance
[8]Και λαβοντες αυτον, απεκτειναν, και εξεβα-
And having taken him, they killed, and cast
λον εξω του αμπελωνος. [9]Τι *[ουν] ποιησει
out of the vineyard. What [therefore] will do
ὁ κυριος του αμπελωνος; Ελευσεται και απολε-
the lord of the vineyard? He will come and destroy
σει τους γεωργους, και δωσει τον αμπελωνα
the husbandmen, and will give the vineyard
αλλοις. [10]Ουδε την γραφην ταυτην ανεγνωτε·
to others. Not even the writing this have you read;
"Λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, οὑτος
"A stone which rejected those building, this
εγενηθη εις κεφαλην γωνιας· [11]παρα κυριου
was made into a head of a corner. by a Lord
εγενετο αὑτη, και εστι θαυμαστη εν οφθαλμοις
was done this, and it is wonderful in eyes
ἡμων;" [12]Και εζητουν αυτον κρατησαι, και
of us?" And they sought him to seize, but
εφοβηθησαν τον οχλον· εγνωσαν γαρ, ὁτι προς
they feared the crowd; they knew for, that to
αυτους την παραβολην ειπε. Και αφεντες
them the parable he spoke. And leaving
αυτον, απηλθον.
him, they went away.

[13]Και αποστελλουσι προς αυτον τινας των
And they send to him some of the
Φαρισαιων και των Ἡρωδιανων, ἱνα αυτον αγρευ-
Pharisees and of the Herodians, that him they might
σωσι λογῳ. [14]Οἱ δε ελθοντες λεγουσιν αυτῳ·
catch in word. They and having come they say to him:
Διδασκαλε, οιδαμεν, ὁτι αληθης ει, και ου
O teacher, we know, that true thou art, and not
μελει σοι περι ουδενος· ου γαρ βλεπεις εις
cares thee about no one: not for thou lookest into
προσωπον ανθρωπων, αλλ' επ' αληθειας την ὁδον
face of men, but in truth the way
του θεου διδασκεις· εξεστι κηνσον Καισαρι
of the God thou teachest: is it lawful tribute to Cesar
δουναι, η ου; δωμεν, η μη δωμεν; [15]Ὁ
to give, or not? should we give, or not should we give? He
δε ειδως αυτων την ὑποκρισιν, ειπεν αυτοις· Τι
but knowing of them the hypocrisy, said to them: Why
με πειραζετε; φερετε μοι δηναριον, ἱνα ιδω.
me do you tempt? bring you to me a denarius, that I may see.
[16]Οἱ δε ηνεγκαν. Και λεγει αυτοις· Τινος η
They and brought. And he says to them: Of whom the

selves; 'This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.'

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—‡'A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes.'"

12 ‡And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 ‡Then they send to him some of the PHARISEES, and of the Herodians, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, "Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of GOD in Truth. †Is it lawful to pay Tax to Cesar, or not?

15 Should we pay, or should we not pay?" But HE, knowing their HYPOCRISY, said to them, "Why do you try Me? Bring me a Denarius, that I may see it."

16 And THEY brought one. And he says to them,

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* VATICAN MANUSCRIPT.—9. therefore—*omit.*

† 14. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—*Wakefield.*

‡ 10. Psa. cxviii. 22. ‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44.
‡ 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και ἡ επιγραφη ; Οἱ δε ειπον αυτῳ·
likeness this, and the inscription? They and said to him;

Καισαρος.· [17] Και *[αποκριθεις] ὁ Ιησους ειπεν
Of Cesar. And [answering] the Jesus said

*[αυτοις·] Αποδοτε τα Καισαρος Καισαρι,
[to them ;] Give you back the things of Cesar to Cesar,

και τα του θεου, τῳ θεῳ. Και εθαυμασεν
and the things of the God, to the God. And they wondered

επ' αυτῳ. [18] Και ερχονται Σαδδουκαιοι προς
at him. And come Sadducees to

αυτον, οἱτινες λεγουσιν αναστασιν μη ειναι·
him, who say a resurrection not to be;

και επηρωτησαν αυτον, λεγοντες· [19] Διδασκαλε,
and they asked him, saying; O teacher,

Μωσης εγραψεν ἡμιν, "ὁτι εαν τινος αδελφος
Moses wrote for us, "that if any brother

αποθανη, και καταλιπη γυναικα, και τεκνα μη
should die, and should leave behind a wife, and children not

αφη, ἱνα λαβη ὁ αδελφος αυτου την γυναικα
should leave, that should take the brother of him the wife

αυτου, και εξαναστηση σπερμα, τῳ αδελφῳ
of him, and should raise up seed, to the brother

αὑτου." [20] Ἑπτα αδελφοι ησαν· και ὁ πρωτος
of himself." Seven brothers were; and the first

ελαβε γυναικα, και αποθνησκων ουκ αφηκε
took a wife, and dying not left

σπερμα. [21] Και ὁ δευτερος ελαβεν αυτην,
seed And the second took her,

και απεθανε, και ουδε αυτος αφηκε σπερμα· και
and died, and neither he left seed: and

ὁ τριτος ὡσαυτως. [22] Και *[ελαβον αυτην]
the third in like manner. And [took her]

οἱ ἑπτα, και ουκ αφηκαν σπερμα. Εσχατη
the seven, and not left seed. Last

παντων απεθανε και ἡ γυνη. [23] Εν τῃ *[ουν]
of all died also the woman. In the [therefore]

αναστασει, *[ὁταν αναστωσι,] τινος αυτων
resurrection, [when they shall rise,] of whom of them

εσται γυνη ; οἱ γαρ ἑπτα εσχον αυτην γυναικα.
shall be a wife? the for seven had her a wife

[24] Και αποκριθεις ὁ Ιησους ειπεν αυτοις·
And answering the Jesus said to them;

Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
Not through this do you err, not knowing the writings,

μηδε την δυναμιν του θεου ; [25] Ὁταν γαρ εκ
neither the power of the God? When for out of

νεκρων αναστωσιν, ουτε γαμουσιν, ουτε
dead (ones) they may rise, neither they marry, nor

γαμισκονται, αλλ' εισιν ὡς αγγελοι εν τοις
are given in marriage, but are as messengers in the

ουρανοις. [26] Περι δε των νεκρων, ὁτι εγειρονται,
heavens. Concerning but the dead (ones,) that they rise

ουκ ανεγνωτε εν τῃ βιβλῳ Μωσεως, επι
not have you read in the book of Moses, at

του βατου ὡς ειπεν αυτῳ ὁ θεος, λεγων·
the bush as said to him the God, saying:

"Εγω ὁ θεος Αβρααμ, και ὁ θεος Ισαακ, και
I the God of Abraham, and the God of Isaac, and

"Whose LIKENESS and INSCRIPTION is this?" And THEY said to him, "Cesar's."

17 And JESUS said, "Render the THINGS of Cesar, to Cesar; and the THINGS of GOD, to God." And they *wondered at him.

18 ‡Then the Sadducees, who say there is no Resurrection, came to him, and asked him, saying,

19 "Teacher, Moses wrote for us, 'That if one's 'Brother should die, and 'leave a Wife behind, and 'leave no Children, that his 'BROTHER should take his 'WIFE, and raise up Off'spring for his BROTHER.'

20 There were Seven Brothers; and the FIRST took a Wife, and dying, left no Child.

21 And the SECOND took her, and died, *leaving no Child; and the THIRD in like manner.

22 And the SEVEN left no Offspring. Last of all the WOMAN also died.

23 At the RESURRECTION, Whose Wife will she be of them? for the SEVEN had her for a Wife."

24 And JESUS answering said to them, "Do you not err through this,—not knowing the SCRIPTURES, nor the POWER of GOD?

25 For when they shall rise from the Dead, they will neither marry, nor be given in marriage: ‡but be as *THOSE ANGELS in the HEAVENS.

26 But concerning the DEAD, that they will rise, have you not read in the BOOK of Moses, at the BUSH, how GOD spoke to him, saying, ‡'I am the 'GOD of Abraham, and the *'God of Isaac, and the *'God of Jacob?'

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* VATICAN MANUSCRIPT.— 17. answering—*omit.* 17. to them—*omit.* 17. greatly wondered at him. 21. leaving no Child. 22. took her—*omit.* 23. therefore—*omit* 23. when they shall rise—*omit.* 25. THOSE ANGELS. 26. God. 26. God

‡ 18. Matt. xxii. 23; Luke xx. 27. ‡ 25. 1 Cor. xv 42, 49, 52. ‡ 26. Exod iii 6.

ὁ θεος Ιακωβ.” [27] Ουκ εστιν ὁ θεος νεκρων,
the God of Jacob.” Not is the God of dead (ones,)
αλλα ζωντων. Ὑμεις *[ουν] πολυ πλανασθε.
but of living (ones.) You [therefore] greatly err.
[28] Και προσελθων εἱς των γραμματεων, ακουσας
And approaching one of the scribes, having heard
αυτων συζητουντων, ειδως ὁτι καλως αυτοις
them disputing, knowing that well to them
απεκριθη, επηρωτησεν αυτον· Ποια εστι πρωτη
he answered, asked him; Which is first
παντων εντολη; [29] Ὁ *[δε] Ιησους απεκριθη
of all commandment; The [and] Jesus replied
αυτῳ· Ὁτι πρωτη *[παντων εντολη·] “Ακουε
to him; That first [of all commandment;] “Hear thou
Ισραηλ, κυριος, ὁ θεος ἡμων, κυριος εἱς εστι·
Israel, a Lord, the God of us, Lord one is:
[30] και αγαπησεις κυριον τον θεον σου εξ ὁλης
and thou shalt love a Lord the God of thee out of whole
της καρδιας σου, και εξ ὁλης της ψυχης σου,
of the heart of thee, and out of whole of the soul of thee,
και εξ ὁλης της διανοιας σου, και εξ ὁλης
and out of whole of the mind of thee. and out of whole
της ισχυος σου.” *[Αυτη πρωτη εντολη.]
of the strength of thee.” [This first commandment.]
[31] Και δευτερα *[ὁμοια,] αὑτη· “Αγαπησεις
And second [like,] this: Thou shalt love
τον πλησιον σου ὡς σεαυτον.” Μειζων τουτων
the neighbor of thee as thyself.” Greater of these
αλλη εντολη ουκ εστι. [32] *[Και] ειπεν αυτῳ
another commandment not is. [And] said to him
ὁ γραμματευς· Καλως, διδασκαλε, επ᾽ αληθειας
the scribe: Well, O teacher, in truth
ειπας, ὁτι εἱς εστι, και ουκ εστιν αλλος πλην
thou speakest, that one he is, and not is another besides
αυτου· [33] και το αγαπᾳν αυτον εξ ὁλης της
him: and the to love him out of whole of the
καρδιας, και εξ ὁλης της συνεσεως, *[και εξ
heart, and out of whole of the understanding, [and out of
ὁλης της ψυχης,] και εξ ὁλης της ισχυος,
whole of the soul,] and out of whole of the strength,
και το αγαπᾳν τον πλησιον ὡς ἑαυτον, πλειον
and the to love the neighbor as himself, more
εστι παντων των ὁλοκαυτωματων και θυσιων.
is of all of the whole burnt offerings and sacrifices.
[34] Και ὁ Ιησους, ιδων αυτον, ὁτι νουνεχως απεκ-
And the Jesus, seeing him, that discreetly he an-
ριθη, ειπεν αυτῳ· Ου μακραν ει απο της βα-
swered, said to him: Not far thou art from the king-
σιλειας του θεου. Και ουδεις ουκετι ετολμα
dom of the God. And no one no longer presumed
αυτον επερωτησαι. [35] Και αποκριθεις ὁ Ιησους
him to ask. And answering the Jesus
ελεγε, διδασκων εν τῳ ἱερῳ· Πως λεγουσιν οἱ
said, teaching in the temple: How say the

27 He is not the *God of the dead, but of the Living; *you do greatly err.”

28 ‡And one of the SCRIBES, having heard them disputing, and perceiving That he had ably answered them, asked him, “Which is the Chief Commandment of all?”

29 JESUS replied to him, “The first *is,—‡‘Hearken, Israel; Jehovah our ‘GOD is one Jehovah;

30 ‘and thou shalt love ‘Jehovah thy God with All ‘thy *Heart, and with All ‘thy *Soul, and with All ‘thy *Mind, and with All ‘thy STRENGTH.’

31 And the second, this,—‡‘Thou shalt love thy ‘NEIGHBOR as thyself.’ There is no Other Commandment greater than these.”

32 The SCRIBE said to him, “Of a truth, Teacher, thou hast spoken well; for he is One, ‡ and besides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one's NEIGHBOR as one's self, ‡is *abundantly more than All the WHOLE BURNT OFFERINGS and *Sacrifices.”

34 And JESUS perceiving That he had answered wisely, said to him, “Thou art not far from the KINGDOM of GOD.” ‡And no one presumed to question him any further.

35 ‡And JESUS said, while teaching in the TEMPLE, “Why do the SCRIBES

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* VATICAN MANUSCRIPT.—27. God. 27. therefore—*omit.* 27. you do greatly err. 29. And—*omit.* 29. Commandment of all—*omit.* 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—*omit.* 31. like—*omit.* 32. And—*omit.* 33. and with All the SOUL—*omit.* 33. abundantly more. 33. Sacrifices.

‡ 28. Matt. xxii. 35. ‡ 29. Deut. vi. 4; Luke x. 27. ‡ 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8. ‡ 32. Deut. iv. 39; Isa. xlv. 6, 14; xlvi. 9. ‡ 33. 1 Sam. xv. 22; Hoshea vi. 6; Micah vi. 6—8. ‡ 34. Matt. xxii. 46. ‡ 35. Matt. xxii. 41; Luke xx. 41.

γραμματεις, ὁτι ὁ Χριστος υἱος εστι Δαυιδ;
scribes, that the Anointed a son is of David?
[36] Αυτος γαρ Δαυιδ ειπεν εν πνευματι ἁγιῳ·
Himself for David said by a spirit holy;
"Λεγει ὁ κυριος τῳ κυριῳ μου· Καθου εκ δεξιων
Says the Lord to the Lord of me; Sit thou at right
μου, ἑως αν θω τους εχθρους σου ὑποποδιον
of me. till I may place the enemies of thee a footstool
των ποδων σου." [37] Αυτος ουν Δαυιδ λεγει
of the feet of thee." Himself therefore David calls
αυτον κυριον· και ποθεν υἱος αυτου εστι; Και
him Lord: and whence a son of him is he? And
ὁ πολυς οχλος ηκουεν αυτου ἡδεως. [38] Και
the great crowd heard him gladly. And
ελεγεν *[αυτοις] εν τῃ διδαχῃ αὑτου· Βλεπετε
he said [to them] in the teaching of himself; Beware you
απο των γραμματεων, των θελοντων εν στολαις
of the scribes, those desiring in long robes
περιπατειν, και ασπασμους εν ταις αγοραις,
to walk about, and salutations in the markets,
[39] και πρωτοκαθεδριας εν ταις συναγωγαις, και
and first seats in the synagogues, and
πρωτοκλισιας εν τοις δειπνοις· [40] οἱ κατεσθιοντες
upper couches at the feasts: those devouring
τας οικιας των χηρων, και προφασει μακρα προσευχομενοι·
the houses of the widows, and for a show long are praying;
οὑτοι ληψονται περισσοτερον κριμα.
these will receive heavier judgment
[41] Και καθισας *[ὁ Ἰησους] κατεναντι του
And sitting [the Jesus] over against the
γαζοφυλακιου, εθεωρει πως ὁ οχλος βαλλει
treasury, he beheld how the crowd casts
χαλκον εις το γαζοφυλακιον. Και πολλοι
copper into the treasury. And many
πλουσιοι εβαλλον πολλα. [42] Και ελθουσα μια
rich cast much. And coming one
χηρα πτωχη, εβαλε λεπτα δυο, ὁ εστι κοδραντης.
widow poor, cast mites two, which is a farthing.
[43] Και προσκαλεσαμενος τους μαθητας
And having called the disciples
αὑτου, ειπεν αυτοις· Αμην λεγω ὑμιν, ὁτι ἡ
of himself, he said to them; Indeed I say to you. that the
χηρα αὑτη ἡ πτωχη πλειον παντων βεβληκε
widow this the poor more of all has cast
των βαλοντων εις το γαζοφυλακιον. [44] Παντες
of those casting into the treasury. All
γαρ εκ του περισσευοντος αυτοις εβαλον·
for out of the abounding fulness to them have cast;
αὑτη δε εκ της ὑστερησεως αὑτης παντα ὁσα
this but out of the poverty of herself all as much as
ειχεν εβαλεν, ὁλον τον βιον αὑτης.
she had cast, whole the living of herself.

say, That the MESSIAH is a Son of David?

36 For David himself said, by the Holy Spirit, ‡†'Jehovah said to my 'LORD, Sit thou at my 'Right hand, till I put 'thine ENEMIES underneath thy FEET.'

37 David himself, therefore, calls him Lord, and how then is he * His Son?" And the GREAT Crowd heard him with pleasure.

38 And he said in his TEACHING, ‡"Beware of THOSE SCRIBES who DESIRE to walk about in †Long robes, and ‡love Salutations in the MARKETS,

39 and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

40 ‡those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment."

41 ‡And sitting opposite to the TREASURY, he beheld how the CROWD cast Money into ‡the TREASURY; and Many Rich men cast in much.

42 And a poor Widow approaching, cast in two Lepta, that is, a †Farthing.

43 And having called to him his DISCIPLES, he said to them, "Indeed I say to you, ‡That this POOR WIDOW has cast in more than All of THOSE CASTING into the TREASURY;

44 for they All cast in out of their SUPERFLUITY, but SHE out of her POVERTY cast in all that she had,—her Whole LIVING."

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* VATICAN MANUSCRIPT.—37. His Son. 38. to them—*omit.* 41. JESUS—*omit.*

†36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—*Wakefield.* † 38. The *stolee* was an Oriental garment descending to the ancles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—*Bloomfield.* † 42. Or rather three-fourths of a farthing, or four mills. A *kodrantees* (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an *assarion*, or two *Lepta*.

‡ 36. Psa. cx. 1. ‡ 38. Matt. xxiii. 1; Luke xx. 46. ‡ 38. Luke xi. 43. ‡ 40 Matt. xxiii. 14. ‡ 41. Luke xxi. 1. ‡ 41. 2 Kings xii. 9. ‡ 43. 2 Cor. viii. 12.

ΚΕΦ. ιγ'. 13.

[1] Και εκπορευομενου αυτου εκ του ἱερου,
And departing of him out of the temple,
λεγει αυτῳ εἱς των μαθητων αυτου· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ιδε, ποταποι λιθοι και ποταποι οικοδομαι.
see, what stones and what buildings.
[2] Και ὁ Ιησους *[αποκριθεις] ειπεν αυτῳ·
And the Jesus [answering] said to him;
Βλεπεις ταυτας τας μεγαλας οικοδομας; ου μη
Seest thou these the great buildings? not not
αφεθῃ λιθος επι λιθῳ, ὁς ου μη καταλυθῃ.
may be left a stone upon a stone, which not not may be thrown down.
[3] Και καθημενου αυτου εις το ορος των ελαιων,
And sitting of him on the mountain of the olive trees,
κατεναντι του ἱερου, επηρωτων αυτον κατ' ιδιαν
over against the temple, asked him privately
Πετρος, και Ιακωβος, και Ιωαννης, και Ανδρεας·
Peter, and James, and John, and Andrew;
[4] Ειπε ἡμιν, ποτε ταυτα εσται, και τι το
Say to us, when these things shall be, and what the
σημειον, ὁταν μελλῃ παντα ταυτα συντελεισθαι.
sign, when are about all these things to be ended?
[5] Ὁ δε Ιησους *[αποκριθεις αυτοις,] ηρξατο
The and Jesus [answering them,] began
λεγειν· Βλεπετε μη τις ὑμας πλανησῃ.
to say; Take heed not any one you may deceive.
[6] Πολλοι *[γαρ] ελευσονται επι τῳ ονοματι μου,
Many [for] shall come in the name of me,
λεγοντες· Ὁτι εγω ειμι· και πολλους πλανησουσιν.
saying; That I am: and many they will deceive.
[7] Ὁταν δε ακουσητε πολεμους και
When and ye shall hear wars and
ακοας πολεμων, μη θροεισθε· δει *[γαρ]
reports of wars, not be disturbed; it behoves [for]
γενεσθαι· αλλ' ουπω το τελος. [8] Εγερθησεται
to take place; but not yet the end. Shall be raised up
γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν·
for nation against nation, and kingdom against kingdom;
*[και] εσονται σεισμοι κατα τοπους,
[and] shall be earthquakes in places,
*[και] εσονται λιμοι *[και ταραχαι.] Αρχαι
[and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

1 ‡And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; †What Stones! and What Buildings!"

2 And JESUS said to him, "Seest thou These GREAT Buildings? ‡there shall not be *left here a Stone upon a Stone; †all will be overthrown."

3 And as he was sitting on †the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

4 "Tell us, when these things will be?" and "What will be the SIGN when all these things are about to be accomplished?"

5 And JESUS began to *say to them, ‡"Beware that no one deceive You.

6 Many will come in my NAME, saying, 'I am he;' and will deceive Many.

7 And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

8 For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the *Beginnings of Sorrows.

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* VATICAN MANUSCRIPT.—2. answering—*omit.* 2. left here. 5. answering them—*omit.* 5. say to them, "Beware." 6. for—*omit.* 7. for—*omit.* 8. and—*omit.* 8. and—*omit.* 8. and commotions—*omit.* 8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in heighth, and twelve in breadth." A cubit was nearly twenty-two inches of our measure. † 2. How exactly this prediction was fulfilled may be known from Josephus.—He says, Cæsar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by GOD? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Taanith of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

‡ 1. Matt. xxiv. 1; Luke xxi. 5. ‡ 2. Luke xix. 44. ‡ 5. Jer. xxix. 8.

ωδινων ταυτα. [9] Βλεπετε δε ὑμεις ἑαυτους·
of sorrows these. Take heed but you yourselves:
παραδωσουσι *[γαρ] ὑμας εις συνεδρια, και εις
they will deliver up [for] you to sanhedrims, and into
συναγωγας δαρησεσθε, και επι ἡγεμονων και
synagogues you will be beaten, and before governors and
βασιλεων σταθησεσθε, ἑνεκεν εμου, εις μαρτυριον
kings you will stand, on account of me, for a testimony
αυτοις. [10] Και εις παντα τα εθνη δει,
to them. And among all the nations it behoves.
πρωτον κηρυχθηναι το ευαγγελιον. [11] Ὁταν δε
first to be published the glad tidings. When but
αγωσιν ὑμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, *[μηδε μελετατε·] αλλ' ὁ εαν
what you should speak, [nor be concerned;] but whatever
δοθῃ ὑμιν εν εκεινῃ τῃ ὡρᾳ, τουτο λαλειτε·
may be given to you in that the hour, this speak you;
ου γαρ εστε ὑμεις οἱ λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το ἁγιον. [12] Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και επαναστησονται
to death, and father a child; and they shall rise up
τεκνα επι γονεις, και θανατωσουσιν
children against parents, and deliver to death
αυτους. [13] Και εσεσθε μισουμενοι ὑπο παντων,
them. And you will be being hated by all,
δια το ονομα μου. Ὁ δε ὑπομεινας εις τελος,
through the name of me. He but persevering to end,
οὑτος σωθησεται. [14] Ὁταν δε ιδητε το βδελυγμα
this will be saved. When but you may see the abomination
της ερημωσεως ἑστως ὁπου ου δει· (ὁ
of the desolation having stood where not it ought; (he
αναγινωσκων νοειτω·) τοτε οἱ εν τῃ Ἰουδαιᾳ,
reading let him think;) then those in the Judea,
φευγετωσαν εις τα ορη· [15] ὁ *[δε] επι του
let them flee to the mountains; he [and] on the
δωματος, μη καταβατω *[εις την οικιαν,] μηδε
roof, not let him go down [into the house,] nor
εισελθετω, αραι τι εκ της οικιας αὑτου·
enter, to take any thing out of the house of himself;
[16] και ὁ εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn into
τα οπισω, αραι το ἱματιον αυτου. [17] Ουαι δε
the back, to take the mantle of him. Woe but
ταις εν γαστρι εχουσαις και ταις θηλαζουσαις
to the in womb having and to the giving suck.
εν εκειναις ταις ἡμεραις. [18] Προσευχεσθε δε,
in those the days. Pray you but,
ἱνα μη γενηται ἡ φυγη ὑμων χειμωνος.
that not may be the flight of you of winter.

9 But ‡take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 ‡And the GLAD TIDINGS must first be published among All the NATIONS.

11 ‡But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That HOUR, this speak; for it is not YOU who will SPEAK, but the HOLY SPIRIT.

12 And ‡Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 ‡And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 ‡But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 †let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 ‡But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that *it may not be in Winter;

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* VATICAN MANUSCRIPT.—9. for—*omit.* 11. nor be concerned—*omit.* 15. and—*omit.* 15. into the HOUSE—*omit.* 18. it may not be.

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same heighth, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

‡ 9. Matt. x. 17, 18; xxiv. 9; Rev. ii. 10. ‡ 10. Luke xxiv. 14. ‡ 11. Matt. x. 19; Luke xii. 11; xxi. 14. ‡ 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. ‡ 13. Matt. 9; Luke xxi. 17 ‡ 14. Dan. ix. 27; Matt. xxiv 12; Luke xxi. 20. ‡ 17. Luke xxiii. 29

19 Εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οἱα
Shall be for the days those affliction, such as
ου γεγονε τοιαυτη απ' αρχης κτισεως, ἡς
not has been so great from a beginning of creation, which
εκτισεν ὁ θεος, ἑως του νυν, και ου μη γενηται.
created the God, till the now, and not not may be.
20 Και ει μη κυριος εκολοβωσε τας ἡμερας, ουκ
And if not a Lord shortened the days, not
αν εσωθη πασα σαρξ· αλλα δια τους εκ-
should be saved all flesh; but on account of the cho-
λεκτους, οὑς εξελεξατο, εκολοβωσε τας ἡμερας.
sen (ones,) whom he has chosen, he has shortened the days.
21 Και τοτε εαν τις ὑμιν ειπη· Ιδου, ὡδε ὁ
And then if any one to you should say; Lo, here the
χριστος· η· Ιδου, εκει· μη πιστευετε. 22 Εγερ-
Anointed; or; Lo, here; not believe you. Shall
θησονται γαρ ψευδοχριστοι και ψευδοπροφηται,
be raised for false anointed ones and false prophets
και δωσουσι σημεια και τερατα, προς το απο-
and shall give signs and wonders, to the to de-
πλαναν, ει δυνατον, *[και] τους εκλεκτους.
ceive, if possible, [even] the chosen.
23 Ὑμεις δε βλεπετε· *[ιδου,] προειρηκα ὑμιν
You but take heed; [lo,] I have foretold to you
παντα. 24 Αλλ' εν εκειναις ταις ἡμεραις, μετα
all. But in those the days, after
την θλιψιν εκεινην, ὁ ἡλιος σκοτισθησεται,
the affliction that, the sun shall be darkened,
και ἡ σεληνη ου δωσει τοφεγγος αὑτης·
and the moon not shall give the light of herself;
25 και οἱ αστερες του ουρανου εσονται εκπιπτον-
and the stars of the heaven shall be fal-
τες, και αἱ δυναμεις, αἱ εν τοις ουρανοις,
ling, and the powers, those in the heavens,
σαλευθησονται. 26 Και τοτε οψονται τον υἱον
shall be shaken. And then they shall see the son
του ανθρωπου ερχομενον εν νεφελαις, μετα
of the man coming on clouds, with
δυναμεως πολλης και δοξης. 27 Και τοτε αποσ-
power much and glory. And then he will
τελει τους αγγελους αὑτου, και επισυναξει τους
send the messengers of himself, and he will gather the
εκλεκτους αὑτου εκ των τεσσαρων ανεμων,
chosen (ones) of himself from the four winds,
απ' ακρου γης ἑως ακρου ουρανου. 28 Απο
from an extremity of earth to an extremity of heaven. From
δε της συκης μαθετε την παραβολην· ὁταν
but the fig-tree learn you the parable: when
αυτης ηδη ὁ κλαδος ἁπαλος γενηται, και
of her now the branch tender may become, and
εκφυη τα φυλλα, γινωσκετε, ὁτι εγγυς το
may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, ‡ such as has not been from the Beginning of the Creation, which GOD created, till NOW, nor ever will be.

20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.

21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;

22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.

23 ‡ But be **you** on your guard; I have forewarned you.

24 ‡ But in Those DAYS, after that AFFLICTION, the †the SUN will be obscured, and the MOON will withhold her LIGHT,

25 and * the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.

26 ‡ And then they will see the SON of MAN coming in Clouds, with great Power and Glory.

27 And then he will send forth * the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.

28 Now learn a PARABLE from the FIG-TREE, When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

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* VATICAN MANUSCRIPT.—22. even—*omit.* 23. lo—*omit.* 25. the STARS will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; viii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

‡ 19. Dan. xii. 1; Matt. xxiv. 21. ‡ 23. 2 Pet. iii. 17. ‡ 24. Matt. xxiv. 29; Luke xxi. 25. ‡ 26. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. [29]Οὑτω και ὑμεις, ὁταν ταυτα
summer is. So also you, when these things
ιδητε γινομενα, γινωσκετε, ὁτι εγγυς εστιν
you may see coming to pass, know you, that near he is
επι θυραις. [30]Αμην λεγω ὑμιν, ὁτι ου μη
at doors. Indeed I say to you, that not not
παρελθῃ ἡ γενεα αὑτη, μεχρις οὑ παντα
may pass away the generation this, till of whom all
ταυτα γενηται. [31]Ὁ ουρανος και ἡ γη παρε-
these may be done. The heaven and the earth shall
λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
pass away; the but words of me not not may pass away.

[32]Περι δε της ἡμερας εκεινης η της ὡρας
Concerning but the day that or the hour
ουδεις οιδεν, ουδε οἱ αγγελοι, οἱ εν ουρανῳ,
no one knows, nor the messengers, those in heaven,
ουδε ὁ υἱος, ει μη ὁ πατηρ. [33]Βλεπετε, αγ-
nor the son, if not the father. Take heed, watch
ρυπνειτε *[και προσευχεσθε·] ουκ οιδατε γαρ
you [and pray you;] not you know for
ποτε ὁ καιρος εστιν. [34]Ὡς ανθρωπος αποδη-
when the season is. As a man going
μος αφεις την οικιαν αὑτου, και δους τοις
abroad leaving the house of himself, and having given to the
δουλοις αὑτου την εξουσιαν, *[και] ἑκαστῳ
slaves of himself the authority, [and] to each one
το εργον αὑτου και τῳ θυρωρῳ ενετειλατο ἱνα
the work of himself and to the porter he commanded that
γρηγορῃ. [35]Γρηγορειτε ουν· ουκ οιδατε γαρ,
he should watch. Watch you therefore; not you know for,
ποτε ὁ κυριος της οικιας ερχεται, οψε, η
when the lord of the house comes, evening, or
μεσονυκτιου, η αλεκτοροφωναις, η πρωι· [36]μη
midnight, or cock-crowing, or morning: lest
ελθων εξαιφναις, ευρῃ ὑμας καθευδοντας.
coming suddenly, he may find you sleeping.
[39]Ἁ δε ὑμιν λεγω, πασι λεγω· Γρηγορειτε.
What and to you I say, to all I say: Watch you.

ΚΕΦ. αδʹ. 14.

[1]Ην δε το πασχα και τα αζυμα μετα δυο
Was now the passover and the unleavened cakes after two
ἡμερας· και εζητουν οἱ αρχιερεις και οἱ γραμ-
days: and sought the high-priests and the scribes.
ματεις, πως αυτον εν δολῳ κρατησαντες αποκ-
how him by deceit seizing they
τεινωσιν. [2]Ελεγον δε· Μη εν τῃ ἑορτῃ,
might kill. They said but; Not in the feast,
μηποτε θορυβος εσται του λαου.
lest a tumult shall be of the people.

[3]Και οντος αυτου εν Βηθανιᾳ εν τῃ οικιᾳ
And being of him in Bethany in the house
Σιμωνος του λεπρου, κατακειμενου αυτου, ηλθε
of Simon the leper, reclining of him, came

29 Thus also, when you shall see these things transpiring, know That he is near at the Doors.

30 Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

31 The HEAVEN and EARTH will fail; but ‡ my WORDS cannot fail.

32 But concerning that DAY, *or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

33 ‡ Take heed, watch; for you know not when the SEASON is.

34 ‡ As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

35 Watch, therefore; for you know not when the MASTER of the HOUSE comes; *whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

36 lest coming unexpectedly he should find you sleeping.

37 And what I say to you, I say to all, Watch."

CHAPTER XIV.

1 ‡ Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

2 * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

3 ‡ And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

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* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—*omit.* 34. and—*omit.* 35. whether at Evening. 2. For they said.

‡ 31. Isa xl. 8. ‡ 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1 Thess. v. 6. ‡ 34. Matt. xxiv. 45; xxv. 14. ‡ 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. ‡ 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνη εχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balsam, of spikenard

πιστικης πολυτελους· *[και] συντριψασα το
genuine very costly: [and] breaking the

αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
alabaster box, she poured of it down on the head.

[4] Ησαν δε τινες αγανακτουντες προς ἑαυτους,
Were and some being angry to themselves,

*[και λεγοντες·] Εις τι ἡ απωλεια αὑτη του
[and saying;] For what the loss this of the

μυρου γεγονεν; [5] Ηδυνατο γαρ τουτο το μυρον
balsam has been made? Could for this the balsam

πραθηναι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and

δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτῃ.
to be given to the poor. And they censured her.

[6] Ὁ δε Ιησους ειπεν· Αφετε αυτην· τι αυτῃ
The but Jesus said; Let alone her; why to her

κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in

εμοι. [7] Παντοτε γαρ τους πτωχους εχετε μεθ᾽
me. Always for the poor you have with

ἑαυτων, και, ὁταν θελητε, δυνασθε αυτους ευ
yourselves, and, when you will, you can them good

ποιησαι· εμε δε ου παντοτε εχετε. [8] Ὁ εσχεν
to do; me but not always you have. The having

αὑτη, εποιησε· προελαβε μυρισαι μου το σωμα
this, she has done; beforehand to anoint of me the body

εις τον ενταφιασμον. [9] Αμην λεγω ὑμιν, ὁπου
for the burial. Indeed I say to you, wherever

αν κηρυχθῃ το ευαγγελιον τουτο εις ὁλον τον
may be published the glad tidings this in whole the

κοσμον, και ὁ εποιησεν αὑτη λαληθησεται, εις
world, also what she did this shall be spoken, for

μνημοσυνον αυτης.
a memorial of her.

[10] Και ὁ Ιουδας ὁ Ισκαριωτης, εἱς των
And the Judas the Iscariot, one of the

δωδεκα, απηλθε προς τους αρχιερεις, ἱνα
twelve, went to the high-priests, that

παραδῳ αυτον αυτοις· [11] Οἱ δε ακουσαντες
he might deliver up him to them: They and hearing

εχαρησαν· και επηγγειλαντο αυτῳ αργυριον
were glad; and promised him silver

δουναι. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him

παραδῳ. [12] Και τῃ πρωτῃ ἡμερᾳ των
he might deliver up. And the first day of the

αζυμων, ὁτε το πασχα εθυον, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they

σιν αυτῳ οἱ μαθηται αυτου· Που θελεις απελ-
say to him the disciples of him; where wilt thou having

θοντες ἑτοιμασωμεν, ἱνα φαγῃς το πασχα;
gone we make ready, that thou mayest eat the passover?

Woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly: and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?

5 For *This BALSAM could have been sold for more than †Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡For you have the POOR always among you, and when you will, you can *do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 *And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡And *THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

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* VATICAN MANUSCRIPT.—3. and—*omit.* 4. and saying—*omit.* 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. ‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4. ‡ 12. Matt. xxvi. 14; Luke xxii. 7.

[13] Και ἀποστελλει δυο των μαθητων αὐτου, και
And he sends two of the disciples of himself, and
λεγει αυτοις· Ὑπαγετε εις την πολιν· και
he says to them; Go you into the city; and
απαντησει ὑμιν ανθρωπος κεραμιον ὑδατος
will meet you a man a pitcher of water
βασταζων· ακολουθησατε αυτῳ· [14] και ὁπου εαν
carrying; follow him; and wherever
εισελθῃ, ειπατε τῳ οικοδεσποτῃ· Ὁτι ὁ
he may enter, say to the householder; That the
διδασκαλος λεγει· Που εστι το καταλυμα,
teacher says; Where is the guest-chamber,
ὁπου το πασχα μετα των μαθητων μου φαγω;
where the passover with the disciples of me I may eat?
[15] Και αυτος ὑμιν δειξει αναγαιον μεγα εστρω-
And he to you will show an upper room large having
μενον ἑτοιμον· εκει ἑτοιμασατε ἡμιν.
been furnished ready; there prepare you for us.
[16] Και εξηλθον οἱ μαθηται αυτου, και ηλθον εις
And went forth the disciples of him, and came into
την πολιν, και εὑρον καθως ειπεν αυτοις· και
the city, and found even as he said to them; and
ἡτοιμασαν το πασχα. [17] Και οψιας γενομενης,
they prepared the passover. And evening being come.
ερχεται μετα των δωδεκα. [18] Και ανακειμενων
he comes with the twelve. And reclining
αυτων και εσθιοντων, ειπεν ὁ Ιησους· Αμην
of them and eating, said the Jesus; Indeed
λεγω ὑμιν, ὁτι εἱς εξ ὑμων παραδωσει με, ὁ
I say to you, that one of you will deliver up me, who
εσθιων μετ' εμου. [19] Οἱ *[δε] ηρξαντο λυπεισ-
is eating with me. They [and] began to be sor-
θαι, και λεγειν αυτῳ εἱς καθ' εἱς· Μητι εγω;
rowful, and to say to him one by one; Not I?
*[και αλλος· Μητι εγω;] [20] Ὁ δε *[αποκρι-
[and another; Not I?] He but [answer-
θεις] ειπεν αυτοις· Εἱς εκ των δωδεκα, ὁ
ing] said to them; One of the twelve, that
εμβαπτομενος μετ' εμου εις το τρυβλιον. [21] Ὁ
dipping in with me into the bowl. The
μεν υἱος του ανθρωπου ὑπαγει, καθως γεγραπ-
indeed son of the man goes away, even as it has been
ται περι αυτου· ουαι δε τῳ ανθρωπῳ εκεινῳ,
written concerning him; woe but to the man that,
δι' οὑ ὁ υἱος του ανθρωπου παραδιδοται·
through whom the son of the man is delivered up.
καλον ην αυτῳ, ει ουκ εγεννηθη ὁ ανθρωπος
good it was to him, if not was born the man
εκεινος. [22] Και εσθιοντων αυτων, λαβων ὁ
that. And eating of them, taking the
Ιησους αρτον, ευλογησας εκλασε, και εδωκεν
Jesus a loaf, having blessed he broke, and gave
αυτοις, και ειπε· Λαβετε· τουτο εστι το σωμα
to them, and said: Take. this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is *the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; *there prepare for us."

16 And *the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them: and they prepared the PASSOVER.

17 ‡ And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That *one of YOU who are EATING with me will deliver me up."

19 And *they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 *The SON of MAN indeed ‡goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 ‡And as they were eating, *he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

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* VATICAN MANUSCRIPT.—14. my GUEST-CHAMBER. 15. and there prepare. 16. the DISCIPLES. 18. one of YOU who are EATING with me. 19. and—omit. 19. they. 19. and another; not I?—omit. 20. answering—omit. 21. Because the SON. 22. he took.

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—*Ainsworth.*

‡ 17. Matt. xxvi. 20. ‡ 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. [23]Και λαβων το ποτηριον, ευχαριστησας
of me. And taking the cup, having given thanks
εδωκεν αυτοις· και επιον εξ αυτου παντες.
he gave to them; and they drank out of it all.
[24]Και ειπεν *[αυτοις.] Τουτο εστι το αἱμα μου,
And he said [to them.] This is the blood of me,
το της καινης διαθηκης, το περι πολλων
that of the new covenant, that concerning many
εκχυνομενον. [25]Αμην λεγω ὑμιν, ὁτι ουκετι
being shed. Indeed I say to you, that no more
ου μη πιω εκ του γεννηματος της αμπελου, ἑως
not not I will drink of the product the vine, till
της ἡμερας εκεινης, ὁταν αυτο πινω καινον εν
the day that, when it I drink new in
τῃ βασιλειᾳ του θεου. [26]Και ὑμνησαντες,
the kingdom of the God. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive trees.

[27]Και λεγει αυτοις ὁ Ιησους· Ὁτι παντες
And says to them the Jesus; That all
σκανδαλισθησεσθε *[εν εμοι εν τῃ νυκτι ταυτῃ·]
will be stumbled [at me in the night this;]
ὁτι γεγραπται· "Παταξω τον ποιμενα, και
for it is written: I will smite the shepherd, and
διασκορπισθησεται τα προβατα." [28]Αλλα
will be scattered the sheep." But
μετα το εγερθηναι με, προαξω ὑμας εις την
after the to be raised me, I will go before you into the
Γαλιλαιαν. [29]Ὁ δε Πετρος εφη αυτῳ· Και ει
Galilee. The but Peter said to him; Even if
παντες σκανδαλισθησονται, αλλ' ουκ εγω.
all shall be stumbled, yet not I.
[30]Και λεγει αυτῳ ὁ Ιησους· Αμην λεγω σοι,
And says to him the Jesus; Indeed I say to thee,
ὁτι συ σημερον εν τῃ νυκτι ταυτῃ, πριν η
that thou this-day in the night this, before
δις αλεκτορα φωνησαι, τρις απαρνησῃ με.
twice a cock to have crowed, thrice thou wilt deny me.
[31]Ὁ δε εκ περισσου ελεγε μαλλον· Εαν με
He but with vehemence spoke more; If me
δεῃ συναποθανειν σοι, ου μη σε απαρνησομαι.
must to die with thee, not not thee I will deny.
Ὡσαυτως δε και παντες ελεγον. [32]Και ερχονται
In like manner and also all they said. And they
εις χωριον, οὑ το ονομα Γεθσημανη· και
came to a place, of which the name Gethsemane; and
λεγει τοις μαθηταις αὑτου· Καθισατε ὡδε,
he says to the disciples of himself; Sit you here,
ἑως προσευξωμαι. [33]Και παραλαμβανει τον
till I shall pray. And he takes the
Πετρον και Ιακωβον και Ιωαννην μεθ' ἑαυτου·
Peter and James and John with himself;
και ηρξατο εκθαμβεισθαι και αδημονειν. [34]Και
and began to be greatly amazed and to be in anguish. And
λεγει αυτοις· Περιλυπος εστιν ἡ ψυχη μου ἑως
he says to them; Extremely sorrowful is the soul of me even to

23 And taking *a Cup, having given thanks, he gave it to them; and they all drank out of it.

24 And he said, ‡"This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.

25 Indeed I say to you, *That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink It new in the KINGDOM of GOD."

26 ‡And having sung, they went out to the MOUNT of OLIVES.

27 And JESUS says to them, "You will all be stumbled; because it is written, ‡'I will smite the 'SHEPHERD, and the 'SHEEP will be dispersed.'

28 ‡But after I am RAISED, I will precede you to GALILEE."

29 ‡And PETER said to him, "Even if all shall be stumbled, yet I will not."

30 And JESUS says to him, "Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice."

31 But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

32 ‡And they came to a Place named Gethsamane, and he says to his DISCIPLES, "Sit here, while I *go away and pray."

33 And he takes with him PETER, and *JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

34 And he says to them, ‡"My SOUL is encompassed with a deadly An-

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* VATICAN MANUSCRIPT.—22. a Cup, 24. to them—*omit.* 24. THAT BLOOD of mine, which is of the COVENANT, THAT which is POURED OUT. 27. at me in this NIGHT—*omit.* 32. go away and pray. 33. JAMES, and JOHN.

‡ 24. Luke xxii. 20; 1 Cor. xi. 25. ‡ 26. Matt. xxvi. 30. ‡ 27. Zech. xiii. 7. ‡ 28. Matt. xvi. 7. ‡ 20. Matt. xxvi. 33, 34: Luke xxii. 33, 34. John xiii. 37, 38. ‡ 32. Matt. xxvi. 36; Luke xxii. 39: John xviii. 1. ‡ 34. John xii. 27.

θανατου· μεινατε ὡδε, και γρηγορειτε. [35] Και
death; remain you here, and watch. And
προελθων μικρον, επεσεν επι της γης· και
going forward a little, he fell on the ground; and
προσηυχετο, ἱνα, ει δυνατον εστι, παρελθῃ απ'
prayed, that, if possible it is, might pass from
αυτου ἡ ὡρα. [36] Και ελεγεν· Αββα ὁ πατηρ,
him the hour. And he said; Abba the father,
παντα δυνατα σοι· παρενεγκε το ποτηριον απ'
all (things) possible to thee; take the cup from
εμου τουτο. Αλλ' ου, τι εγω θελω, αλλα τι
me this. But not, what I will, but what
συ. [37] Και ερχεται, και εὑρισκει αυτους καθευδοντας·
thou. And he comes, and finds them sleeping:
και λεγει τῳ Πετρῳ· Σιμων, καθευδεις;
and he says to the Peter: Simon, sleepest thou?
ουκ ισχυσας μιαν ὡραν γρηγορησαι; [38] Γρηγορειτε
not couldst thou one hour to watch? Watch you
και προσευχεσθε, ἱνα μη εισελθητε εις
and pray you, that not you enter into
πειρασμον· το μεν πνευμα προθυμον, ἡ δε
temptation: the indeed spirit ready, the but
σαρξ ασθενης. [39] Και παλιν απελθων προσηυξατο,
flesh weak. And again going away he prayed,
τον αυτον λογον ειπων. [40] Και ὑποστρεψας,
the same words saying. And having returned
εὑρεν αυτους παλιν καθευδοντας· ησαν
he found them again sleeping: were
γαρ οἱ οφθαλμοι αυτων βεβαρημενοι και ουκ
for the eyes of them weighed down and not
ηδεισαν, τι αυτῳ αποκριθωσι. [41] Και ερχεται
they knew, what to him they might answer. And he comes
το τριτον, και λεγει αυτοις· Καθευδετε το
the third, and he says to them: Do you sleep the
λοιπον και αναπαυεσθε; απεχει, ηλθεν ἡ ὡρα·
now and rest you? It is enough, is come the hour:
ιδου, παραδιδοται ὁ υἱος του ανθρωπου εις τας
lo, is delivered up the son of the man into the
χειρας των ἁμαρτωλων. [42] Εγειρεσθε, αγωμεν·
hands of the sinners. Arise, let us go:
ιδου, ὁ παραδιδους με ηγγικε.
lo, he delivering up me has come near.

[43] Και ευθεως, ετι αυτου λαλουντος, παραγινεται
And immediately, while of him speaking, comes
Ιουδας, εἱς ων των δωδεκα, και μετ' αυτου
Judas, one being of the twelve, and with him
οχλος *[πολυς] μετα μαχαιρων και ξυλων,
crowd [great] with swords and clubs,
παρα των αρχιερεων και των γραμματεων και
from the high-priests and the scribes and
των πρεσβυτερων. [44] Δεδωκει δε ὁ παραδιδους
the elders. Had given and he delivering up
αυτον συσσημον αυτοις, λεγων· Ὁν αν φιλησω,
him a signal to them, saying: Whoever I may kiss,
αυτος εστι· κρατησατε αυτον και
he it is: seize him and
απαγαγετε ασφαλως. [45] Και ελθων, ευθεως
lead away safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; ‡yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a Single Hour?

38 Watch and pray, that you *enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And *again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep NOW, and take your rest? It is enough, ‡the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS.

42 ‡Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 ‡And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

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* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being one of the twelve. 43. great—*omit.*

‡ 36. John v. 30; vi. 38. ‡ 41. John xiii. 1. ‡ 42. Matt. xxvi. 46; John xviii. 1, 2. ‡ 43. Matt. xxvi. 47; Luke xxii. 47; John xviii. 3.

προσελθων αυτῳ, λεγει· Ῥαββι, *[ῥαββι·]
approaching to him, he says: Rabbi, [rabbi:]
και κατεφιλησεν αυτον. [46] Οἱ δε επεβαλον επ'
and kissed him. They then laid on
αυτον τας χειρας *[αὐτων,] και εκρατησαν
him the hands [of them,] and seized
αυτον. [47] Εἱς δε τις των παρεστηκοτων,
him. One and a certain of those standing,
σπασαμενος την μαχαιραν, επαισε τον δουλον
drawing the sword, struck the slave
του αρχιερεως, και αφειλεν αυτου το ωτιον.
of the high-priest, and cut off of him the ear.
[48] Και αποκριθεις ὁ Ιησους ειπεν αυτοις· Ὡς
And answering the Jesus said to them; As
επι ληστην εξηλθετε μετα μαχαιρων και
upon a robber came you out with swords and
ξυλων, συλλαβειν με. [49] Καθ' ἡμεραν ημην
clubs, to take me. Every day I was
προς ὑμας εν τῳ ἱερῳ διδασκων, και ουκ
with you in the temple teaching, and not
εκρατησατε με· αλλ', ἱνα πληρωθωσιν αἱ γρα-
you seized me; but, that must be fulfilled the writ-
φαι. [50] Και αφεντες αυτον παντες εφυγον.
ings. And leaving him all they fled.
[51] Και εἱς τις νεανισκος ηκολουθει αυτῳ, περι-
And one a certain young man followed him, wrap-
βεβλημενος σινδονα επι γυμνου· και κρατουσιν
ped about a linen cloth on naked; and they seized
αυτον *[οἱ νεανισκοι.] [52] Ὁ δε καταλιπων την
him [the young men.] He but leaving the
σινδονα, γυμνος εφυγεν *[απ' αυτων.]
linen cloth, naked he fled [from them.]

[53] Και απηγαγον τον Ιησουν προς τον αρχιε-
And they led the Jesus to the high-
ρεα· και συνερχονται αυτῳ παντες οἱ αρχιερεις,
priest; and came together to him all the high-priests,
και οἱ πρεσβυτεροι, και οἱ γραμματεις. [54] Και
and the elders, and the scribes. And
ὁ Πετρος απο μακροθεν ηκολουθησεν αυτῳ ἑως
the Peter at a distance followed him even
εσω εις την αυλην του αρχιερεως· και ην συγ-
to into the palace of the high-priest; and was sit-
καθημενος μετα των ὑπηρετων, και θερμαινο-
ting in company with the attendants, and warming
μενος προς το φως. [55] Οἱ δε αρχιερεις και
himself to the light. The and high priests and
ὁλον το συνεδριον εζητουν κατα του Ιησου
whole the high council sought against the Jesus
μαρτυριαν εις το θανατωσαι αυτον· και ουχ
testimony for the to put to death him; and not
εὑρισκον. [56] Πολλοι γαρ εψευδομαρτυρουν
they found. Many for testified falsely
κατ' αυτου, και ισαι αἱ μαρτυριαι ουκ ησαν.
against him, but consistent the testimonies not were.
[57] Και τινες αναστantes, εψευδομαρτυρουν κατ'
And some having stood up, testified falsely against
αυτου, λεγοντες· [58] Ὁτι ἡμεις ηκουσαμεν αυτου
him, saying; That we heard him

him, he says, "Rabbi," and repeatedly kissed him.

46 Then THEY laid HANDS on him, and seized him.

47 And one of THOSE STANDING by drew a SWORD, and struck a SERVANT of the HIGH-PRIEST, and cut off His *EAR-TIP.

48 ‡ And JESUS answering said to them, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?

49 I was with you every day in the TEMPLE teaching, and you did not arrest me. ‡ But the SCRIPTURES must be verified."

50 And leaving him, they all fled.

51 And a certain Youth followed him, with a Linen cloth wrapped about his naked body; and they seized him;

52 but leaving the LINEN CLOTH, he fled naked.

53 ‡ And they conducted JESUS to the HIGH-PRIEST; and all the HIGH-PRIESTS, and the ELDERS, and the SCRIBES, came together to him.

54 And PETER followed him at a distance, even into the PALACE of the HIGH-PRIEST; and sat in company with the ATTENDANTS, warming himself before the FIRE.

55 ‡ And the HIGH-PRIESTS and the Whole SANHEDRIM sought testimony against JESUS, in order TO KILL him; but they found none.

56 For many testified falsely against him, but their TESTIMONIES were insufficient.

57 And some standing up, testified falsely against him, saying,

58 "We heard him de-

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* VATICAN MANUSCRIPT.—45. rabbi—*omit.* 46. of them—*omit.* 47. EAR-TIP.
51. the young men—*omit.* 52. from them—*omit.*

‡ 48. Matt. xxvi. 55; Luke xxii. 52. ‡ 49. Psa. xxii. 6; Isa. liii. 7; Luke xxii. 37; xxiv. 44. ‡ 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13. ‡ 55. Matt. xxvi. 59.

λεγοντος· Ὁτι εγω καταλυσω τον ναον τουτον
saying; That I will destroy the temple this
τον χειροποιητον, και δια τριων ἡμερων αλλον
the made with hands, and in three days another
αχειροποιητον οικοδομησω. [59] Και ουδε οὑτως
made without hands I will build. And not even thus
ιση ην ἡ μαρτυρια αυτων. [60] Και αναστας
consistent was the testimony of them. And arising
ὁ αρχιερευς εις μεσον, επηρωτησε τον Ιησουν,
the high priest in midst, he asked the Jesus,
λεγων· Ουκ αποκρινῃ ουδεν; τι οὑτοι σου
saying; Not answerest thou nothing? what these of thee
καταμαρτυρουσιν; [61] Ὁ δε εσιωπα, και ουδεν
testify against? He but was silent, and nothing
απεκρινατο. Παλιν ὁ αρχιερευς επηρωτα αυτον
he answered. Again the high-priest asked him
και λεγει αυτῳ· Συ ει ὁ Χριστος, ὁ υἱος του
and says to him; Thou art the Anointed, the son of the
ευλογητου; [62] Ὁ δε Ιησους ειπεν· Εγω ειμι·
blessed? The and Jesus said; I am;
και οψεσθε τον υἱον του ανθρωπου εκ δεξιων
and you shall see the son of the man at right
καθημενον της δυναμεως, και ερχομενον μετα
sitting of the power, and coming with
των νεφελων του ουρανου. [63] Ὁ δε αρχιερευς
the clouds of the heaven. The and high-priest.
διαῤῥηξας τους χιτωνας αὑτου, λεγει· Τι ετι
having rent the clothes of himself, says; What further
χρειαν εχομεν μαρτυρων; [64] Ηκουσατε της
need have we of witnesses? You have heard the
βλασφημιας· τι ὑμιν φαινεται; Οἱ δε παντες
blasphemy; what to you appears? They but all
κατεκριναν αυτον ειναι ενοχον θανατου. [65] Και
condemned him to be deserving of death. And
ηρξαντο τινες εμπτυειν αυτῳ, και περικαλυπτειν
began some to spit upon him, and to cover
το προσωπον αυτου, και κολαφιζειν αυτον,
the face of him, and to beat with the fist him,
και λεγειν αυτῳ· Προφητευσον. Και οἱ ὑπη-
and to say to him; Prophesy. And the at-
ρεται ῥαπισμασιν αυτον εβαλλον. [66] Και οντος
tendants with open hands him beat. And being
του Πετρου εν τῃ αυλῃ κατω, ερχεται μια
the Peter in the court-yard below, comes one
των παιδισκων του αρχιερεως· [67] και ιδουσα
of the maid-servants of the high priest: and seeing
τον Πετρον θερμαινομενον, εμβλεψασα αυτῳ
the Peter warming himself, she looking to him
λεγει· Και συ μετα του Ναζαρηνου Ιησου ησθα.
says: And thou with the Nazarene Jesus wast.
[68] Ὁ δε ηρνησατο, λεγων· Ουκ οιδα, ουδε
He but denied, saying: Not I know, nor
επισταμαι τι συ λεγεις. Και εξηλθεν εξω εις
comprehend what thou sayest. And he went out into
το προαυλιον· *[και αλεκτωρ εφωνησει.]
the outer court: [and a cock crew.]

clare, ‡'I will destroy THIS TEMPLE MADE WITH HANDS, and in Three Days, I will build Another made without hands.'"

59 But not even thus was their TESTIMONY sufficient.

60 And the HIGH-PRIEST standing up in the MIDST, asked JESUS, saying, "Answerest thou nothing *to what these testify against thee?"

61 ‡But HE was silent, and answered nothing. And the HIGH-PRIEST asked him, and says to him; "Art thou the MESSIAH, the SON of the BLESSED One?"

62 And JESUS said, "I am; and you shall see the SON of MAN sitting at the Right hand of the MIGHTY One, and coming with the CLOUDS of HEAVEN."

63 And the HIGH-PRIEST having rent his GARMENTS, says, "What further need have we of Witnesses?

64 You have heard the BLASPHEMY; What is your opinion?" And they ALL condemned him as worthy of Death.

65 And some began to spit upon him, and to cover His FACE, and to beat him with the fist, and to say to him, "Divine to us:" and the ATTENDANTS struck Him on the cheek with the Open Hand.

66 ‡And PETER being below in the COURT-YARD, there comes one of the MAID-SERVANTS of the HIGH-PRIEST;

67 and seeing PETER warming himself, earnestly looking at him, she says, "Thou also wast with the NAZARENE, *JESUS."

68 But HE denied, saying, "I *neither know nor understand what thou sayest." And he went out into the OUTER COURT;

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* VATICAN MANUSCRIPT.—60. Because these. 67. JESUS. 67 neither know nor understand. 68. and a Cock crew—*omit*.

‡ 58. Mark xv. 29; John ii. 19. ‡ 60. Matt. xxvi. 62. ‡ 61 Matt. xxvi. 63.
Matt xxvi. 64; Luke xxii. 69. ‡ 66. Matt xxvi. 58, 69; Luke xxii 55; John xviii 16.

[69] Και ἡ παιδισκη ιδουσα αυτον *[παλιν] ηρξατο
And the maid-servant seeing him [again] began
λεγειν τοις παρεστηκοσιν· Ὅτι οὑτος εξ αυτων
to say to those having stood by; That this of them
εστιν. [70] Ὁ δε παλιν ηρνειτο. Και μετα
is. He and again denied. And after
μικρον παλιν οἱ παρεστωτες ελεγον τῳ Πετρῳ·
a little again those having stood by said to the Peter;
Αληθως εξ αυτων ει· και γαρ Γαλιλαιος ει,
Truly of them thou art; also for a Galilean thou art,
*[και ἡ λαλια σου ὁμοιαζει.] [71] Ὁ δε ηρξατο
[and the speech of thee is like.] He then began
αναθεματιζειν και ομνυναι· Ὅτι ουκ οιδα τον
to curse and swear; That not I know the
ανθρωπον τουτον, ὁν λεγετε. [72] Και εκ δευ-
man this, of whom you say. And of sec-
τερου αλεκτωρ εφωνησε. Και ανεμνησθη ὁ
ond cock crew. And remembered the
Πετρος του ῥηματος, οὑ ειπεν αυτῳ ὁ Ιησους·
Peter the word. of which said to him the Jesus·
Ὅτι πριν αλεκτορα φωνησαι δις, απαρνησῃ με
That before a cock to have crowed twice, thou wilt deny me
τρις. Και επιβαλων εκλαιε.
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

[1] Και ευθεως επι το πρωι συμβουλιον ποιη-
And immediately on the morning a council having
σαντες οἱ αρχιερεις μετα των πρεσβυτερων και
been held the high-priests with the elders and
γραμματεων, και ὁλον το συνεδριον, δησαντες
scribes, even whole the sanhedrim, binding
τον Ιησουν, απηνεγκαν και παρεδωκαν τῳ Πι-
the Jesus, carried and delivered up to the Pi-
λατῳ. [2] Και επηρωτησεν αυτον ὁ Πιλατος·
late. And asked him the Pilate;
Συ ει ὁ βασιλευς των Ιουδαιων; Ὁ δε αποκρι-
Thou art the king of the Jews? He and answer-
θεις ειπεν αυτῳ· Συ λεγεις. [3] Και κατηγορουν
ing said to him; Thou sayest. And accused
αυτον οἱ αρχιερεις πολλα. [4] Ὁ δε Πιλατος
him the high-priests many things. The and Pilate
παλιν επηρωτησεν αυτον, λεγων· Ουκ αποκρινῃ
again asked him, saying: Not answerest thou
ουδεν· ιδε, ποσα σου καταμαρτυρουσιν.
nothing? see, how many things of thee they testify against.
[5] Ὁ δε Ιησους ουκετι ουδεν απεκριθη· ὡστε
The but Jesus no longer nothing answered: so as
θαυμαζειν τον Πιλατον. [6] Κατα δε ἑορτην
to surprise the Pilate. At now feast
απελυεν αυτοις ἑνα δεσμιον ὁνπερ ητουντο.
he used to released to them one prisoner whoever they asked.

69 ‡ and the MAID-SERVANT seeing him, *said to THOSE STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 ‡ And *immediately for a second time †a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 ‡ And immediately in the *Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to *Pilate.

2 ‡ And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, *says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 ‡ Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they *accuse thee of."

5 ‡ But JESUS answered no more, so that PILATE was astonished.

6 ‡ Now at each Feast he used to release to them One Prisoner, whoever they asked.

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* VATICAN MANUSCRIPT.—69. again—*omit*. 69. said to THOSE. 70. and thy SPEECH is like it—*omit*. 72. immediately for a second. 1. Morning. 1. Pilate. 2. says to him. 4. accuse thee of.

† 72. or a watch-trumpet sounded. See Note on Matt. xxvi. 34.

‡ 69. Matt. xxvi. 71, 73; Luke xxii. 58, 59; John xviii. 25, 26. ‡ 72. Matt. xxvi. 75. ‡ 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26. ‡ 2. Matt. xxvii. 11. ‡ 4. Matt. xxvii. 13. ‡ 5. Isa. liii. 7; John xix. 9. ‡ 6. Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.

[7] Ην δε ὁ λεγομενος Βαραββας μετα των συστα-
Was and he being named Barabbas with the insur-
σιαστων δεδεμενος, οἵτινες εν τη στασει φονον
gents having been bound, who in the sedition murder
πεποιηκεισαν. [8] Και αναβοησας ὁ οχλος
had committed. And crying out the crowd
ηρξατο αιτεισθαι, καθως αει ἐποιει αυτοις.
began to demand, as always he did to them.
[9] Ὁ δε Πιλατος απεκριθη αυτοις, λεγων· Θελε-
The but Pilate answered them, saying, Do you
τε απολυσω ὑμιν τον βασιλεα των Ιουδαιων;
wish I shall release to you the king of the Jews?
[10] Εγινωσκε γαρ, ὁτι δια φθονον παραδεδωκεισαν
He knew for, that through envy had delivered up
αυτον οἱ αρχιερεις. [11] Οἱ δε αρχιερεις ανεσει-
him the high-priest. The and high-priests stirred
σαν τον οχλον, ἱνα μαλλον τον Βαραββαν
up the crowd, that rather the Barabbas
απολυση αυτοις. [12] Ὁ δε Πιλατος αποκριθεις
he should release to them. The but Pilate answering
παλιν ειπεν αυτοις· Τι ουν θελετε ποιησω ὁν
again said to them; What then do you wish I shall do whom
λεγετε βασιλεα των Ιουδαιων; [13] Οἱ δε παλιν
you call a king of the Jews? They but again
εκραξαν· Σταυρωσον αυτον. [14] Ὁ δε Πιλατος
cried out; Crucify him. The and Pilate
ελεγεν αυτοις· Τι γαρ κακον εποιησεν; Οἱ δε
said to them; What for evil has he done? They but
περισσως εκραξαν· Σταυρωσον αυτον. [15] Ὁ
vehemently cried out; Crucify him. The
δε Πιλατος, βουλομενος τῳ οχλῳ το ἱκανον
then Pilate, being willing to the crowd the satisfaction
ποιησαι, απελυσεν αυτοις τον Βαραββαν, και
to make, released to them the Barabbas, and
παρεδωκε τον Ιησουν, φραγελλωσας, ἱνα
delivered up the Jesus, having scourged, that
σταυρωθη.
he might be crucified.

[16] Οἱ δε στρατιωται απηγαγον αυτον εσω της
The and soldiers led away him within the
αυλης, ὁ εστι πραιτωριον· και συγκαλουσιν
court, which is a judgment hall; and they call together
ὁλην την σπειραν. [17] Και ενδυουσιν αυτον
whole the company. And they clothed him
πορφυραν, και περιτιθεασιν αυτῳ πλεξαντες
purple, and placed it around him braiding
ακανθινον στεφανον. [18] Και ηρξαντο ασπαζεσ-
an acanthine wreath. And they began to salute
θαι αυτον· Χαιρε ὁ βασιλευς των Ιουδαιων.
him: Hail the king of the Jews.
[19] Και ετυπτον αυτου την κεφαλην καλαμῳ,
And they struck of him the head with a reed,
και ενεπτυον αυτῳ, και τιθεντες τα γονατα
and spit upon him, and placing the knees

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD *going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That *they had delivered him up from Envy.

11 ‡But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What *then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 ‡Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 ‡And the SOLDIERS led him away into the COURT, which is the Prætorium; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head,

18 and began to salute him,—"Hail, KING of the JEWS!"

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

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* VATICAN MANUSCRIPT.—8. going up began. 10. they had: 12. then shall I do to him you call the KING of the JEWS?

‡ 11. Matt. xxvii. 20: Acts iii. 14. ‡ 15. Matt. xxvii. 26: John xix. 1. 16. ‡ 16. Matt. xxvii. 27.

προσεκυνουν αυτῳ. [20] Και ὁτε ενεπαιξαν αυτῳ,
did homage to him. And when they mocked him,
εξεδυσαν αυτον την πορφυραν, και ενεδυσαν
they took off him the purple, and put on
αυτον τα ἱματια τα ιδια· και εξαγουσιν αυτον,
him the clothes the own; and they led out him,
*[ἱνα σταυρωσωσιν αυτον.] [21] Και αγγαρευουσι
[that they might crucify him.] And they compel
παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον
passing by one Simon a Cyrenian, coming
απ' αγρου, (τον πατερα Αλεξανδρου και 'Ρουφου,)
from country, (the father of Alexander and Rufus,)
ἱνα αρη τον σταυρον αυτου. [22] Και
that he might bear the cross of him. And
φερουσιν αυτον επι Γολγοθα τοπον· ὁ εστι
they bring him to Golgotha place; which is
μεθερμηνευομενον, κρανιου τοπος. [23] Και εδιδουν
being translated, of a skull a place And they gave
αυτῳ *[πιειν] εσμυρνισμενον οινον· ὁ δε
him [to drink] having been mixed with myrrh wine; he but
ουκ ελαβε.
not received.

[24] Και σταυρωσαντες αυτον, διαμεριζονται τα
And crucifying him, they divide the
ἱματια αυτου, βαλλοντες κληρον επ' αυτα, τις
clothes of him, casting lots on them, who
τι αρη. [25] Ην δε ὡρα τριτη, και εσταυρωσαν
what should take. It was and hour third, and they crucified
αυτον. [26] Και ην ἡ επιγραφη της αιτιας αυτου
him. And was the inscription of the accusation of him
επιγεγραμμενη· "'Ο βασιλευς των Ιουδαιων."
was written over; "The king of the Jews."
[27] Και συν αυτῳ σταυρουσι δυο λῃστας· ἑνα εκ
And with him they crucify two robbers; one at
δεξιων, και ἑνα εξ ευωνυμων αυτου. [28] *[Και
right, and one at left of him. [And
επληρωθη ἡ γραφη ἡ λεγουσα· "Και μετα
was fulfilled the writing that saying; "And with
ανομων ελογισθη."] [29] Και οἱ παραπορευομενοι
lawless ones he was numbered."] And those passing along
εβλασφημουν αυτον, κινουντες τας κεφαλας
reviled him, shaking the heads
αὑτων, και λεγοντες· Ουα· ὁ καταλυων τον
of them, and saying; Ah; he destroying the
ναον, και εν τρισιν ἡμεραις οικοδομων·
temple, and in three days building;
[30] σωσον σεαυτον, και καταβα απο του σταυρου.
save thyself, and come down from the cross.
[31] Ομοιως και οἱ αρχιερεις, εμπαιζοντες προς
In like manner also the high-priests, mocking to
αλληλους μετα των γραμματεων, ελεγον·
one another with the scribes, said;

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him *his own CLOTHES, and led him out.

21 ‡And One Simon, a Cyrenian, the FATHER of †Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 ‡And they bring him to *GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but *HE did not receive it.

24 And *they nail him to the Cross, ‡and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, "The KING of the JEWS."

27 And with him they *crucified Two Robbers; one at his Right hand, and the other at his Left.

28 *†[And THAT SCRIPTURE was verified, which SAYS, ‡"He was numbered "with LAW-BREAKERS."]

29 And THOSE PASSING ALONG reviled him, ‡shaking their HEADS, and saying, "Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!"

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

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* VATICAN MANUSCRIPT.—20. his CLOTHES. 20. that they might crucify him—*omit.* 22. GOLGOTHA. 23. to drink—*omit.* 23. HE. 24 they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—*omit.*

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes *Rufus* there. † 28. Fritz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

‡ 21. Matt. xxvii. 32; Luke xxiii. 26. ‡ 22. John xix. 17. ‡ 24. Psa. xxii. 18; Luke xxiii. 34; John xix. 23. ‡ 28. Isa. liii. 12; Luke xxii. 37. ‡ 29. Psa. xxii. 7

Αλλους εσωσεν, ἑαυτον ου δυναται σωσαι;
Others he saved, himself not is able to save?
[32] Ὁ Χριστος, ὁ βασιλευς του Ισραηλ, κατα-
The Anointed, the king of the Israel, let him
βατω νυν απο του σταυρου, ἱνα ιδωμεν και
descend now from the cross, that we may see and
πιστευσωμεν. Και οἱ συνεσταυρωμενοι αυτῳ
may believe. And those having been crucified with him
ωνειδιζον αυτον. [33] Γενομενης δε ὡρας ἑκτης,
reproached him. Being come and hour sixth,
σκοτος εγενετο εφ' ὁλην την γην, ἑως ὡρας
darkness was on whole the land, till hour
εννατης. [34] Και τῃ ὡρᾳ τῃ εννατῃ εβοησεν ὁ
ninth. And the hour the ninth cried the
Ιησους φωνῃ μεγαλῃ, *[λεγων·] Ελωι, ελωι·
Jesus with a voice loud, [saying;] Eloi, eloi;
λαμμα σαβαχθανι; ὁ εστι μεθερμηνευομενον·
lamma sabachthani? which is being translated;
Ὁ θεος μου, *[ὁ θεος μου·] εις τι με εγκατε-
The God of me, [the God of me;] to what me hast thou
λιπες; [35] Και τινες των παρεστηκοτων ακου-
left, And some of those standing by hear-
σαντες, ελεγον· Ιδου, Ηλιαν φωνει. [36] Δραμων
ing, said: Lo, Elias he calls. Running
δε εἱς, και γεμισας σπογγον οξους, περιθεις τε
and one, and filling a sponge of vinegar, attaching and
καλαμῳ, εποτιζεν αυτον, λεγων· Αφετε· ιδωμεν,
to a reed, gave to drink him, saying: Let alone: we may see,
ει ερχεται Ηλιας καθελειν αυτον. [37] Ὁ δε
if comes Elias to take down him. The then
Ιησους, αφεις φωνην μεγαλην, εξεπνευσε.
Jesus, uttering a voice loud, breathed out.

[38] Και το καταπετασμα του ναου εσχισθη εις
And the curtain of the temple was rent into
δυο, απο ανωθεν ἑως κατω. [39] Ιδων δε ὁ κεντυ-
two, from above to below. Seeing but the centu-
ριων, ὁ παρεστηκως εξ εναντιας αυτου, ὁτι
rion, that having stood by over against him, that
οὑτω *[κραξας] εξεπνευσεν, ειπεν· Αληθως ὁ
thus [having cried] he breathed out, said: Truly the
ανθρωπος οὑτος υἱος ην θεου. [40] Ησαν δε και
man this a son was of a god. Were and also
γυναικες απο μακροθεν θεωρουσαι· εν αἱς ην και
women from a distance beholding: among whom was also
Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου
Mary the Magdalene, and Mary the of the James
του μικρου και Ιωση μητηρ, και Σαλωμη· [41] αἱ
the little and Joses mother, and Salome: who
*[και,] ὁτε ην εν τῃ Γαλιλαιᾳ, ηκολουθουν
[also,] when he was in the Galilee, followed
αυτῳ, και διηκονουν αυτῳ· και αλλαι πολλαι,
him, and served him: and others many,
αἱ συναναβασαι αυτῳ εις Ἱεροσολυμα.
those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?

32 The MESSIAH! the KING of *Israel! let him come down now from the CROSS, that we may see and believe." Even those, ‡who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the *NINTH Hour JESUS cried with a loud Voice, ‡"Eloi, Eloi, lamma sabachthani?" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 ‡And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 ‡And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, *This MAN was a Son of God."

40 ‡And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and *of Joses, and Salome;

41 who when he was in GALILEE, ‡followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

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* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH Hour. 34. saying—*omit.* 34. my GOD—*omit.* 39. having cried—*omit.* 39. This MAN. 40. the mother of. 41. also—*omit.*

‡ 32. Matt. xxvii. 44; Luke xxiii. 39. ‡ 34. Psa. xxii. 1; Matt. xxvii. 46. ‡ 36. Psa. lxix. 21. ‡ 38. Matt. xxvii. 51; Luke xxiii. 45. ‡ 40. Psa. xxxviii. 11. ‡ 41. Luke viii. 2, 3.

[42] Και ηδη οψιας γενομενης, (επει ἠν παρα-
And now evening being come, (since it was prepa-
σκευη, ὁ εστι προσαββατον,) [43] ηλθεν Ιωσηφ
ration, that is before sabbath,) came Joseph
ὁ απο Αριμαθαιας, ευσχημων βουλευτης, ὁς
that from Arimathea, of rank a senator, who
και αυτος ην προσδεχομενος την βασιλειαν του
also himself was expecting the kingdom of the
θεου, τολμησας εισηλθε προς Πιλατον, και
God, assuming courage went in to Pilate, and
ῃτησατο το σωμα του Ιησου. [44] Ὁ δε Πιλατος
asked for the body of the Jesus. The and Pilate
εθαυμασεν, ει ηδη τεθνηκε· και προσκαλεσα-
wondered, if already he was dead; and having
μενος τον κεντυριωνα, επηρωτησεν αυτον, ει
called the centurion, he asked him, if
παλαι απεθανε. [45] Και γνους απο του κεντυ-
already he had died. And knowing from the centu-
ριωνος, εδωρησατο το σωμα τῳ Ιωσηφ. [46] Και
rion, he gave the body to Joseph. And
αγορασας σινδονα, *[και] καθελων αυτον,
having bought linen, [and] having taken down him,
ενειλησε τῃ σινδονι· και κατεθηκεν αυτον εν
he wrapped the linen; and laid him in
μνημειῳ, ὁ ην λελατομημενον εκ πετρας· και
a tomb, which was having been hewn out of a rock; and
προσεκυλισε λιθον επι την θυραν του μνημειου.
rolled a stone against the door of the tomb.
[47] Ἡ δε Μαρια ἡ Μαγδαληνη και Μαρια Ιωση
The but Mary the Magdalene and Mary of Joses
εθεωρουν, που τιθεται.
beheld, where he was laid.

ΚΕΦ. ιϛʹ. 16.

[1] Και διαγενομενου του σαββατου, Μαρια ἡ
And being past the sabbath, Mary the
Μαγδαληνη, και Μαρια ἡ του Ιακωβου, και
Magdalene, and Mary that of the James, and
Σαλωμη ηγορασαν αρωματα, ἱνα ελθουσαι
Salome bought aromatics, that coming
αλειψωσιν αυτον. [2] Και λιαν πρωι της μιας
they might anoint him. And very early of the first
σαββατων ερχονται επι το μνημειον, ανατει-
of week they came to the tomb, having
λαντος του ἡλιου. [3] Και ελεγον προς ἑαυτας·
risen the sun. And they said to themselves;
Τις αποκυλισει ἡμιν τον λιθον εκ της θυρας του
Who will roll away for us the stone from the door of the
μνημειου; [4] Και αναβλεψασαι θεωρουσιν, ὁτι
tomb? And looking up they saw, that
αποκεκυλισται ὁ λιθος· ην γαρ μεγας σφοδρα.
had been rolled away the stone; it was for great very.
[5] Και εισελθουσαι εις το μνημειον, ειδον νε-
And having entered into the tomb, they saw a

42 ‡ And Evening being now come, (since it was the Preparation, that is, the Day before the Sabbath,)

43 THAT Joseph came, who was of Arimathea, an honorable Senator, who himself also was ‡ expecting the KINGDOM of GOD, taking courage, went to *PILATE, and asked for the BODY of JESUS.

44 And PILATE wondered that he was already dead; and having called the CENTURION, he inquired of him *if he was already dead.

45 And having ascertained from the CENTURION, he gave the *DEAD-BODY to JOSEPH.

46 And having bought Linen, taking him down, he wrapped him in the LINEN, and *put him in a Tomb which was hewn out of the Rock, and rolled a Stone to the ENTRANCE of the TOMB.

47 And Mary of MAGDALA, and *THAT Mary the mother of Joses, saw where he was laid.

CHAPTER XVI.

1 ‡ And the SABBATH being past, Mary of MAGDALA, and THAT Mary the mother of JAMES, and Salome, ‡ bought Aromatics, that they might come and anoint him.

2 And very early on the *first day of the WEEK, (about sunrise,) they came to the TOMB.

3 And they said to themselves, "Who will roll away the STONE for us from the ENTRANCE of the TOMB?"

4 (for it was very large.) And looking up, they saw that the STONE had been rolled away.

5 ‡ And *coming to the

VATICAN MANUSCRIPT.—43. PILATE. 44. if he was already dead. 45. DEAD BODY. 46. and—*omit.* 46. put him. 47. THAT Mary the mother. 2. first day of the WEEK. 5. coming to.

‡ 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. ‡ 43. Luke ii. 25, 38. ‡ 1. Matt. xxviii. 1; Luke xxiv. 1; John xx. 1. ‡ 1. Luke xxiii. 56. ‡ 5. Luke xxiv. 3; John xx. 11, 12.

ανισκον καθημενον εν τοις δεξιοις, περιβεβλη-
youth sitting on the right, having been
μενον στολην λευκην· και εξεθαμβηθησαν.
clothed a robe white; and they were awe-struck.
[6] Ὁ δε λεγει αυταις· Μη εκθαμβεισθε· Ιησουν
He but says to them; Not be you amazed; Jesus
ζητειτε τον Ναζαρηνον, τον εσταυρωμενον·
you seek the Nazarene, the having been crucified;
ηγερθη, ουκ εστιν ὡδε· ιδε ὁ τοπος, ὁπου
he has been raised, not he is here; see the place, where
εθηκαν αυτον. [7] Αλλ' ὑπαγετε, ειπατε τοις
they laid him. But go, say to the
μαθηταις αυτου, και τῳ Πετρῳ, ὁτι προαγει
disciples of him, and to the Peter, that he goes before
ὑμας εις την Γαλιλαιαν· εκει αυτον οψεσθε,
you into the Galilee; there him you will see,
καθως ειπεν ὑμιν. [8] Και εξελθουσαι, εφυγον
as he said to you. And having gone out, they fled
απο του μνημειου· ειχε δε αυτας τρομος και
from the tomb; had seized and them trembling and
εκστασις, και ουδενι ουδεν ειπον· εφοβουντο
astonishment, and to no one nothing they said; they were afraid
γαρ.
for.

[9] *[Αναστας δε πρωι πρωτῃ σαββατου εφανη
[Having risen and early first of week he appeared
πρωτον Μαριᾳ τῃ Μαγδαληνῃ, αφ' ἡς εκβεβ-
first to Mary the Magdalene, from whom he had
ληκει ἑπτα δαιμονια. [10] Εκεινη πορευθεισα
cast seven demons. She going
απηγγειλε τοις μετ' αυτου γενομενοις, πεν-
brought back word to those with him having been, mourn-
θουσι και κλαιουσι. [11] Κᾳκεινοι ακουσαντες
ing and weeping. And those having heard
ὁτι ζῃ και εθεαθη ὑπ' αυτης, ἠπιστησαν
that he was alive and had been seen by her, they did not believe.
[12] Μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν
After but these things to two of them walking
εφανερωθη εν ἑτερᾳ μορφῃ, πορευομενοις εις
he appeared in another aspect, going into
αγρον. [13] Κᾳκεινοι απελθοντες απηγγειλαν
country. And those having gone brought back word
τοις λοιποις· ουδε εκεινοις επιστευσαν.
to the rest; neither to them did they give credit.
[14] Ὑστερον, ανακειμενοις αυτοις τοις ἑνδεκα
Afterwards, reclining with them to the eleven
εφανερωθη· και ωνειδισε την απιστιαν αυτων
he appeared; and reproached the unbelief of them
και σκληροκαρδιαν, ὁτι τοις θεασαμενοις αυτον
and hardness of heart, because to those having seen him
εγηγερμενον ουκ επιστευσαν. [15] Και ειπεν
having been raised not they gave credit. And said

TOMB, they saw a Youth sitting at the RIGHT side, clothed with a white Robe; and they were awe-struck.

6 ‡And HE says to them; "Be not alarmed; you seek Jesus, THAT NAZARENE who was CRUCIFIED. He has been raised; he is not here. See the PLACE where they laid him!

7 But go, say to his DISCIPLES, and to PETER, That he precedes you to GALILEE; there you will see Him, ‡as he said to you."

8 And coming out, they fled from the TOMB; for trembling and astonishment had seized them; and they said nothing to any one, for they were afraid.

9 *[And having risen early on the first day of the Week, ‡he appeared first to Mary of MAGDALA, from whom he had expelled Seven Demons.

10 ‡She went and told THOSE who had BEEN with him, as they were mourning and weeping.

11 And then, having heard that he was alive, and had been seen by her, did not believe it.

12 And after THESE things, he appeared in Another Aspect ‡to two of them, as they were walking, going into the country.

13 And then returning announced it to the OTHER disciples; neither to THEM did they give credit.

14 ‡Afterwards he appeared to the ELEVEN, as they were reclining, and censured **their** UNBELIEF and OBSTINACY, Because they believed not THOSE who had SEEN him after his resurrection,

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* VATICAN MANUSCRIPT.—9—20—*omit.*

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

‡ 6. Matt. xxviii. 5—7. ‡ 7. Matt. xxvi. 32; Mark xiv. 28. ‡ 9. John xx. 14
‡ 10. Luke xxiv. 10. John xx. 18. ‡ 12. Luke xxiv. 13. ‡ 14. Luke xxiv. 36.
John xx. 19; 1 Cor. xv. 5.

αυτοις· Πορευθεντες εις τον κοσμον ἁπαντα,
to them; Having gone into the world all.
κηρυξατε το ευαγγελιον παση τη κτισει. [16] Ὁ
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. [17] Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολευθησει· Εν τῳ
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
name of me demons they shall cast out; with tongues
λαλησουσι καιναις· [18] οφεις αρουσι· καν
they shall speak new: serpents they shall take up; and if
θανασιμον τι πιωσιν, ου μη αυτοις βλαψει·
deadly thing they may drink, not not them it may hurt:
επι αρῥωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
ἑξουσιν. [19] Ὁ μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, he was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· [20] εκεινοι δε εξελ-
sat at right of the God: those and having
θοντες εκηρυξαν πανταχου, του κυριου συνερ-
gone forth published everywhere, the Lord working
γουντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompaying signs.]

15 ‡And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the Whole CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; ‡in my NAME they will expel Demons; ‡they will speak in new Languages;

18 ‡they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; ‡they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, ‡he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, ‡the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

*ACCORDING TO MARK.

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* VATICAN MANUSCRIPT.—*Subscription*—ACCORDING TO MARK.

‡ 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. ‡ 16. Acts ii. 38; viii. 12; xvi. 31—33. ‡ 17. Acts v. 16; viii. 7; xvi. 18. ‡ 17. Acts ii. 4; x. 46; xix. 6. ‡ 18. Acts xxviii. 5. ‡ 18. Acts xxviii. 8, James v. 14, 15. ‡ 19. Luke xxiv. 51; Acts i. 9; ii. 34, 35. ‡ 20. Acts v. 12; xiv. 3; 1 Cor. i. 4, 5; Heb. ii. 4.

[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΛΟΥΚΑΝ.
[GLAD TIDINGS] BY LUKE.

ACCORDING TO LUKE.

ΚΕΦ. α΄. 1.

[1] Επειδηπερ πολλοι επεχειρησαν αναταξασθαι
Since many have undertaken to prepare
διηγησιν περι των πεπληροφορημενων εν ἡμιν
a narrative about those having been fully established among us,
πραγματων, [2] καθως παρεδοσαν ἡμιν οἱ απ'
facts, even as delivered to us those from
αρχης αυτοπται και ὑπηρεται γενομενοι του
a beginning eye-witnesses and ministers having been of the
λογου· [3] εδοξε καμοι, παρηκολουθηκοτι ανωθεν
word; it seemed right also to me, having traced from the first
πασιν ακριβως, καθεξης σοι γραψαι, κρατιστε
all accurately, in an orderly manner to thee to write, O most
Θεοφιλε, [4] ἱνα επιγνως περι ὡν
excellent Theophilus, that thou mayest know concerning which
κατηχηθης λογων την ασφαλειαν.
thou hast been taught of words the certainty.

[5] Εγενετο εν ταις ἡμεραις Ἡρωδου, του βασιλεως
Was in the days of Herod, the king
της Ιουδαιας, ἱερευς τις ονοματι Ζαχαριας,
of the Jews, a priest certain name Zacharias,
εξ εφημεριας Αβια· και ἡ γυνη αυτου εκ των
of course of Abia; and the wife of him of the
θυγατερων Ααρων, και το ονομα αυτης Ελισαβετ.
daughters of Aaron, and the name of her Elisabeth.
[6] Ησαν δε δικαιοι αμφοτεροι ενωπιον του θεου,
They were and righteous both in presence of the God,
πορευομενοι εν πασαις ταις εντολαις και δικαιωμασι
walking in all the commandments and ordinances
του κυριου αμεμπτοι. [7] Και ουκ ην αυτοις
of the Lord blameless. And not was to them
τεκνον, καθοτι ἡ Ελισαβετ ην στειρα, και
a child, because the Elisabeth was barren, and
αμφοτεροι προβεβηκοτες εν ταις ἡμεραις αὐτων
both having been advanced in the days of them
ησαν. [8] Εγενετο δε εν τῳ ἱερατευειν αυτον
were. It happened now in the to perform sacred rites him
εν τῃ ταξει της εφημεριας αυτου εναντι του
in the order of the course of him before of the
θεου, [9] κατα το εθος της ἱερατειας ελαχε
God, according to the custom of the priesthood it fell to his lo

CHAPTER I.

1 Since many have undertaken to prepare a History of those FACTS, which have been FULLY ESTABLISHED among us,

2 ‡ even as THOSE, who WERE from the Beginning Eye-witnesses and Dispensers of the WORD, delivered them to us;

3 it seemed proper for me also, having accurately traced all things from the first, to write to Thee in consecutive order, ‡ † Most excellent Theophilus,

4 that thou mayest know ‡ the CERTAINTY of the Words, concerning which thou hast been taught.

5 ‡ In the DAYS of Herod, * King of JUDEA, there was a certain Priest named Zachariah, ‡ of the Course of Abijah; and his * Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.

6 And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

7 And they had no Child, because * Elizabeth was barren, and both were far advanced in YEARS.

8 Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS,

9 † that it fell to him by lot, according to the CUS-

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* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO LUKE. 5. King. 5. Wife. 7. Elizabeth.

† 3. This epithet proves that Theophilus was a man of Senatorian rank; probably a prefect, or governor; the same Greek title being applied to the Roman governor Felix, in Acts xxiii. 26, and elsewhere. It was equivalent to the Latin title *optimus*, bestowed by the Romans on their principal senators. † 9. Prideaux, referring to Lightfoot's Temple Service, says, that the priests, according to David's institution, were divided into twenty-four courses, that each course attended at Jerusalem its week; and every course being divided into seven classes, each class served its day at the temple; and each priest of that class had his part in the service appointed by lot. And Josephus gives much the same account, adding that the priests entered upon their office on the sabbath-day at noon, and left it at the same time on the sabbath-day following; and that this practice, first settled by David, continued to his own days.—*Pearce.*

‡ 2. Heb. ii. 3; 1 Pet. v. 1; 2 Pet. i. 16; 1 John i. 1; Mark i. 1; John xv. 27. ‡ 3. Acts i. 1. ‡ 4. John xx. 31. ‡ 5. Matt. ii. 1. ‡ 5. 1 Chron xxiv. 10, 19; Neh. xii. 4, 17.

του θυμιασαι, εισελθων εις τον ναον του κυριου·
of the to burn incense, entering into the temple of the Lord;
[10] και παν το πληθος ην του λαου προσευχομενον
and whole the multitude was of the people praying
εξω τη ὡρᾳ του θυμιαματος. [11] Ωφθη δε
without to the hour of the incense burning. Appeared and
αυτῳ αγγελος κυριου, ἑστως εκ δεξιων του
to him a messenger of a lord, standing at right of the
θυσιαστηριου του θυμιαματος. [12] Και εταραχθη
alter of the incense. And was troubled
Ζαχαριας ιδων, και φοβος επεπεσεν επ' αυτον.
Zacharias seeing, and fear fell upon him.
[13] Ειπε δε προς αυτον ὁ αγγελος· Μη φοβου,
Said but to him the messenger; Not fear,
Ζαχαρια· διοτι εισηκουσθη ἡ δεησις σου, και ἡ
Zacharias; because has been heard the prayer of thee, and the
γυνη σου Ελισαβετ γεννησει ὑιον σοι· και
wife of thee Elisabeth shall bear a son to thee; and
καλεσεις το ονομα αυτου Ιωαννην. [14] Και
thou shalt call the name of him John. And
εσται χαρα σοι και αγαλλιασις, και πολλοι
he shall be a joy to thee and exultation, and many
επι τη γενεσει αυτου χαρησονται. [15] Εσται
at the birth of him shall be glad. He shall be
γαρ μεγας ενωπιον κυριου· και οινον και σικερα
for great in sight of a lord; and wine and strong drink
ου μη πιῃ· και πνευματος ἁγιου πλησθησεται
not not he may drink; and a spirit of holy shall be filled
ετι εκ κοιλιας μητρος αὑτου. [16] Και πολλους
yet out o womb of mother of himself. And many
των ὑιων Ισραηλ επιστρεψει επι κυριον τον
of the sons of Israel shall he turn to a lord the
θεον αυτων. [17] Και αυτος προελευσεται ενωπιον
God of them. And he shall precede in the sight
αυτου εν πνευματι και δυναμει Ηλιου, επιστρεψαι
of him in spirit and power of Elias, to turn
καρδιας πατερων επι τεκνα, και απειθεις εν
hearts of fathers to children, and disobedient by
φρονησει δικαιων, ἑτοιμασαι κυριῳ λαον κατεσκευασμενον.
wisdom of just (ones,) to make ready for a lord a people having been prepared.
[18] Και ειπε Ζαχαριας προς τον
And said Zacharias to the
αγγελον· Κατα τι γνωσομαι τουτο; εγω γαρ
messenger; By what shall I know this? I for
ειμι πρεσβυτης, και ἡ γυνη μου προβεβηκυια
am an old man, and the wife of me far advanced
εν ταις ἡμεραις αὑτης. [19] Και αποκριθεις ὁ
in the days of herself. And answering the
αγγελος ειπεν αυτῳ· Εγω ειμι Γαβριηλ, ὁ
messenger said to him, I am Gabriel, the

TOM of the PRIESTHOOD, ‡to go into the † SANCTUARY of the LORD to burn INCENSE.

10 ‡And the Whole MULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11 And there appeared to him an Angel of the Lord, standing at the righ side of the ALTAR of INCENSE.

12 And Zachariah seeing him, ‡was agitated, and Fear fell on him.

13 But the ANGEL said to him, "Fear not, Zachariah; because thy PRAYER has been heard; and thy WIFE Elizabeth will bear thee a Son, ‡and thou shalt call his NAME John.

14 And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15 For he will be great in the sight of the LORD; and ‡will not partake of Wine and † Strong drink; but he will be filled with holy Spirit, even from his Birth.

16 And many of the SONS of Israel will he turn to the Lord their GOD.

17 ‡And **he** will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18 And Zachariah said to the ANGEL, ‡"By what shall I know this? for I am old, and my WIFE is far advanced in YEARS."

19 And the ANGEL answering, said to him, ‡"I am THAT Gabriel, ATTEND-

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† 9. The holy place where the altar of incense stood, before the veil. Exod. xxx. 1, 6—8; xl. 26. † 15. The original word is derived from a root which signifies *to inebriate;* and denotes wine made from fruits, and particularly from the palm. John was to be a Nazarite. Jerome says, "Any inebriating liquor is called *sicera,* whether made of *corn, apples, honey, dates,* or any other fruits." The English word *cider* comes from the same word.

‡ 9. Exod. xxx. 7, 8; 1 Sam. ii. 28; 1 Chron. xxiii. 13; 2 Chron. xxix. 11. ‡ 10. Lev. xvi. 17. ‡ 11. Dan. x. 8; Luke i. 29; ii. 9 :Acts x. 4; Rev. i. 17. ‡ 13. ver. 60, 63. ‡ 15. Num. vi. 3; Judges xiii. 4; Mark vii. 33. ‡ 17. Mal. iv. 5; Matt. xi. 14; Mark ix. 12. ‡ 18. Gen. xvii. 17. ‡ 19. Dan. viii. 16; ix. 21—23; Matt. xviii. 10.

παρεστηκως ενωπιον του θεου· και απεσταλην
having attended in presence of the God; and I am sent

λαλησαι προς σε, και ευαγγελισασθαι σοι
to speak to thee, and to tell glad tidings to thee

ταυτα. [20] Και ιδου, εσῃ σιωπων, και μη
these. And lo, thou shalt be having been dumb, and not

δυναμενος λαλησαι, αχρι ἡς ἡμερας γενηται
being able to speak, till of which day may be done

ταυτα· ανθ' ὡν ουκ επιστευσας τοις λογοις
these; because of which not thou hast believed the words

μου, οἱτινες πληρωθησονται εις τον καιρον
of me, which shall be fulfilled into the season

αὑτων. [21] Και ην ὁ λαος προσδοκων τον Ζαχαριαν·
of them. And was the people waiting for the Zacharias;

και εθαυμαζον εν τῳ χρονιζειν αυτον εν
and wondering in the to delay him in

τῳ ναῳ. [22] Εξελθων δε ουκ ηδυνατο λαλησαι
the temple. Coming out but not he was able to speak

αυτοις· και επεγνωσαν, ὁτι οπτασιαν ἑωρακεν
to them; and they perceived, that a vision he has seen

εν τῳ ναῳ· και αυτος ην διανευων αυτοις, και
in the temple; and he was making signs to them, and

διεμενε κωφος. [23] Και εγενετο ὡς επλησθησαν
remained dumb. And it happened as were filled

αἱ ἡμεραι της λειτουργιας αυτου, απηλθεν εις
the days of the ministration of him, he went to

τον οικον αὑτου. [24] Μετα δε ταυτας τας ἡμερας
the house of himself. After and these the days

συνελαβεν Ελισαβετ ἡ γυνη αυτου· και περιεκρυβεν
conceived Elisabeth the wife of him; and hid

ἑαυτην μηνας πεντε, λεγουσα· [25] Ὁτι
herself months five, saying: That

οὑτω μοι πεποιηκεν ὁ κυριος εν ἡμεραις, αἱς
thus to me has done the Lord in days, which

επειδεν αφελειν το ονειδος μου εν ανθρωποις.
he looked on to take away the reproach of me among men.

[26] Εν δε τῳ μηνι τῳ ἑκτῳ απεσταλη ὁ
In now the month the sixth was sent the

αγγελος Γαβριηλ ὑπο του θεου εις πολιν της
messenger Gabriel by the God to a city of the

Γαλιλαιας, ᾗ ονομα Ναζαρετ, [27] προς παρθενον
Galilee, to which a name Nazareth, to a virgin

μεμνηστευμενην ανδρι, ᾧ ονομα Ιωσηφ,
having been betrothed to a man, to whom a name Joseph,

εξ οικου Δαυιδ· και το ονομα της παρθενου,
of house of David: and the name of the virgin,

Μαριαμ. [28] Και εισελθων ὁ αγγελος προς
Mary. And coming the messenger to

αυτην, ειπε· Χαιρε, κεχαριτωμενη· ὁ κυριος
her, said: Hail, having been favored: the Lord

μετα σου· *[ευλογημενη συ εν γυναιξιν.]
with thee: [having been blessed thou among women,]

[29] Ἡ δε επι τῳ λογῳ διεταραχθη, και διελογιζετο,
She but at the word was greatly agitated, and pondered,

ποταπος ειη ὁ ασπασμος οὑτος. [30] Και
what could be the salutation this. And

ING in the presence of GOD; and I am sent to speak with thee, and to tell thee these glad tidings.

[20] And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my WORDS, which will be fulfilled in their SEASON."

[21] And the PEOPLE were waiting for ZACHARIAH, and wondered at his CONTINUING so long in the SANCTUARY.

[22] And coming out, he could not speak to them; and they perceived That he had seen a Vision in the SANCTUARY; for **he** made Signs to them, and continued † speechless.

[23] And it occurred, when ‡ the DAYS of his PUBLIC SERVICE were completed, he returned to his own HOUSE.

[24] And after These DAYS Elizabeth his WIFE conceived, and concealed herself five Months, saying,

[25] "Thus has the LORD done for me, in the Days when he regarded me, ‡ to take away my REPROACH among Men."

[26] Now, in the SIXTH MONTH, the ANGEL Gabriel was sent by GOD to a City of GALILEE, named Nazareth,

[27] to a Virgin ‡ betrothed to a Man whose name was Joseph, of the House of David; and the VIRGIN'S NAME was Mary.

[28] And coming in to her, he said, ‡ "Hail, favored one! the LORD is with thee!"

[29] But SHE was greatly agitated at the WORD; and she pondered what this SALUTATION could mean.

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* VATICAN MANUSCRIPT.—28. blessed art thou among women—*omit.*

† 22. or deaf and dumb, for the original word has this double meaning. That Zachariah was deprived for a time of both these senses is evident from verse 62, where it is said, "they made signs to the father."

‡ 23. 2 Kings xi. 5; 1 Chron. ix. 25.

‡ 25. Gen. xxx. 23; Isa. iv. 1; liv. 1, 4.

‡ 27. Matt. i. 18; Mark ii. 4, 5.

ειπεν ὁ αγγελος αυτῃ· Μη φοβου, Μαριαμ·
said the messenger to her; Not fear, Mary;
εὑρες γαρ χαριν παρα τῳ θεῳ. [31] Και ιδου,
thou hast found for favor with the God. And lo,
συλληψῃ εν γαστρι, και τεξῃ υἱον, και
thou shalt conceive in womb, and shalt bear a son, and
καλεσεις το ὀνομα αυτου Ιησουν. [32] Οὑτος
thou shalt call the name of him Jesus. This
εσται μεγας, και υἱος ὑψιστου κληθησεται· και
shall be word, and a son of highest he shall be called; and
δωσει αυτῳ κυριος ὁ θεος τον θρονον Δαυιδ του
shall give to him a lord the God the throne of David the
πατρος αυτου· [33] και βασιλευσει επι τον οικον
father of him; and he shall reign over the house
Ιακωβ εις τους αιωνας, και της βασιλειας αυτου
of Jacob to the ages, and of the kingdom of him
ουκ εσται τελος. [34] Ειπε δε Μαριαμ προς τον
not shall be an end. Said but Mary to the
αγγελον· Πως εσται τουτο, επει ανδρα ου γινωσκω;
messenger; How shall be this, since a man not I know?
[35] Και αποκριθεις ὁ αγγελος ειπεν αυτῃ·
And answering the messenger said to her;
Πνευμα ἁγιον επελευσεται επι σε, και δυναμις
A spirit holy shall come upon thee, and a power
ὑψιστου επισκιασει σοι· διο και το γεννωμενον
of highest shall overshadow thee; therefore and the being begotten
ἁγιον, κληθησεται υἱος θεου. [36] Και ιδου,
holy, shall be called a son of God. And lo,
Ελισαβετ ἡ συγγενης σου, και αυτη συνειληφυια
Elisabeth the kinswoman of thee, even she having conceived
υἱον εν γηρει αυτης· και οὑτος μην ἑκτος
a son in old age of her: and this month sixth
εστιν αυτῃ τῃ καλουμενῃ στειρᾳ. [37] Ὁτι ουκ
is to her the being called barren. For not
αδυνατησει παρα τῳ θεῳ παν ῥημα. [38] Ειπε δε
shall be impossible with the God every word. Said and
Μαριαμ· Ιδου, ἡ δουλη κυριου· γενοιτο μοι
Mary: lo, the handmaid of a lord: may it be done to me
κατα το ῥημα σου. Και απελθεν απ' αυτης ὁ
according to the word of thee. And went from her the
αγγελος.
messenger.

[39] Αναστασα δε Μαριαμ εν ταις ἡμεραις
Arising and Mary in the days
ταυταις, επορευθη εις την ορεινην μετα
those, she went into the hilly country with
σπουδης, εις πολιν Ιουδα. [40] Και εισηλθεν εις
haste, into a city of Juda. And entered into
τον οικον Ζαχαριου, και ησπασατο την Ελισαβετ.
the house of Zacharias, and saluted the Elisabeth.
[41] Και εγενετο, ὡς ηκουσεν ἡ Ελισαβετ
And it happened, as heard the Elisabeth

30 And the ANGEL said to her, "Fear not, Mary; for thou hast found Favor with GOD.

31 ‡And behold, thou wilt conceive, and bear a Son, and ‡thou shalt call his NAME †Jesus.

32 He will be great, and will be called a Son of the Most High; and ‡the Lord GOD will give him the THRONE of David his FATHER;

33 and ‡he will reign over the HOUSE of Jacob to the AGES; and of his KINGDOM there will be no End."

34 Then Mary said to the ANGEL, "How can this be, since I know not a Man?"

35 And the ANGEL answering, said to her, ‡"Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN, BEING HOLY, will be called a Son of God.

36 And behold, Elizabeth, thy KINSWOMAN, even she has conceived a Son in her Old age; and this is the sixth Month with HER who is CALLED barren.

37 ‡For *No Declaration is impossible with GOD."

38 And Mary said, "Behold, the HANDMAID of the Lord! May it be done to me according to thy WORD." And the ANGEL departed from her.

39 And Mary arising in those DAYS, went to ‡the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40 and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41 And when ELIZA-

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* VATICAN MANUSCRIPT.—37. of God No Declaration is.

† 31. See Note on Matt. i. 21.

‡ 31. Isa. vii. 14; Matt. i. 21. ‡ 31. Luke ii. 21. ‡ 32. 2 Sam. vii. 11, 12; Psa cxxxii. 11; Isa. ix. 6; xvi. 5; Jer. xxiii 5; Acts ii. 30. ‡ 33. Isa. xxiv. 23; Dan. ii. 44; vii. 14, 27; Micah iv. 7; Heb. i. 8. ‡ 35. Matt. i. 20. ‡ 37. Gen. xviii 14; Jer. xxxii. 17; Matt. xix. 26; Mark x. 27; Luke xviii. 27; Rom. iv. 21. ‡ 39. Josh. xx. 7; xxi. 9—11.

τον ασπασμον της Μαριας, εσκιρτησε το βρε-
the salutation of the Mary, leaped the babe
φος εν τῃ κοιλιᾳ αυτης· και πλησθη πνευματος
in the womb of her; and was filled a spirit
ἁγιου ἡ Ελισαβετ, και ανεφωνησε φωνῃ μεγαλῃ
of holy the Elisabeth, and she cried out with a voice great
και ειπεν· [42] *Ευλογημενη συ εν γυναιξι· και*
and said; Having been blessed thou among women; and
ευλογημενος ὁ καρπος της κοιλιας σου. [43] *Και*
having been blessed the fruit of the womb of thee. And
ποθεν μοι τουτο, ἱνα ελθῃ ἡ μητηρ του κυριου
whence to me this, that should come the mother of the Lord
μου προς με; [44] *Ιδου γαρ, ὡς εγενετο ἡ φωνη*
of me to me? Lo for, as came the voice
του ασπασμου σου εις τα ωτα μου, εσκιρτησε
of the salutation of thee into the ears of me, leaped
το βρεφος εν αγαλλιασει εν τῃ κοιλιᾳ μου.
the babe in exultation in the womb of me.
[45] *Και μακαρια ἡ πιστευσασα, ὁτι εσται τελειω-*
And happy she having believed, that shall be a fulfill-
σις τοις λελαλημενοις αυτῃ παρα κυριου.
ment to those having been told to her from a lord.

[46] *Και ειπε Μαριαμ· Μεγαλυνει ἡ ψυχη μου*
And said Mary: magnifies the soul of me
τον κυριον, [47] *και ηγαλλιασε το πνευμα μου επι*
the Lord, and has exulted the spirit of me in
τῳ θεῳ τῳ σωτηρι μου· [48] *ὁτι επεβλεψεν επι*
the God the saviur of me; for he looked upon
την ταπεινωσιν της δουλης αὑτου. Ιδου γαρ,
the low state of the handmaid of himself. Lo for,
απο του νυν μακαριουσι με πασαι αἱ γενεαι·
from the now will call happy me all the generations;
[49] *ὁτι εποιησε μοι μεγαλεια ὁ δυνατος· και*
for has done to me great things the mighty one; and
ἁγιον το ονομα αυτου, [50] *και το ελεος αυτου*
holy the name of him, and the mercy of him
εις γενεας γενεων τοις φοβουμενοις αυτον.
to generations of generations to those fearing him.
[51] *Εποιησε κρατος εν βραχιονι αὑτου· διεσκορ-*
He has showed strength with arm of himself: he has
πισεν ὑπερηφανους διανοιᾳ καρδιας αυτων.
dispersed arrogant ones in thought of hearts of them.
[52] *Καθειλε δυναστας απο θρονων, και ὑψωσε*
He has cast down mighty ones from thrones, and lifted up
ταπεινους. [53] *Πεινωντας ενεπλησεν αγαθων,*
humble ones. Hungering ones he filled of good things,
και πλουτουντας εξαπεστειλε κενους. [54] *Αντε-*
and being rich he sent away empty. He
λαβετο Ισραηλ παιδος αὑτου, μνησθηναι ελεους,
aided Israel a child of himself, to remember mercy,
[55] *(καθως ελαλησε προς τους πατερας ἡμων,)*
(as he spoke to the fathers of us,)

BETH heard the SALUTATION of MARY, the BABE leaped in her WOMB; and ELIZABETH was filled with holy Spirit.

42 And she exclaimed with a loud *Voice, and said, "Blessed art thou among Women! and blessed is the FRUIT of thy WOMB!

43 But how happens this to me, that the MOTHER of my LORD should come to me?

44 For behold, when the VOICE of thy SALUTATION came to my EARS, the BABE leaped in my WOMB for Joy.

45 And happy SHE HAVING BELIEVED that there will be a Fulfillment of the WORDS SPOKEN to her by the Lord."

46 And Mary said, ‡"My SOUL extols the LORD,

47 and my SPIRIT exults in GOD my SAVIOR;

48 because he kindly viewed the HUMBLE CONDITION of his HANDMAID; for, behold! from THIS TIME ‡All GENERATIONS will pronounce me happy.

49 for the MIGHTY One has done Wonders for me; ‡and holy is his NAME;

50 ‡and his MERCY extends to Generations of Generations of THOSE who FEAR him.

51 ‡He shows Strength †with his Arm; he disperses those Proud in the Thought of their Hearts.

52 ‡He casts down Potentates from Thrones, and raises up the Lowly.

53 He fills the Hungry with good things, and the Rich he sends away empty.

54 He supports Israel, his own Child, remembering Mercy,

55 (‡as he spoke to our

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* VATICAN MANUSCRIPT.—42. Cry.

51. Grotius observes, that God's *efficacy* is represented by his *finger*, his *great power* by his *hand*, and his *omnipotence* by his *arm*. The plague of *lice* was the *finger* of God, Exod. vii. 19. The plagues in general were wrought by his *hand*, Exod. iii. 30. And the destruction of Pharoah's host in the Red Sea, is called the act of his *arm*, Exod. xv. 16.

‡ 46. 1 Sam. ii. 1. ‡ 48. Luke xi. 27. ‡ 49. Psa. cxi. 9. ‡ 50. Psa. ciii 17, 18. ‡ 51. Psa. xcviii. 1. ‡ 52. 1 Sam. ii. 8; Psa. cxiii. 7. ‡ 55. Gen. xvii 19; Psa. cxxxii. 11.

τῳ Αβρααμ και τῳ σπερματι αυτου ἑως αιωνος.
to the Abraam and to the seed of him even to an age.
56 Εμεινε δε Μαριαμ συν αυτῃ ὡσει μηνας τρεις·
Abode and Mary with her about months three:
και ὑπεστρεψεν εις τον οικον αυτης.
and returned to the house of her.

57 Τῃ δε Ελισαβετ επλησθη ὁ χρονος του
To the now Elisabeth was fulfilled the time of the
τεκειν αυτην· και εγεννησεν υἱον. 58 Και ηκου-
to bear her; and she brought forth a son. And heard
σαν οἱ περιοικοι και οἱ συγγενεις αυτης, ὁτι
the neighbors and the kindred of her, that
εμεγαλυνε κυριος το ελεος αὑτου μετ' αυτης·
had magnified a lord the mercy of himself towards her;
και συνεχαιρον αυτῃ. 59 Και εγενετο, εν τῃ
and they rejoiced with her. And it came to pass, in the
ογδοῃ ἡμερᾳ ηλθον περιτεμειν το παιδιον· και
eighth day they came to circumcise the little child; and
εκαλουν αυτο, επι τῳ ονοματι του πατρος αυτου,
called it, after the name of the father of him,
Ζαχαριαν. 60 Και αποκριθεισα ἡ μητηρ αυτου
Zacharias. And answering the mother of him
ειπεν· Ουχι· αλλα κληθησεται Ιωαννης. 61 Και
said; No: but he shall be called John. And
ειπον προς αυτην· Ὁτι ευδεις εστιν εν τῃ
they said to her; That no one is among the
συγγενειᾳ σου, ὁς καλειται τῳ ονοματι τουτῳ.
kindred of thee, who is called to the name this.
62 Ενενευον δε τῳ πατρι αυτου, το τι αν θελοι
They made signs then to the father of him, the what he would desire
καλεισθαι αυτον. 63 Και αιτησας πινακιδιον,
to be called him. And having requested a tablet,
εγραψε, λεγων· Ιωαννης εστι το ονομα αυτου.
he wrote, saying: John is the name of him.
Και εθαυμασαν παντες. 64 Ανεῳχθη δε το
And they wondered all. Was opened and the
στομα αυτου παραχρημα, και ἡ γλωσσα αυτου·
mouth of him immediately, and the tongue of him;
και ελαλει ευλογων τον θεον. 65 Και εγενετο
and he spoke blessing the God. And came
επι παντας φοβος τους περιοικουντας αυτους·
on all a fear those dwelling around them;
και εν ὁλῃ τῃ ορεινῃ της Ιουδαιας διελαλειτο
and in whole the hilly-country of the Judea talked of throughout
παντα τα ῥηματα ταυτα. 66 Και εθεντο παντες
all the things these. And placed all
οἱ ακουσαντες εν τῃ καρδιᾳ αὑτων, λεγοντες·
those having heard in the hearts of themselves, saying;

FATHERS,) to ABRAHAM, and to his POSTERITY, even to the Age."

56 And Mary remained with her about three Months, and returned to her HOUSE.

57 Now ELIZABETH'S TIME to be DELIVERED was fulfilled; and she brought forth a Son.

58 And her NEIGHBORS and RELATIVES heard That the Lord had magnified his MERCY towards her; and they rejoiced with her.

59 And, on † the EIGHTH Day, ‡ when they came to circumcise the CHILD, they were about to call him Zachariah, after the NAME of his FATHER;

60 but his MOTHER interposing, said, "No; but ‡ he shall be called John."

61 And they said to her, "There is no one among thy RELATIVES, who is called by this NAME."

62 Then they asked his FATHER, by Signs, WHAT HE WISHED HIM TO BE CALLED.

63 And requesting † a TABLET, he wrote, saying, ‡ "His NAME is John." And they all wondered,

64 ‡ for his MOUTH was instantly opened, and his TONGUE loosed; and he spoke, praising GOD.

65 And Fear came on ALL their NEIGHBORS. And All these THINGS were talked of through All the ‡ MOUNTAINOUS COUNTRY of JUDEA.

66 And All THOSE HEARING, pondered them in their HEARTS, saying,

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† 59. Not before that day, because the mother was unclean seven days, Lev. xii. 1, 2; and so was the child, by touching her, and therefore he was not then fit to be admitted into covenant. The law appointed no certain place in which circumcision was to be done, nor any certain person to perform it, and therefore it was sometimes done by women, Exod. iv. 25, and here in the house of Elizabeth, as appears by her presence at it, verse 60. The Jews did it sometimes in their schools, for the sake of the number of the witnesses. Then also they *named* the infant; because, when GOD instituted circumcision, he changed the names of Abraham and Sarah.—*Whitby*. Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the first-born son.—*A. Clarke*.
† 63. A thin board, made out of the pine-tree, smeared over with wax, was used among the ancients, as a writing-tablet.

‡ 59. Gen. xvii. 12; Lev. xii. 3. ‡ 60. ver. 13. ‡ 63. ver. 13. ‡ 64. ver. 20. ‡ 65. ver. 39.

Τι αρα το παιδιον τουτο εσται; Και χειρ
What then the child this will be? And hand

κυριου ην μετ᾽ αυτου.
of Lord was with him.

[67] Και Ζαχαριας ὁ πατηρ αυτου επλησθη
And Zacharias the father of him was filled

πνευματος ἁγιου, και προεφητευσε, λεγων·
a spirit of holy, and prophesied, saying;

Ευλογητος κυριος, ὁ θεος του Ισραηλ· ὁτι
Blessed Lord, the God of the Israel; for

επεσκεψατο και εποιησε λυτρωσιν τῳ λαῳ
he has visited and wrought redemption to the people

αὑτου, [69] και ηγειρε κερας σωτηριας ἡμιν εν τῳ
of himself, and raised up a horn of salvation to us in the

οικῳ Δαυιδ του παιδος αὑτου· [70] (καθως ελαλησε
house of David the servant of himself; (even as he spoke

δια στοματος των ἁγιων, των απ᾽ αιωνος,
through mouth of the holy ones, of those from an age,

προφητων αὑτου·) [71] σωτηριαν εξ εχθρων ἡμων,
of prophets of himself;) a salvation from enemies of us,

και εκ χειρος παντων των μισουντων ἡμας·
and from hand of all those hating us:

[72] ποιησαι ελεος μετα των πατερων ἡμων, και
to perform mercy with the fathers of us, and

μνησθηναι διαθηκης ἁγιας αὑτου, [73] ὁρκον, ὁν
to remember covenant holy of himself, an oath, which

ωμοσε προς Αβρααμ τον πατερα ἡμων, του
he swore to Abraam the father of us, of the

δουναι ἡμιν, [74] αφοβως, εκ χειρος των εχθρων
to give to us, without fear, from hand of the enemies

ἡμων ῥυσθεντας, λατρευειν αυτῳ [75] εν ὁσιοτητι
of us having been rescued, to worship him in holiness

και δικαιοσυνῃ ενωπιον αυτου, πασας τας
and righteousness in presence of him, all the

ἡμερας ἡμων. [76] Και συ, παιδιον, προφητης
days of us. And thou, little child, a prophet

ὑψιστου κληθησῃ· προπορευσῃ γαρ προ *[προ-
of highest shalt be called; thou shalt go for before [face]

σωπου] κυριου, ἑτοιμασαι ὁδους αυτου, [77] του
of a lord, to prepare ways of him, of the

δουναι γνωσιν σωτηριας τῳ λαῳ αυτου, εν αφε-
to give knowledge of salvation to the people of him, in forgive-

σει ἁμαρτιων αυτων, [78] δια σπλαγχνα ελεους
ness of sins of them, on account of tender mercies

θεου ἡμων, εν οἱς επεσκεψατο ἡμας ανατολη εξ
of God of us, by which he has visited us a rising from

ὑψους, [79] επιφαναι τοις εν σκοτει και σκιᾳ
on high, to shine to those in darkness and shade

"What then will this CHILD be?" *And the Hand of the Lord was with him.

67 And Zachariah, his FATHER, was filled with holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the GOD of ISRAEL, because he has visited and wrought Redemption for his PEOPLE;

69 and ‡has raised up †a Horn of Salvation for us, in the *House of David, his SERVANT;

70 (‡even as he spoke by the Mouth of THOSE HOLY ones, his Prophets of the Age;)

71 a Salvation from our Enemies, and from the Hand of ALL who HATE us;

72 to perform his Mercy with our FATHERS; and to remember his holy Covenant;

73 the Oath which he swore to Abraham, our FATHER,—

74 to permit us, being rescued from the Hand of our ENEMIES, fearlessly to worship him,

75 by Holiness and Righteousness in his sight, All our DAYS.

76 And thou, Child, wilt be called a Prophet of the Most High; for thou shalt go ‡before the Lord to prepare his Ways;

77 to impart a Knowledge of Salvation to his PEOPLE in the forgiveness of their Sins,

78 on account of the tender Compassions of our God, by which he has visited us; a Day-dawn from on high,

79 to Illuminate THOSE SITTING in Darkness and Death-shade; to DIRECT

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* VATICAN MANUSCRIPT.—66. For also the Hand. 69. the House of David. 76. face —*omit.*

† 69. A *horn* in Scripture is frequently a symbol of *power* or *principality*, and hence this expression will signify, a *mighty Savior,* or *Prince* of *Salvation.*

‡ 69. Psa. xviii. 2; cxxxii. 17. ‡ 70. Acts iii. 21; Rom. i. 2. ‡ 73. Gen. xii. 3. xviii. 4; xxii. 16, 17; Heb. vi. 13, 17. ‡ 76. Isa. xl. 3; Mal. iii. 1; iv. 5; Matt. xi. 10; ver. 17.

θανατου καθημενοις, του κατευθυναι τους ποδας
of death sitting, of the to guide the feet
ἡμων εις ὁδον ειρηνης. [80]Το δε παιδιον ηυξανε,
of us into a way of peace. The now little child grew,
και εκραταιουτο πνευματι· και ην εν ταις ερημοις,
and became strong in spirit; and was in the deserts,
ἑως ἡμερας αναδειξεως αυτου προς τον
till day of manifestation of him to the
Ισραηλ.
Israel.

ΚΕΦ. β'. 2.

[1]Εγενετο δε εν ταις ἡμεραις εκειναις, εξηλθε
It came to pass and in the days those, went forth
δογμα παρα Καισαρος Αυγουστου, απογραφεσθαι
a decree from Cesar Augustus, to register
πασαν την οικουμενην. [2](Αὑτη ἡ απογραφη
all the habitable. (This the registry
πρωτη εγενετο ἡγεμονευοντος της Συριας
first was made being govenor of the Syria
Κυρηνιου.) [3]Και επορευοντο παντες απογραφεσθαι,
Cyrenius.) And they went all to be registered,
ἑκαστος εις την ιδιαν πολιν. [4]Ανεβη
each into the his own city. Went up
δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως
and also Joseph from the Galilee, out of city
Ναζαρετ, εις την Ιουδαιαν, εις πολιν Δαυιδ,
Nazareth, into the Judea, into a city of David,
ἡτις καλειται Βηθλεεμ, (δια το ειναι αυτον εξ
which is called Bethleem, (because the to be him of
οικου και πατριας Δαυιδ,) [5]απογραψασθαι συν
house and family of David,) to be registered with
Μαριαμ τῃ μεμνηστευμενῃ αυτῳ *[γυναικι,]
Mary the having been espoused to him [a wife,]
ουσῃ εγκυῳ. [6]Εγενετο δε εν τῳ ειναι αυτους
being with child. It happened but in the to be them
εκει, επλησθησαν αἱ ἡμεραι του τεκειν αυτην.
there were fulfilled the days of the to bear her.
[7]Και ετεκε τον υἱον αὑτης τον πρωτοτοκον,
And she brought forth the son of her the first-born,
και εσπαργανωσεν αυτον, και ανεκλινεν αυτον
and swathed him, and laid him
εν τῃ φατνῃ· διοτι ουκ ην αυτοις τοπος εν τῳ
in the manger; because not was to them a place in the
καταλυματι.
guest-chamber.

our FEET into the Way of Peace."

80 Now the CHILD grew, and acquired strength of Mind; and he was in the DESERTS till the Day of his public appearance to ISRAEL.

CHAPTER II.

1 Now it occurred in those DAYS, that an Edict went forth from Cæsar Augustus, to register All the † HABITABLE.

2 (‡ This * was the first Registry of Quirinus, Governor of SYRIA.)

3 And they all went to be registered, each into his OWN City.

4 And Joseph also went up from GALILEE, out of the City of Nazareth, into JUDEA, into the ‡ City of David, which is called Bethlehem, (‡ because he WAS of the House and Family of David,)

5 to be registered with Mary, ‡ his BETROTHED, being pregnant.

6 And it came to pass while they WERE there, the DAYS of her DELIVERY were accomplished.

7 ‡ And she brought forth her FIRST-BORN SON, and swathed him, and laid him in * † a Manger; because there was no Place for them in the GUEST-CHAMBER.

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* VATICAN MSS.—2. This was the first Registry. 5. Wife—*omit.* 7. a Manger.

† 1. *Oikoumenee* literally means the *inhabited* earth, and is applied in this place, by some recent translators, to the Roman Empire. But as no historian mentions a *general census* at this time, the meaning of the word must be restricted to the *land of Judea,* where this enrollment took place. *Oikoumenee* is used by Luke in chap. xxi. 26, and Acts xi. 28, and applied in this restricted sense. † 7. Wetsein has shown from a multitude of instances, that *phatnee* means not merely the *manger,* but the whole *stable.* The room for guests being already full, Joseph and Mary retired to a more homely receptacle, called a *stabulum,* the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle. Bishop Pearce, however, has a note on this verse, which is worthy of consideration. He says, "Upon the whole, it seems to me probable, that Mary was delivered in a *guest-chamber,* or *lodging-room,* (whether it were in a public house, or that of some friend, is not said,) in some chamber of a house, and not of a stable; and that then, for want of a bed in that *guest-chamber,* wherein to lay her Son JESUS, she made use of one of the *Eastern* mangers, made of coarse cloth, and fastened, like our seamen's hammocks, to some part of the chamber where she was; and there laid him, as having no other place for him. This afforded a circumstance by which the shepherds were directed to find him out, and distinguish this holy babe from all others. See verses 12, 16."

‡ 2. Acts v. 37. ‡ 4. 1 Sam. xvi. 1, 4; John vii. 42. ‡ 4. Matt. i. 16; Luke 1
27. ‡ 5. Matt. i. 18; Luke i. 27. ‡ 7. Matt. i. 25.

[8]Και ποιμενες ησαν εν τῃ χωρᾳ τῃ αυτῃ
And shepherds were in the country the this
αγραυλουντες, και φυλασσοντες φυλακας της
abiding in the fields, and keeping watches of the
νυκτος επι την ποιμνην αυτων. [9]Και *[ιδου,]
night over the flock of them. And [lo,]
αγγελος κυριου επεστη αυτοις, και δοξα κυριου
a messenger of a lord stood near to them, and glory of a lord
περιελαμψεν αυτους· και εφοβηθησαν φοβον
shone round them; and they feared a fear
μεγαν. [10]Και ειπεν αυτοις ὁ αγγελος· Μη
great. And said to them the messenger; Not
φοβεισθε· ιδου γαρ, ευαγγελιζομαι ὑμιν χαραν
fear you; lo for, I bring glad tidings to you a joy
μεγαλην, ἡτις εσται παντι τῳ λαῳ· [11]ὁτι
great, which shall be to all the people: that
ετεχθη ὑμιν σημερον σωτηρ, ὁς εστι Χριστος
was born to you to-day a savior, who is anointed
κυριος, εν πολει Δαυιδ. [12]Και τουτο ὑμιν το
Lord, in city of David. And this to you the
σημειον· Εὑρησετε βρεφος εσπαργανωμενον
sign; You shall find a babe having been swathed
κειμενον εν φατνῃ. [13]Και εξαιφνης εγενετο
lying in a manger. And suddenly was
συν τῳ αγγελῳ πληθος στρατιας ουρανιου,
with the messenger a multitude of host of heaven,
αινουντων τον θεον, και λεγοντων· [14]"Δοξα
praising the God, and saying; "Glory
εν ὑψιστοις θεῳ, και επι γης ειρηνη· εν ανθρω-
in highest heavens to God, and on earth peace; among men
ποις ευδοκια."
good will."

[15]Και εγενετο, ὡς απηλθον απ' αυτων εις τον
And it came to pass, when went from them into the
ουρανον οἱ αγγελοι, και οἱ ανθρωποι, οἱ ποιμε-
heaven the messengers, and the men, the shep-
νες, ειπον προς αλληλους· Διελθωμεν δη ἑως
herds, said to one another; We should go now to
βηθλεεμ, και ιδωμεν το ῥημα τουτο το γεγονος,
Bethleem, and see the thing this the having been done,
ὁ ὁ κυριος εγνωρισεν ἡμιν. [16]Και ηλθον
which the Lord has made known to us. And they came
σπευσαντες, και ανευρον την τε Μαριαμ και τον
having made haste, and they found the both Mary and the
Ιωσηφ, και το βρεφος κειμενον εν τῃ φατνῃ.
Joseph, and the babe lying in the manger.
[17]Ιδοντες δε, διεγνωρισαν *[περι] του ῥηματος
Having seen and, they published [around] the declaration
του λαληθεντος αυτοις περι του παιδιου τουτου.
that having been told to them concerning the little child this.
[18]Και παντες οἱ ακουσαντες εθαυμασαν περι
And all those having heard wondered about
των λαληθεντων ὑπο των ποιμενων προς αυτους.
those having been told by the shepherds to them.
[19]Ἡ δε Μαριαμ παντα συνετηρει τα ῥηματα
The but Mary all kept the words
*[ταυτα,] συμβαλλουσα εν τῃ καρδιᾳ αυτης.
[these,] pondering in the heart of herself.

8 And there were Shepherds in THAT COUNTRY, residing in the fields, and keeping over their FLOCK the Watches of the NIGHT.

9 And an Angel of the Lord stood by them, and the Glory of the Lord shone round them; and they were greatly afraid.

10 And the ANGEL said to them, "Fear not; for behold, I bring you glad tidings, ‡which will be a great Joy to All the PEOPLE;

11 ‡because To-day was born for you, in David's City, a Savior, who is the Lord Messiah.

12 And this will be a *Sign to you; you will find a Babe swathed, lying in a Manger."

13 And suddenly there was with the ANGEL a Multitude of the heavenly Host, praising GOD, and saying,

14 "Glory to God in the highest heavens, on Earth Peace, and among Men Good will."

15 Now it occurred, when the ANGELS departed from them to HEAVEN, the MEN, the SHEPHERDS, said to one another, "Let us go now to Bethlehem, and see this THING which has transpired, which the LORD has made known to us."

16 And they came in haste, and found both MARY and JOSEPH, and the BABE lying in the MANGER.

17 And having seen it, they published THAT DECLARATION which had been SPOKEN to them about this CHILD.

18 And All THOSE HAVING HEARD, wondered at the THINGS RELATED to them by the SHEPHERDS.

19 But MARY kept All these words, pondering them in her HEART.

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* VATICAN MANUSCRIPT.—9. lo—*omit.* 12. Sign. 17. around—*omit.* 19. these—*omit.*

† 10. Gen. xii. 3; Psa. lxxii. 17; Jer. iv ‡ 11. Isa. ix. 6

[20] Και ὑπεστρεψαν οἱ ποιμενες δοξαζοντες και
And returned the shepherds glorifying and
αινουντες τον θεον επι πασιν οἱς ηκουσαν και
praising the God for all which they had heard and
ειδον, καθως ελαληθη προς αυτους.
seen, even as it had been told to them.
[21] Και ὁτε επλησθησαν ἡμεραι οκτω του
And when were fulfilled days eight of the
περιτεμειν αυτον, και εκληθη το ονομα αυτου
to circumcise him, and he was called the name of him
Ιησους, το κληθεν ὑπο του αγγελου προ του
Jesus, that being called by the messenger before of the
συλληφθηναι αυτον εν τῃ κοιλιᾳ.
was conceived him in the womb.
[22] Και ὁτε επλησθησαν αἱ ἡμεραι του καθαρισ-
And when were fulfilled the days of the purifica-
μου αυτων, κατα τον νομον Μωσεως, ανηγαγον
tion of them, according to the law of Moses, they brought
αυτον εις Ιεροσολυμα, παραστησαι τῳ κυριῳ,
him to Jerusalem, to present to the Lord,
[23] (καθως γεγραπται εν νομῳ κυριου· "Ὁτι
(as it is written in law of Lord; That
παν αρσεν διανοιγον μητραν, ἁγιον τῳ κυριῳ
every male opening a womb, holy to the Lord
κληθησεται·") [24] και του δουναι θυσιαν, κατα
shall be called,") and of the to offer a sacrifice, according to
το ειρημενον εν νομῳ κυριου· "Ζευγος τρυγο-
that having been said in law of Lord; "A pair of turtle
νων, η δυο νεοσσους περιστερων."
doves, or two young pigeons."
[25] Και ιδου, ην ανθρωπος εν Ἱερουσαλημ, ᾡ
And lo, was a man in Jerusalem, to whom
ονομα Συμεων· και ὁ ανθρωπος οὑτος δικαιος
a name of Simeon; and the man this just
και ευλαβης, προσδεχομενος παρακλησιν του
and pious, waiting for consolation of the
Ισραηλ. Και πνευμα ην ἁγιον επ᾽ αυτον· [26] και
Israel. And a spirit was holy upon him; and
ην αυτῳ κεχρηματισμενον ὑπο του πνευματος
it was to him having been informed by the spirit
του ἁγιου, μη ιδειν θανατον, πριν η ιδῃ
of the holy, not to see death, before he should see
τον Χριστον κυριου. [27] Και ηλθεν εν τῳ πνευ-
the anointed of Lord. And he came by the spirit
ματι εις το ἱερον· και εν τῳ εισαγαγειν τους
into the temple; and in the to bring the
γονεις το παιδιον Ιησουν, του ποιησαι αυτους
parents the little child Jesus, of the to do them
κατα το ειθισμενον του νομου περι
according to that having been instituted of the law concerning
αυτου· [28] και αυτος εδεξατο αυτο εις τας αγκα-
him; also he took it into the arms
λας αὑτου, και ευλογησε τον θεον, και ειπε·
of himself, and blessed the God, and said;

20 And the SHEPHERDS returned, glorifying and praising GOD for all which they had heard and seen, even as it had been declared to them.

21 ‡And when eight Days were ended, the [time] to CIRCUMCISE him, his NAME was called Jesus, THAT NAME given him by the ANGEL before his CONCEPTION.

22 ‡And when †the *Days of her Purification were completed, according to the LAW of Moses, they carried him up to Jerusalem, to present him to the LORD;—

23 (even as it is written in the Law of the Lord, that ‡"Every Male, being a first-born, shall be called holy to the Lord;")

24 and to OFFER a Sacrifice, according to what is enjoined in *the LAW of the Lord,—‡† "A Pair of Turtle-doves, or Two Young Pigeons."

25 And behold, there was a Man in Jerusalem, whose Name was Simeon; and he was a righteous and pious MAN, expecting the Consolation of ISRAEL; and the holy Spirit was on him.

26 And he was divinely informed by the HOLY SPIRIT, that he would not die, till he should see the Lord's MESSIAH.

27 And he came by the SPIRIT into the TEMPLE; and when the PARENTS BROUGHT IN the CHILD Jesus, †to DO according to the CUSTOM of the LAW concerning him,

28 He also took him in his ARMS, and praised GOD, and said,

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* VATICAN MANUSCRIPT.—22. Days of her Purification. 24. the LAW of.

† 22. That is, *thirty-three* days after what was termed the seven days of her uncleanness—forty days in all; the time appointed by the law, after the birth of a male child. See Lev. xii. 2, 6. † 24. *One* for a burnt-offering, and the *other* for a sin-offering; See Lev. xii. 8. These were the offerings of the poorer Jewish mothers. † 27. To present him to the Lord, and then redeem him by paying *five shekels,* Num. xviii. 15, 16.

‡ 21. Luke i. 59. ‡ 21. Matt. i. 25; Luke i. 31. ‡ 22. Lev. xii. 2—6. ‡ 23. Exod. xiii. 2; xxii. 29; xxxiv. 19; Num. iii. 13; viii. 17; xviii. 15. ‡ 24. Lev. xii. 8.

[29] Νυν απολυεις τον δουλον σου, δεσποτα,
Now dost thou dismiss the servant of thee, O sovereign,
κατα το ῥημα σου, εν ειρηνῃ· [30] ὁτι ειδον οἱ
according to the word of thee, in peace; for have seen the
οφθαλμοι μου το σωτηριον σου, [31] ὁ ἡτοιμα-
eyes of me the salvation of thee, which thou hast
σας κατα προσωπον παντων των λαων· [32] φως
prepared before face of all the people; a light
εις αποκαλυψιν εθνων, και δοξαν λαου σου
for a revelation of nations, and a glory of people of thee
Ισραηλ. [33] Και ην ὁ πατηρ αυτου και ἡ μητηρ
Israel. And was the father of him and the mother
θαυμαζοντες επι τοις λαλουμενοις περι αυτου.
wondering at those being spoken about him.
[34] Και ευλογησεν αυτους Συμεων, και ειπε προς
And blessed them Simeon, and said to
Μαριαμ την μητερα αυτου· Ιδου, ὁυτος κειται
Mary the mother of him; Lo, this is placed
εις πτωσιν και αναστασιν πολλων εν τῳ
for a fall and rising of many in the
Ισραηλ, και εις σημειον αντιλεγομενον· [35] (και
Israel, and for a sign being spoken against; (also
σου δε αυτης την ψυχην διελευσεται ῥομφαια·)
of thee and of thyself the soul shall pierce through a sword;)
ὁπως αν αποκαλυφθωσιν εκ πολλων καρδιων
so that may be disclosed of many hearts
διαλογισμοι.
reasonings.

[36] Και ην Αννα προφητις, θυγατηρ Φανουηλ,
And was Anna a prophetess, a daughter of Phanuel,
εκ φυλης Ασηρ· ἁυτη προβεβηκυια εν ἡμεραις
of tribe of Aser; she having been advanced in days
πολλαις, ζησασα ετη μετα ανδρος ἑπτα απο
many, having lived years with a husband seven from
της παρθενιας ἁυτης· [37] και αυτη χηρα ὡς ετων
the virginity of herself; also she a widow about years
ογδοηκοντα τεσσαρων, ἡ ουκ αφιστατο απο του
eighty four, who not withdrew from the
ἱερου, νηστειαις και δεησεσι λατρευουσα νυκτα
temple, fastings and prayers serving night
και ἡμεραν. [38] Και ἁυτη, αυτῃ τῃ ὡρᾳ επισ-
and day. And she, this the hour stand-
τασα, ανθωμολογειτο τῳ κυριῳ, και ελαλει περι
ing by, acknowledged the Lord, and spoke about
αυτου πασι τοις προσδεχομενοις λυτρωσιν εν
him to all those looking for redemption in
Ἱερουσαλημ.
Jerusalem.

[39] Και ὡς ετελεσαν ἁπαντα τα κατα τον
And when they finished all the things according to the
νομον κυριου, ὑπεστρεψαν εις την Γαλιλαιαν,
law of Lord, they returned into the Galilee,
εις την πολιν ἁυτων, Ναζαρετ. [40] Το δε παιδιον
into the city of themselves, Nazareth. The and little child
ηυξανε, και εκραταιουτο *[πνευματι,] πληρου-
grew, and was strengthened [in spirit,] being
μενον σοφιας· και χαρις θεου ην επ᾽ αυτο.
filled with wisdom; and favor of God was on it.

29 "Now, O sovereign Lord, dismiss thy SERVANT according to thy WORD, in Peace;

30 because my EYES have seen thy SALVATION,

31 which thou hast made ready in the Presence of All the PEOPLE;

32 ‡a Light of Nations for enlightenment, and a Glory of thy People Israel."

33 And his FATHER and MOTHER were wondering at the WORDS SPOKEN concerning him.

34 And Simeon blessed them, and said to Mary his MOTHER, "Behold, this child is destined for the ‡Fall and Rising of many in ISRAEL; and for ‡a Mark of contradiction;—

35 (and indeed, a Sword will pierce through the SOUL of Thee Thyself,) that the Reasonings of Many Hearts may be disclosed."

36 There was also a Prophetess, Anna, Daughter of Phanuel, of the tribe of Asher; she was far advanced in Age, having lived with *a Husband seven Years from her VIRGINITY;

37 she was also a Widow *about eighty-four Years, who departed not from the TEMPLE, but serving God ‡Night and Day with Fastings and Prayers.

38 And she standing by at THAT very time, praised *GOD, and spoke of him to All THOSE EXPECTING ‡Deliverance in Jerusalem.

39 And when they had finished all things according to the LAW of the Lord, they returned to GALILEE, to their own City Nazareth.

40 ‡And the CHILD grew, and became strong, filled with Wisdom, and the Favor of God was on him.

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* VATICAN MANUSCRIPT.—36. a HUSBAND. 37. till eighty-four. 38. GOD, and spoke. 40. in Spirit—*omit*.

‡ 32. Isa. xlii. 6; xlix. 6; lx. 1; Acts xiii. 47; xxviii. 28. ‡ 34. Isa. viii. 14; Matt. xxi. 44; Rom. ix. 32; 1 Cor. i. 23, 24; 1 Pet. ii. 7, 8. ‡ 34. Heb. xii. 3. ‡ 37. Acts xxvi. 7; 1 Tim. v. 5. ‡ 38. Luke xxiv. 21. ‡ 40. Luke i. 80, ver. 52.

[41] Και επορευοντο οἱ γονεις αυτου κατ᾽ ετος εις
And went the parents of him every year to
Ἱερουσαλημ τῃ ἑορτῃ του πασχα.
Jerusalem of the feast of the passover.

[42] Και ὁτε εγενετο ετων δωδεκα, αναβαντων
And when he was years twelve, having gone up
αυτων *[εις Ἱεροσολυμα] κατα το εθος της
of them [to Jerusalem] according to the custom of the
ἑορτης· [43] και τελειωσαντων τας ἡμερας, εν
feast; and having ended the days, in
τῳ ὑποστρεφειν αυτους, ὑπεμεινεν Ιησους ὁ
the to return them, remained Jesus the
παις εν Ἱερουσαλημ· και ουκ εγνω Ιωσηφ και
boy in Jerusalem; and not knew Joseph and
ἡ μητηρ αυτου. [44] Νομισαντες δε αυτον εν
the mother of him. Having supposed and him in
τῃ συνοδιᾳ ειναι, ηλθον ἡμερας ὁδον, και
the company to be, they went of a day a journey, and
ενεζητουν αυτον εν τοις συγγενεσι και τοις
they sought him among the kinsmen and the
γνωστοις. [45] Και μη εὑροντες, ὑπεστρεψαν
acquaintances. And not finding, they returned
εις Ἱερουσαλημ, ζητουντες αυτον. [46] Και
to Jerusalem, seeking him. And
εγενετο, μεθ᾽ ἡμερας τρεις εὑρον αυτον εν τῳ
it happened, after days three they found him in the
ἱερῳ καθεζομενον εν μεσῳ των διδασκαλων,
temple sitting in middle of the teachers,
και ακουοντα αυτων, και επερωτωντα αυτους.
and hearing of them, and asking them.
[47] Εξισταντο δε παντες *[οἱ ακουοντες αυτου,]
Were amazed and all [those hearing him,]
επι τῃ συνεσει και ταις αποκρισεσιν αυτου.
upon the understanding and the answers of him.
[48] Και ιδοντες αυτον, εξεπλαγησαν· και προς
And seeing him, they were amazed; and to
αυτον ἡ μητηρ αυτου ειπε· Τεκνον, τι εποιη-
him the mother of him said; O child, why hast thou
σας ἡμιν οὑτως; ιδου, ὁ πατηρ σου καγω
done to us thus? lo, the father of thee and I
οδυνωμενοι εζητουμεν σε. [49] Και ειπε προς
being in distress have sought thee. And he said to
αυτους· Τι ὁτι εζητειτε με; ουκ ηδειτε,
them; Why for did you seek me? not know you,
ὁτι εν τοις του πατρος μου δει ειναι με; [50] Και
that in the of the father of me must to be me? And
αυτοι ου συνηκαν το ῥημα, ὁ ελαλησεν αυτοις.
they not understood the word, which he spoke to them.
[51] Και κατεβη μετ᾽ αυτων, και ηλθεν εις Ναζα-
And he went down with them, and came into Naza-
ρετ· και ην ὑποτασσομενος αυτοις. Και ἡ
reth; and was being subject to them. And the

41 And his PARENTS went yearly to Jerusalem to the ‡ FEAST of the PASSOVER.

42 And when he was twelve Years old, † they went up according to the CUSTOM of the FEAST.

43 And having † completed the DAYS, on their RETURN, Jesus, the YOUTH, remained in Jerusalem. And * his PARENTS knew it not.

44 And supposing him to be in the COMPANY, they went a Day's Journey; and they sought him, among their RELATIVES and ACQUAINTANCES.

45 But not finding him, they returned to Jerusalem, seeking him.

46 And it happened, after three Days they found him in the TEMPLE, sitting in † the Midst of the TEACHERS, both hearing them, and asking them questions.

47 And ALL were astonished at his INTELLIGENCE and REPLIES.

48 And seeing him, they were amazed; and his MOTHER said to him, "Child, why hast thou done thus to us? behold thy FATHER and I * seek thee sorrowing."

49 And he said to them, "Why did you seek me? Did you not know that I must be in † the [COURTS] of my FATHER?"

50 And they did not understand the WORD which he spoke to them.

51 And he went down with them, and came to Nazareth, and was subject to them. And his MOTHER

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* VATICAN MANUSCRIPT.—42. to Jerusalem—*omit*. 43. his PARENTS knew, 47. those hearing him—*omit*. 48. seek thee.

† 42. All the males were required to attend at the three festivals at Jerusalem; and females, though not commanded, yet used often to attend, especially at the Passover. Children were excused; but the Rabbinical writers say, that the above obligation was thought binding at twelve years of age. † 43. That is, been there eight days, of which the feast of the Passover was one, and the rest were the seven days of unleavened bread. † 46. They sat on benches in a half circle, and their scholars at their feet, Acts xxii. 3. † 49. In the *courts* or *house* of my Father, is now generally admitted as correct. A similar ellipsis occurs in Mark v. 35, and Acts xvi. 40.

‡ 41. Exod. xxiii. 15, 17; xxxiv. 23; Deut. xvi. 1. 16.

μητηρ αυτου διετηρει παντα τα ῥηματα ταυτα
mother of him treasured all the words these
εν τη καρδιᾳ αὐτης. [52] Και Ιησους προεκοπτε
in the heart of herself. And Jesus advanced
σοφιᾳ, και ἡλικιᾳ, και χαριτι παρα θεῳ και
in wisdom, and in vigor, and in favor with God and
ανθρωποις.
men.

ΚΕΦ. γ'. 3.

[1] Εν ετει δε πεντεκαιδεκατῳ της ἡγεμονιας
In year now fifteenth of the government
Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πι-
of Tiberius Cesar, being governor Pontius Pi-
λατου της Ιουδαιας, και τετραρχουντος της
late of the Judea, and being tetrarch of the
Γαλιλαιας Ἡρωδου, Φιλιππου δε του αδελφου
Galilee Herod, Philip and the brother
αυτου τετραρχουντος της Ιτουραιας και Τραχω-
of him being tetrarch of the Iturea and Tracho-
νιτιδος χωρας, και Λυσανιου της Αβιληνης
nitis region, and Lysanias of the Abilene
τετραρχουντος, [2] επι αρχιερεως Αννα και Και-
being tetrarch, under high priests Annas and Cai-
αφα, εγενετο ῥημα θεου επι Ιωαννην, τον
aphas, came a word of God to John, the
Ζαχαριου υἱον, εν τη ερημῳ. [3] Και ηλθεν εις
of Zacharias son, in the desert. And he went into
πασαν την περιχωρον του Ιορδανου, κηρυσσαν
all the country about the Jordan preaching
βαπτισμα μετανοιας εις αφεσιν ἁμαρτιων· [4] ὡς
a dipping of reformation into a forgiveness of sins; as
γεγραπται εν βιβλῳ λωγων Ἡσαιου του προ-
it is written in a book of words of Esaias the pro-
φητου, *[λεγοντες·] "Φωνη βοωντος εν τη
phet, [saying·] "A voice crying in the
ερημῳ· Ἑτοιμασατε την ὁδον κυριου, ευθειας
desert; Make you ready the way of a lord, straight
ποιειτε τας τριβους αυτου· [5] Πασα φαραγξ
make you the beaten tracks of him; Every ravine
πληρωθησεται, και παν ορος και βουνος ταπει-
shall be filled up, and every mountain and hill shall be
νωθησεται: και εσται τα σκολια εις ευθειαν,
made low; and shall be the crooked into straight,
και αἱ τραχειαι εις ὁδους λειας· [6] και οψεται
and the rough into ways smooth; and shall see
πασα σαρξ το σωτηριον του θεου." [7] Ελεγεν
all flesh the salvation of the God." He said
ουν τοις εκπορευομενοις οχλοις βαπτισθηναι ὑπ'
then to those coming out of crowds to be dipped by
αυτου· Γεννηματα εχιδνων, τις ὑπεδειξεν ὑμιν
him; O broods of venomous serpents, who pointed out to you

kept All * these THINGS in her HEART.

52 ‡ And Jesus advanced * in WISDOM, and in Manliness, and in Favor with God and Men.

CHAPTER III.

1 Now in the fifteenth Year of the GOVERNMENT of Tiberius Cesar, Pontius Pilate being Governor of JUDEA, and Herod tetrarch of GALILEE, and Philip his BROTHER tetrarch of ITUREA, and the Province of Trachonitis, and Lysanias, the tetrarch of ABILENE,

2 ‡ in the * High-priesthood of † Annas, and Caiaphas, a Command from God came to John, the SON of Zachariah, in the DESERT.

3 ‡ And he went into All the adjacent * Country of the JORDAN, publishing an Immersion of Reformation ‡ for Forgiveness of Sins.

4 As it is written in the Book of the Words of Isaiah, the PROPHET; ‡ "A "Voice proclaiming in the "DESERT Prepare the WAY "for the Lord, make the "HIGHWAYS straight for "him.

5 "Every Ravine shall "be filled up, and Every "Mountain and Hill shall "be made low; and the "CROOKED roads shall be"come straight, and the "ROUGH Ways smooth;

6 ‡ "and All Flesh shall "see the SALVATION of "GOD."

7 Then he said to the CROWDS COMING FORTH to be immersed by him, ‡ "O Progeny of Vipers! who admonished you to fly

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* VATICAN MANUSCRIPT.—51. the SAYINGS. 52. in WISDOM and. 2. High-priest. 3. Country. 4. saying—*omit.*

† 2. Doddridge says, "I cannot suppose, as some have done, that Annas was high-priest the former part of this year, and Caiaphas the latter; much less that Luke knew so little of the Jewish constitution, as to suppose there could be two high-priests properly so called. The easiest solution is, that one was the high-priest, and the other his **sagan or deputy**, so that the title might, with a very pardonable liberty, be applied to both."

‡ 52. 1 Sam. ii. 26; ver. 40. ‡ 2. John xi. 49, 51; xviii. 13; Acts iv. 6. ‡ 3. Matt. iii. 1; Mark i. 4. ‡ 3. Luke i. 77. ‡ 4. Isa. xl. 3; Matt. iii. 3; Mark i. 3; John i. 23. ‡ 6. Psa. xcviii. 3; Isa. lii. 10; Luke ii. 10. ‡ 7. Matt. iii. 7.

φυγειν απο της μελλουσης οργης; [8] Ποιησατε
to flee from the coming wrath? Bring forth
ουν καρπους αξιους της μετανοιας· και μη
then fruits worthy of the reformation; and not
αρξησθε λεγειν εν ἑαυτοις· Πατερα εχομεν τον
you should begin to say in yourselves; A father we have the
Αβρααμ. Λεγω γαρ ὑμιν, ὁτι δυναται ὁ θεος
Abraam. I say for to you, that is able the God
εκ των λιθων τουτων εγειραι τεκνα τῳ Αβρααμ.
out of the stones of these to raise up children to the Abraam.
[9] Ηδη δε και ἡ αξινη προς την ῥιζαν των δενδρων
Now and even the axe to the root of the trees
κειται· παν ουν δενδρον μη ποιουν καρπον
is placed, every therefore tree not bearing fruit
καλον, εκκοπτεται, και εις πυρ βαλλεται.
good, is cut down, and into a fire is cast.
[10] Και επηρωτων αυτον οἱ οχλοι, λεγοντες· Τι
And asked him the crowds, saying; What
ουν ποιησομεν; [11] Αποκριθεις δε λεγει αυτοις·
then should we do? Answering and he says to them;
Ὁ εχων δυο χιτωνας, μεταδοτω τῳ μη εχοντι·
He having two tunics, let him share with the not having;
και ὁ εχων βρωματα, ὁμοιως ποιειτω.
and he having meats, in like manner let him do.

[12] Ηλθον δε και τελωναι βαπτισθηναι, και
Came and also tax-gatherers to be dipped, and
ειπον προς αυτον· Διδασκαλε, τι ποιησομεν;
said to him; O teacher, what should we do?
[13] Ὁ δε ειπε προς αυτους· Μηδεν πλεον παρα
He and said to them; Nothing more from
το διατεταγμενον ὑμιν πρασσετε. [14] Επηρωτων
that having been appointed to you collect you. Asked
δε αυτον και στρατευομενοι, λεγοντες· Και
and him also soldiers, saying; And
ἡμεις τι ποιησομεν; Και ειπε προς αυτους·
we what should we do? And he said to them:
Μηδενα διασεισητε, μηδε συκοφαντησητε· και
No one may you extort from, neither may you accuse wrongfully: and
αρκεισθε τοις οψωνιοις ὑμων.
be you content with the wages of you.

[15] Προσδοκωντος δε του λαου, και διαλογιζομενων
Expecting and of the people, and reasoning
παντων εν ταις καρδιαις αὐτων περι του
all in the hearts of them about the
Ιωαννου, μηποτε αυτος ειη ὁ Χριστος, [16] απεκρινατο
John, whether he were the Anointed, answered
ὁ Ιωαννης ἁπασι, λεγων· Εγω μεν
the John to all, saying: I indeed
ὑδατι βαπτιζω ὑμας· ερχεται δε ὁ ισχυροτερος
in water dip you: comes but the mightier
μου, ου ουκ ειμι ἱκανος λυσαι τον ἱμαντα των
of me, of whom not I am worthy to loose the strap of the
ὑποδηματων αυτου· αυτος ὑμας βαπτισει εν
sandals of him: he you will dip in
πνευματι ἁγιῳ και πυρι. [17] Ου το πτυον
spirit holy and fire. Of whom the winnowing shovel
εν τη χειρι αυτου, και διακαθαριει την
in the hand of him, and he will thoroughly cleanse the

from the APPROACHING VENGEANCE?

8 Produce, therefore, Fruits worthy of REFORMATION; and begin not to say among yourselves, 'We have a Father—ABRAHAM;' for I assure you, That GOD is able from these STONES to raise up CHILDREN to ABRAHAM.

9 And even now the AXE lies at the ROOT of the TREES; ‡ Every Tree, therefore, not bearing good Fruit is cut down, and cast into the Fire."

10 And the CROWDS asked him, saying, "What then should we do?"

11 He *answered and said to them, ‡ "Let HIM who HAS Two Coats give to HIM who HAS none; and let HIM who HAS Food do the same."

12 ‡ And Tribute-takers, also, came to be immersed, and said to him, "Teacher, what should we do?"

13 And HE said to them, "Collect nothing more than WHAT IS APPOINTED for you."

14 And Soldiers, also, asked him, * "What also should we do?" And he said to them, "Oppress, and falsely accuse, No one; and be satisfied with your WAGES."

15 And the PEOPLE were waiting, and all were reasoning in their HEARTS concerning JOHN, whether he were not the MESSIAH;

16 JOHN answered all, saying, ‡ "I indeed immerse you in Water; but a MIGHTIER than I is coming, for whom I am not fit to untie the STRAP of his SANDALS; he will immerse you in holy Spirit and Fire.

17 Whose WINNOWING SHOVEL in his HAND will effectually cleanse his

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* VATICAN MANUSCRIPT.—11. answered and said. 14. What also should we do

‡ 9. Matt. vii. 19. ‡ 11. Luke xi. 41; 2 Cor. viii. 14; James ii. 15, 16; 1 John iii. 17 iv. 20. ‡ 12. Matt. xxi. 32; Luke vii. 29. ‡ 16. Matt. iii. 11; Mark i. 7, 8.

ἁλωνα αὑτου· και συναξει τον σιτον εις την
floor of him: and he will gather the wheat into the
αποθηκην αὑτου, το δε αχυρον κατακαυσει πυρι
storehouse of himself, the but chaff he will burn up in fire
ασβεστῳ. [18] Πολλα μεν ουν και ἑτερα
inextinguishable. Many indeed then also other things
παρακαλων ευηγγελιζετο τον λαον. [19] Ὁ δε
exhorting he preached glad tidings the people. The but
Ἡρωδης ὁ τετραρχης, ελεγχομενος ὑπ' αυτου
Herod the tetrarch, being reproved by him
περι Ἡρωδιαδος της γυναικος του αδελφου
about Herodias of the wife of the brother
αυτου, και περι παντων ὡν εποιησε πονηρων ὁ
of him, and about all of which had done evils the
Ἡρωδης, [20] προσεθηκε και τουτο επι πασι, και
Herod. added also this to all, and
κατεκλεισε τον Ιωαννην εν τῃ φυλακῃ.
shut up the John in the prison.

[21] Εγενετο δε εν τῳ βαπτισθηναι ἁπαντα τον
It occurred and in the to have been dipped all the
λαον, και Ιησου βαπτισθεντος και προσευχομενου,
people, and Jesus having been dipped and praying,
ανεῳχθηναι τον ουρανον, [22] και καταβηναι
to have been opened the heaven, and to descend
το πνευμα το ἁγιον σωματικῳ ειδει, ὡσει
the spirit the holy in a bodily form, like
περιστεραν, επ' αὑτον, και φωνην εξ ουρανου
a dove, upon him, and a voice out of heaven
γενεσθαι, *[λεγουσαν·] “Συ ει ὁ υἱος μου ὁ
to have come, [saying;] “Thou art the son of me the
αγαπητος, εν σοι ηυδοκησα.”
beloved, in thee I delight.

[23] Και αυτος ην ὁ Ἰησους ὡσει ετων τριακοντα,
And he was the Jesus about years thirty,
αρχομενος, ων, ὡς ενομιζετο, υἱος Ιωσηφ, του
beginning, being, as was allowed, a son of Joseph, of the
Ἡλι, [24] του Ματθατ, του Λευι, του Μελχι,
Heli, of the Matthat, of the Levi, of the Melchi,
του Ιαννα, του Ιωσηφ, [25] του Ματταθιου, του
of the Janna, of the Joseph, of the Mattathias, of the
Αμως, του Ναουμ, του Εσλι, του Ναγγαι, [26] του
Amos, of the Naoum, of the Esli, of the Naggai, of the
Μααθ, του Ματταθιου, του Σεμει, του Ιωσηφ,
Maath, of the Mattathias, of the Semei, of the Joseph,
του Ιουδα, [27] του Ιωαννα, του Ῥησα, του Ζοροβαβελ,
of the Juda, of the Joanna, of the Rhesa, of the Zorobabel,

*THRESHING-FLOOR; ‡he will gather the WHEAT into his GRANARY, but the CHAFF he will consume with an inextinguishable Fire.”

18 And exhorting many other things, he proclaimed glad tidings to the PEOPLE.

19 ‡But HEROD the TETRARCH being reproved by him on account of Herodias, his BROTHER'S WIFE, and about all the Crimes which Herod had done,

20 added also this to all,—he shut up John in *Prison.

21 And it occurred, when All the PEOPLE were IMMERSED, ‡Jesus also having been immersed, and praying, the HEAVEN was opened,

22 and the HOLY SPIRIT, in a Bodily Form like a Dove, descended upon him, and there came a Voice from Heaven, saying, “Thou art my SON, the BELOVED; in thee I delight.”

23 And he, JESUS was about ‡thirty years old, when he began [his work,] being, ‡as was allowed, a *Son of JOSEPH, the †son of ELI,

24 the son of MATTHAT, the son of LEVI, the son of MELCHI, the son of JANNAI, the son of JOSEPH,

25 the son of MATTATHIAH, the son of AMOS the son of NAHUM, the son of ESLI, the son of NAGGAI,

26 the son of MAATH, the son of MATTATHIAH, the son of SHIMEI, the son of JOSEPH, the son of JUDAH,

27 the son of JOHANAH, the son of RESA, the son of ZERUBBABEL, the son

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* VATICAN MANUSCRIPT.—17. to thoroughly cleanse his THRESHING-FLOOR, and to gather. 20. Prison 22. saying—*omit.* 23. a Son (as was allowed) of JOSEPH.

† 23. or *son-in-law* of Eli, the father of Mary. Luke gives Mary's ancestry, and Matthew that of Joseph. See Appendix.

‡ 17. Micah vi. 12; Matt. xiii. 30. ‡ 19. Matt. xiv. 3; Mark vi. 17. ‡ 21. Matt. iii. 13; Mark i. 9; John i. 32. ‡ 23. See Num. iv. 3 35 39, 43, 47. ‡ 23. Matt. xiii 55; John vi 42.

του Σαλαθιηλ, του Νηρι, [28] του Μελχι, του
of the Salathiel, of the Neri, of the Melchi, of the

Αδδι, του Κωσαμ, του Ελμωδαμ, του Ηρ, [29] του
Addi, of the Cosam, of the Elmodam, of the Er, of the

Ιωση, του Ελιεζερ, του Ιωρειμ, του Ματθατ,
Jose, of the Eliezer, of the Jorem, of the Matthat,

του Λευι, [30] του Συμεων, του Ιουδα, του Ιωσηφ,
of the Levi, of the Simeon, of the Juda, of the Joseph,

του Ιωναν, του Ελιακειμ, [31] του Μελεα, του
of the Jonan, of the Eliakim, of the Melea, of the

Μαιναν, του Ματταθα,
Mainan, of the Mattatha,

του Ναθαν, του Δαυιδ, [32] του Ιεσσαι, του
of the Nathan, of the David, of the Jesse, of the

Ωβηδ, του Βοοζ, του Σαλμων, του Ναασσων,
Obed, of the Booz, of the Salmon, of the Naasson,

[33] του Αμιναδαβ, του Αραμ, του Εσρωμ, του
of the Aminadab, of the Aram, of the Esrom, of the

Φαρες, του Ιουδα, [34] του Ιακωβ, του Ισαακ,
Phares, of the Juda, of the Jacob, of the Israel,

του Αβρααμ, του Θαρα, του Ναχωρ, [35] του
of the Abraam, of the Thara, of the Nachor, of the

Σερουχ, του Ῥαγαυ, του Φαλεκ, του Εβερ, του
Saruch, of the Ragau, of the Phalec, of the Eber, of the

Σαλα, [36] του Καιναν, του Αρφαξαδ, του Σημ,
Sala, of the Cainan, of the Arphaxad, of the Sem,

του Νωε, του Λαμεχ, [37] του Μαθουσαλα, του
of the Noe, of the Lamech, of the Mathusala, of the

Ενωχ, του Ιαρεδ, του Μαλελεηλ, του Καιναν,
Enoch, of the Jared, of the Maleleel, of the Cainan,

[38] του Ενως, του Σηθ, του Αδαμ, του θεου.
of the Enos, of the Seth, of the Adam, of the God.

ΚΕΦ. δ'. 4.

[1] Ιησους δε πνευματος ἁγιου πληρης ὑπεσ-
Jesus and spirit of holy full re-

τρεψεν απο του Ιορδανου· και ηγετο εν τῳ
turned from the Jordan; and was led about by the

πνευματι εις την ερημον, [2] ἡμερας τεσσαρακοντα
spirit into the desert, days forty

πειραζομενος ὑπο του διαβολου. Και ουκ
being tempted by the accuser. And not

εφαγεν ουδεν εν ταις ἡμεραις εκειναις· και
he ate nothing in the days those; and

συντελεσθεισων αυτων, *[ὑστερον] επεινασε.
being ended of them, [afterwards] he was hungry.

of SALATHIEL, the son of NERI,
28 the son of MALCHI, the son of ADDI, the son of KOSAM, the son of ALMODAM, the son of ER,
29 the son of JOSES, the son of ELIEZER, the son of JORAM, the son of MATTATH, the son of LEVI,
30 the son of SIMEON, the son of JUDAH, the son of JOSEPH, the son of JONAN, the son of ELIAKIM,
31 the son of MELIAH, the son of MAINAN, the son of MATTATHAH, the son of NATHAN, the son of DAVID,
32 the son of JESSE, the son of OBED, the son of BOAZ, the son of SALMON, the son of NAHSHON,
33 the son of AMMINADAB, the son of RAM, the son of HEZRON, the son of PHAREZ, the son of JUDAH,
34 the son of JACOB, the son of ISAAC, the son of ABRAHAM, the son of TERAH, the son of NAHOR,
35 the son of SERUG, the son of REU, the son of PELEG, the son of EBER, the son of SALAH,
36 the son of CAINAN, the son of ARPHAXAD, the son of SHEM, the son of NOAH, the son of LAMECH,
37 the son of METHUSELAH, the son of ENOCH, the son of JARED, the son of MAHALALEEL, the son of CAINAN,
38 the son of ENOS, the son of SETH, the son of ADAM, the son of GOD.

CHAPTER IV.

1 And ‡Jesus, full of holy Spirit, returned from the JORDAN, and was carried about by the SPIRIT *in the DESERT
2 forty Days, being tempted by the ENEMY. ‡And he ate nothing in those DAYS; and when they were completed, he was hungry.

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* VATICAN MANUSCRIPT.—1. in the DESERT. 2. afterwards—*omit.*

‡ 1. Matt. iv. 1 Mark i. 12. ‡ 2. Exod. xxxiv. 28; 1 Kings xix. 8.

Και ειπεν αυτῳ ὁ διαβολος· Ει υἱος ει του
And said to him the accuser. If a son thou art of the
θεου, ειπε τῳ λιθῳ τουτῳ, ἱνα γενηται αρτος.
God, say to the stone this, that it may become a loaf.
[4] Και απεκριθη Ιησους προς αυτον, *[λεγων·]
And answered Jesus to him, [saying;]
Γεγραπται· "Ὁτι ουκ επ' αρτῳ μονῳ ζησεται
It is written; That not on bread alone shall live
ὁ ανθρωπος, *[αλλ' επι παντι ῥηματι θεου."]
the man, [but on every word of God."]

[5] Και αναγαγων αυτον ὁ διαβολος εις ορος
And having led up him the accuser into mountain
ὑψηλον, εδειξεν αυτῳ πασας τας βασιλειας της
high, he showed to him all the kingdoms of the
οικουμενης εν στιγμῃ χρονου. [6] Και ειπεν
habitable in a moment of time. And said
αυτῳ ὁ διαβολος· Σοι δωσω την εξουσιαν ταυ-
to him the accuser; To thee I will give the authority this
την ἁπασαν, και την δοξαν αυτων· ὁτι εμοι
all, and the glory of them; that to me
παραδεδοται, και ᾡ εαν θελω, διδωμι αυτην·
it has been prepared, and to whoever I will, I give her;
[7] συ ουν εαν προσκυνησῃς ενωπιον, μου, εσται
thou then if thou wilt do homage before me, shall be
σου πασα. [8] Και αποκριθεις αυτῳ ειπεν ὁ
to thee all. And answering to him said the
Ιησους· Γεγραπται· "Προσκυνησεις κυριον τον
Jesus; It is written; "Thou shalt worship a lord the
θεον σου, και αυτῳ μονῳ λατρευσεις."
God of thee, and to him alone thou shalt render service."

[9] Και ηγαγεν αυτον εις Ἱερουσαλημ, και
And he brought him to Jerusalem, and
εστησεν αυτον επι το πτερυγιον του ἱερου· και
placed him on the wing of the temple; and
ειπεν αυτῳ· Ει υἱος ει του θεου, βαλε σεαυτον
said to him; If a son thou art of the God, cast thyself
εντευθεν κατω· [10] γεγραπται γαρ· "Ὁτι τοις
from this place down; it is written for; That to the
αγγελοις αὐτου εντελειται περι σου, του δια-
messengers of himself he will give charge concerning thee, of the to
φυλαξαι σε· [11] και ὁτι επι χειρων αρουσι σε,
guard thee; and that on hands they shall bear thee,
μηποτε προσκοψῃς προς λιθον τον ποδα σου."
lest thou shouldst strike against a stone the foot of thee."
[12] Και αποκριθεις ειπεν αυτῳ ὁ Ιησους· Ὁτι
And answering said to him the Jesus; That
ειρηται· "Ουκ εκπειρασεις κυριον τον θεον
it is said; "Not thou shalt tempt a lord the God
σου."
of thee."

[13] Και συντελεσας παντα πειρασμον ὁ διαβο-
And having ended every temptation the accu-
λος, απεστη απ' αυτου αχρι καιρου. [14] Και
ser, departed from him for a season. And

3 And the ENEMY said to him, "If thou art a Son of GOD, command this STONE to become Bread."

4 And *JESUS answered him, "It is written, ‡'MAN 'shall not live on Bread 'only.'"

5 And *taking him up, he showed him All the KINGDOMS of the HABITABLE in a Moment of Time.

6 And the ENEMY said to him, "I will give Thee All this AUTHORITY, and the GLORY of these; ‡For it has been delivered to me, and I give it to whom I please.

7 If, then, thou wilt render homage before me, all shall be thine."

8 And *Jesus answering said, to him, ‡"It is written, 'Thou shalt worship the Lord thy GOD, 'and Him only shalt thou 'serve.'"

9 ‡And he brought him to Jerusalem, and placed him on the †BATTLEMENT of the TEMPLE, and said to him, "If thou art a Son of GOD, cast thyself down from this place;

10 for it is written, ‡'He 'will give his ANGELS 'charge concerning thee, 'to PROTECT thee;

11 'and they will uphold thee on their Hands, 'lest thou strike thy FOOT 'against a Stone.'"

12 And JESUS answering, said to him, "It is 'said, ‡'Thou shalt not 'try the Lord thy God.'"

13 And the ENEMY having finished every Temptation, departed from him for a Season.

14 ‡And JESUS returned

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* VATICAN MANUSCRIPT.—4. JESUS. 4. saying—*omit.* 4. but on every word of God—*omit.* 5. bringing him onward, he showed. 8. Jesus.

† 9. Probably the middle part of the royal portico, the highest part of the temple, and which could be seen at a distance of many furlongs. Josephus says, "That the pillars of that portico were a hundred cubits high, and the valley below four hundred deep."

‡ 4. Deut. viii. 3. ‡ 6. John xii. 31; xiv. 30. ‡ 8. Deut. vi. 13; x. 20. ‡ 9. Matt. iv. 5. ‡ 10. Psa. xci. 11. ‡ 12. Deut. vi. 16. ‡ 14. Matt. iv. 12; John iv. 43; Acts x. 37.

ὑπεστρεψεν ὁ Ιησους εν τῃ δυναμει του πνευ-
returned the Jesus in the power of the spirit

ματος εις την Γαλιλαιαν· και φημη εξηλθε
into the Galilee: and a report went out

καθ' ὁλης της περιχωρου περι αυτου. [15] Και
through whole the surrounding region about him. And

αυτος εδιδασκεν εν ταις συναγωγαις αυτων,
he taught in the synagogues of them,

δοξαζομενος ὑπο παντων.
being glorified by all.

[16] Και ηλθεν εις την Ναζαρετ, οὑ ην
And he came into the Nazareth, where he was

τεθραμμενος· και εισηλθε, κατα το ειωθος
having been brought up· and entered, according to the custom

αυτῳ εν τῃ ἡμερᾳ των σαββατων, εις την
to him in the day of the sabbaths, into the

συναγωγην· και ανεστη αναγνωναι. [17] Και
synagogue: and stood up to read. And

επεδοθη αυτῳ βιβλιον Ἡσαιου του προφητου·
was delivered to him a roll of Esaias the prophet:

και αναπτυξας το βιβλιον, εὑρε τον τοπον,
and having unrolled the roll, he found the place,

οὑ ην γεγραμμενον· [18] "Πνευμα κυριου επ'
where it was having been written: "A spirit of a lord upon

εμε· οὑ εἱνεκεν αχρισε με ευαγγελισασθαι
me: of which on account of he has anointed me to publish glad tidings

πτωχοις, απεσταλκε με κηρυξαι αιχμαλωτοις
to poor ones, he has sent me to publish to captives

αφεσιν, και τυφλοις αναβλεψιν, αποστειλαι
a deliverance, and to blind ones recovery of sight, to send away

τεθραυσμενους εν αφεσει, [19] κηρυξαι ενιαυτον
those having been crushed in freedom, to publish a year

κυριου δεκτον." [20] Και πτυξας το βιβλιον,
of a lord acceptable." And having rolled up the roll,

αποδους τῳ ὑπηρετῃ, εκαθισε· και παντων
having given back to the attendant, he sat down: and of all

εν τῃ συναγωγῃ οἱ οφθαλμοι ησαν ατενιζοντες
in the synagogue the eyes were looking steadily

αυτῳ. [21] Ηρξατο δε λεγειν προς αυτους· Ὁτι
to him. He began and to say to them: That

σημερον πεπληρωται ἡ γραφη αὑτη εν τοις
to-day is fulfilled the writing this in to the

ωσιν ὑμων. [22] Και παντες εμαρτυρουν αυτῳ,
ears of you. And all bore testimony to him,

και εθαυμαζον επι τοις λογοις της χαριτος, τοις
and wondered at the words of the graciousness, those

εκπορευομενοις εκ του στοματος αυτου, και
proceeding out of the mouth of him, and

ελεγον· Ουχ οὑτος εστιν ὁ υἱος Ιωσηφ; [23] Και
said: Not this is the son Joseph? And

in the POWER of the SPIRIT into GALILEE; and a Report concerning him went out through the Whole ADJACENT COUNTRY.

15 And he taught in their SYNAGOGUES, being applauded by all.

16 And he came to ‡NAZARETH, where he had been brought up; and according to his CUSTOM on the SABBATH-DAY, ‡ he entered the SYNAGOGUE, and †stood up to read.

17 And the Book of Isaiah the PROPHET was given to him; †and having unrolled the BOOK, he found the PLACE where it was written,

18 ‡"The Spirit of the "Lord is on me, because "he has anointed me to "proclaim glad tidings to "the Poor; he has sent "me †to publish a Release "to the Captives, and Re-"covery of sight to the "Blind; to dispense Free-"dom to the oppressed;

19 "to proclaim an Era "of acceptance with the "Lord."

20 And having rolled up the BOOK, he returned it to the ATTENDANT, and sat down. And the EYES of all who were in the SYNAGOGUE were attentively fixed on him.

21 And he began to say to them, "To-day, this SCRIPTURE, which is now in your EARS, is fulfilled."

22 And all bore testimony to him, and wondered at ‡THOSE WORDS of GRACE PROCEEDING from his MOUTH. And they said, "Is not this the SON of Joseph?"

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† 16. The Jewish doctors, in honor of the law and the prophets, invariably *stood up* while they read them; but *sat down* while they taught or commented on them. This was our Lord's custom, as we learn from Matt. xxvi. 55—"I *sat* teaching in the TEMPLE every day." † 17. The Sacred Writings used to this day, in all Jewish Synagogues, are written on skins of basil, parchment, or vellum, pasted end to end, and rolled on two *rollers* beginning at each end; so that in reading from right to left, they roll *off* with the left, while they roll *on* with the right. The place that he opened was probably the section for the day.—*Clarke.* † 18. "To heal the broken in heart," is omitted both by the Vatican MS. and Griesbach, but Bloomfield thinks without sufficient warrant, as it is found in Isa. lxi. 1.

‡ 16. Matt. ii. 23; xiii. 54, Mark vi. 1. ‡ 16. Acts xiii. 14, xvii. 2. ‡ 18. Isa. lxi. 1. ‡ 22. Psa. xlv. 2. ‡ 22. John vi. 42.

ειπε προς αυτους· Παντως ερειτε μοι την παρα-
he said to them: Surely you will say to me the illus-

βολην ταυτην· "Ιατρε, θεραπευσον σεαυτον·"
tration this; "Physician, heal thyself;"

ὁσα ηκουσαμεν γενομενα εις Καπερναουμ,
what things we have heard having been done in Capernaum,

ποιησον και ὡδε εν τῃ πατριδι σου. [24] Ειπε δε·
do thou also here in the country of thee. He said and;

Αμην λεγω ὑμιν, ὁτι ουδεις προφητης δεκτος
Indeed I say to you, that no one a prophet acceptable

εστιν εν τῃ πατριδι αὑτου. [25] Επ' αληθειας δε
is in the country of himself. In truth but

λεγω ὑμιν, πολλαι χηραι ησαν εν ταις ἡμεραις
I say to you, many widows were in the days

Ηλιου εν τῳ Ισραηλ, ὁτε εκλεισθη ὁ ουρανος
of Elias in the Israel, when was shut up the heaven

επι ετη τρια και μηνας ἑξ, ὡς εγενετο λιμος
for years three and months six, so that came a famine

μεγας επι πασαν την γην· [26] και προς ουδεμιαν
great over all the land; and to no one

αυτων επεμφθη Ηλιας, ει μη εις Σαρεπτα της
of them was sent Elias, if not into Sarepta of the

Σιδωνος προς γυναικα χηραν. [27] Και πολλοι
Sidon to a woman a widow And many

λεπροι ησαν επι Ελισσαιου του προφητου εν τῳ
lepers were in of Elisha the prophet in the

Ισραηλ· και ουδεις αυτων εκαθαρισθη, ει μη
Israel; and no one of them were cleansed, if not

Νεεμαν ὁ Συρος. [28] Και επλησθησαν παντες
Naaman the Syrian. And they were filled all

θυμου εν τῃ συναγωγῃ, ακουοντες ταυτα.
of wrath in the synagogue, having heard these things.

[29] Και αναστantες εξεβαλον αυτον εξω της
And rising up they cast out him outside of the

πολεως· και ηγαγον αυτον ἑως οφρυος του
city; and they led him even to a brow of the

ορους, εφ' οὑ ἡ πολις αυτων ῳκοδομητο, ὡστε
mountain, on which the city of them was built, so as

κατακρημνισαι αυτον· [30] αυτος δε διελθων δια
to cast down him; he but passing through

μεσου αυτων, επορευετο.
midst of them, went away.

[31] Και κατηλθεν εις Καπερναουμ, πολιν της
And he came down into Capernaum, a city of the

Γαλιλαιας· και ην διδασκων αυτους εν τοις
Galilee; and he was teaching them in the

σαββασι. [32] Και εξεπλησσοντο επι τῃ διδαχῃ
sabbaths. And they were astonished on the teaching

αυτου· ὁτι εν εξουσιᾳ ην ὁ λογος αυτου,
of him; for with authority was the word of him.

[33] Και εν τῃ συναγωγῃ ην ανθρωπος εχων
And in the synagogue was a man having

23 And he said to them, "You will certainly refer me to this PROVERB, 'Physician, cure thyself; what things we have heard has been done in CAPERNAUM, do also here in thy own COUNTRY.'"

24 But he said, "Indeed I say to you, ‡ That no Prophet is acceptable in his OWN COUNTRY.

25 But in Truth I say to you, ‡ There were Many Widows in ISRAEL, in the days of Elijah, when the HEAVEN was closed three Years and six Months, so that there came a great Famine over All the LAND;

26 and yet to no one of them was Elijah sent, but to a Widow Woman, at Sarepta, of SIDON.

27 ‡ And there were Many Lepers in ISRAEL, in [the days] of Elisha the PROPHET, and yet no one of them were cleansed, but Naaman, the SYRIAN."

28 And all in the SYNAGOGUE hearing these words, were filled with Wrath;

29 and rising up, they drove him out of the CITY and led him even to the † Brow of the MOUNTAIN on which their CITY was built, to throw him down;

30 but HE, ‡ passing through the Midst of them, went away.

31 ‡ And he came down to Capernaum, a City of GALILEE, and taught them on the SABBATH.

32 And they were struck with awe at his mode of INSTRUCTION; ‡ For his WORD was with Authority.

33 ‡ Now there was a Man in the SYNAGOGUE,

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† 29. Behind the Maronite church is a steep precipice, forty or fifty feet high, "on the brow of the hill;" the very one, it may be, over which the people of Nazareth attempted to thrust the Savior, on the Sabbath when they took such offence at his preaching in the synagogue. I observed other rocky ledges, on other parts of the hill, so precipitous that a person could not be thrown over them without almost certain destruction. A worthless tradition has transferred this event to a hill about two miles to the south-east of the town. But there is no evidence that Nazareth ever occupied a different site from the present one; and that a mob so exasperated, whose object was to put to death the object of their rage, should have repaired to so distant a place for that purpose, is entirely incredible.—*Hackett.*

‡ 24. Matt. xiii. 57; Matt. vi. 4; John iv. 44. ‡ 25. 1 Kings xvii. 9; xviii. 1; James v. 17. ‡ 27. 2 Kings v. 14. ‡ 30. John viii. 59; x. 39. ‡ 31. Matt. iv. 13; Mark i. 21. ‡ 32. Matt. vii. 28, 29. ‡ 33. Mark i. 23.

πνευμα δαιμονιου ακαθάρτου, και ανέκραξε
a spirit of a demon unclean, and he cried out
φωνῃ μεγαλῃ, [34] *[λεγων·] Εα, τι ἡμιν και
with a voice loud, [saying;] Ah, what to us and
σοι, Ιησου Ναζαρηνε; ἠλθες απολεσαι ἡμας·
to thee Jesus O Nazarene? comest thou to destroy us;
οιδα σε τις ει, ὁ ἁγιος του θεου. [35] Και
I know thee who thou art, the holy the God. And
επετιμησεν αυτῳ ὁ Ιησους, λεγων· Φιμωθητι,
rebuked him the Jesus, saying; Be silent,
και εξελθε εξ αυτου. Και ῥιψαν αυτον το
and come out of him. And having thrown him the
δαιμονιον εις μεσον, εξηλθεν απ' αυτου, μηδεν
demon into midst, came out of him, nothing
βλαψαν αυτον· [36] Και εγενετο θαμβος επι
hurting him; And came amazement on
παντας· και συνελαλουν προς αλληλους, λεγοντες·
all; and talked to one another, saying;
Τις ὁ λογος οὑτος, ὁτι εν εξουσιᾳ και
What the word this, for with authority and
δυναμει επιτασσει τοις ακαθαρτοις πνευμασι,
power he commands the unclean spirits,
και εξερχονται; [37] Και εξεπορευετο ηχος περι
and they come out? And went forth a report concerning
αυτου εις παντα τοπον της περιχωρου.
him into every place of the country around.

[38] Αναστας δε εκ της συναγωγης, εισηλθεν
Having risen up and out of the synagogue, he entered
εις την οικιαν Σιμωνος· πενθερα δε του Σιμωνος
into the house of Simon; mother-in-law and of the Simon
ην συνεχομενη πυρετῳ μεγαλῳ· και ηρωτησαν
was seized with a fever great: and they asked
αυτον περι αυτης. [39] Και επιστας επανω
him about her. And standing above
αυτης, επετιμησε τῳ πυρετῳ· και αφηκεν
her, he rebuked the fever: and it left
αυτην. Παραχρημα δε αναστασα διηκονει
her. Forthwith and rising up she served
αυτοις.
them.

[40] Δυνοντος δε του ἡλιου, παντες ὁσοι ειχον
Setting and of the sun, all as many as had
ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους
being afflicted with diseases various, brought them
προς αυτον· ὁ δε ἑνι ἑκαστῳ αυτων τας
to him: he and one by one separately of them the
χειρας επιθεις, εθεραπευσεν αυτους. [41] Εξηρχετο
hands having placed, he healed them. Came
δε και δαιμονια απο πολλων, κραζοντα
out and also demons from many, crying out
και λεγοντα· Ὁτι συ ει ὁ υἱος του θεου. Και
and saying: That thou art the son of the God. And
επιτιμων ουκ εια αυτα λαλειν, ὁτι ηδεισαν
rebuking not he permitted them to say, that they knew
τον Χριστον αυτον ειναι.
the Anointed him to be.

having a Spirit of an †impure Demon; and he exclaimed with a loud Voice,

34 "Ah! what hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art; ‡ the HOLY ONE of GOD."

35 And JESUS rebuked him, saying, "Be silent, and come out of him." And the DEMON having thrown him into the Midst, departed from him, without hurting him.

36 And amazement came on all, and they spoke to one another, "What WORD is this! For with Authority and Power he commands the IMPURE Spirits, and they come out."

37 And a Report concerning him went forth into Every Part of the SURROUNDING COUNTRY.

38 ‡ And rising-up out of the SYNAGOGUE, he entered the HOUSE of Simon. And SIMON's Mother-in-law was confined with a violent Fever; and they asked him concerning her.

39 And standing over her, he rebuked the FEVER, and it left her; and instantly rising up she served them.

40 ‡ Now as the SUN was setting, all who had any sick with various Diseases, brought them to him; and HE, placing his HANDS on each one of them, cured them.

41 And Demons also departed from many, crying out and saying, "Thou art the SON of GOD." And rebuking them, he permitted them not to say That they knew him to be the MESSIAH.

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† 33. As *demon* was used both in a *good* and *bad* sense before and after the time of the evangelists, the word *unclean* may have been added here by Luke, merely to express the quality of *this* spirit. But it is worthy of remark, that the inspired writers never use the word *demon* in a *good* sense.—*Clarke*.

‡ 34. Psa. xvi. 10; Dan. ix. 24. ‡ 38. Matt. viii. 14; Mark i. 29. ‡ 40. Matt. viii. 16; Mark i. 32.

[42] Γενομενης δε ἡμερας, εξελθων επορευθη εις
Being come and day, coming out he went into
ερημον τοπον· και οἱ οχλοι επεζητουν αυτον,
a desert place: and the crowds sought him,
και ηλθων ἑως αυτου, και κατειχον αυτον μη
and came to him, and urged him not
πορευεσθαι απ' αυτων. [43] Ὁ δε ειπε προς
to depart from them. He but said to
αυτους· Ὁτι και ταις ἑτεραις πολεσιν εναγ-
them; That also to the other cities to publish
γελισασθαι με δει την βασιλειαν του θεου· ὁτι
glad tidings me must the kingdom of the God; because
εις τουτο απεσταλμαι.
for this I have been sent forth.

[44] Και ην κηρυσσων εν ταις συναγωγαις της
And he was preaching in the synagogues of the
Γαλιλαιας. ΚΕΦ. ε'. 5. [1] Εγενετο δε εν τῳ
Galilee. It happened but in to the
τον οχλον επικεισθαι αυτῳ του ακουειν τον
the crowd to press him of the to hear the
λογον του θεου, και αυτος ην ἑστως παρα την
word of the God and he was standing by the
λιμνην Γεννησαρετ· [2] και ειδε δυο πλοια
lake Gennesaret; and he saw two ships
ἑστωτα παρα την λιμνην· οἱ δε ἁλιεις αποβαν-
standing by the lake; the but fishermen having
τες απ' αυτων, απεπλυναν τα δικτυα. [3] Εμβας
gone from them, were washing the nets. Entering
δε εις ἑν των πλοιων, ὁ ην του Σιμωνος· ηρω-
and into one of the ships, which was of the Simon; he
τησεν αυτον απο της γης επαναγαγειν ολιγον·
asked him from the land to put off a little;
και καθισας εδιδασκεν εκ του πλοιου τους
and sitting down he taught out of the ship the
οχλους. [4] Ὡς δε επαυσατο λαλων, ειπε προς
crowds. When and he ceased speaking, he said to
τον Σιμωνα· Επαναγαγε εις το βαθος, και
the Simon; Put out into the deep, and
χαλασατε τα δικτυα ὑμων εις αγραν. [5] Και
let down the nets of you for a draught. And
αποκριθεις ὁ Σιμων ειπεν *[αυτῳ·] Επιστατα,
answering the Simon said [to him] O master
δι' ὁλης της νυκτος κοπιασαντες, ουδεν ελα-
through whole of the night having toiled, nothing we
βομεν· επι δε τῳ ῥηματι σου χαλασω το
have taken; at but the word of thee I will let down the
δικτυον. [6] Και τουτο ποιησαντες, συνεκλει-
net. And this having done, they enclo-
σαν πληθος ιχθυων πολυ· διεῤῥηγνυτο δε το
sed a multitude of fishes great; was rending and the
δικτυον αυτων. [7] Και κατενευσαν τοις μετο-
net of them. And they beckoned to the part-
χοις τοις εν τῳ ἑτερῳ πλοιῳ, του ελθοντας
ners to those in the other ship, of the coming
συλλαβεσθαι αυτοις· και ηλθον, και επλησαν
to help them; and they came, and filled

42 And Day having come, he retired to a Desert Place; and the CROWDS sought him, and came to him, and urged him not to leave them.

43 But HE said to them, "I must proclaim the glad tidings of the KINGDOM of GOD to OTHER Cities also; because for this I have been sent."

44 ‡ And he was preaching * in the SYNAGOGUES of GALILEE.

CHAPTER V.

1 ‡ Now it occurred, as the CROWD PRESSED on him to HEAR the WORD of GOD, he was standing by the LAKE Gennesaret;

2 and he saw * two Boats stationed near the SHORE; but the FISHERMEN having left them, were washing their NETS.

3 And having gone into one of the BOATS, which was SIMON'S, he asked him to put off a little from the LAND; and sitting down, he instructed the CROWDS out of the BOAT.

4 And when he ceased speaking, he said to SIMON, ‡ "Put out into the DEEP and let down your NETS for a Draught."

5 And * Simon answering said "Master, we have labored through the Whole NIGHT, and have caught nothing; yet, at thy WORD, I will let down the * NETS.

6 And having done this, they enclosed a great Multitude of Fishes: and their * NETS were rending.

7 And they beckoned to their PARTNERS in the OTHER Boat to come and ASSIST them. And they came, and filled Both the

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* VATICAN MANUSCRIPT.—44. to the SYNAGOGUES. 2. two Boats. 5. Simon. 5. to him—*omit.* 5. NETS. 6. NETS.

† 1. Called also the sea or lake of Galilee, and the sea of Tiberias. It was anciently called the sea of Chinnereth. It is about five miles wide, and some sixteen or seventeen miles long.

‡ 44. Mark i. 39. ‡ 1. Matt. iv. 18; Mark i. 16. ‡ 4. John xxi. 6.

αμφοτερα τα πλοια, ὡστε βυθιζεσθαι αυτα.
both the ships, so as to sink them.
[8] Ιδων δε Σιμων Πετρος, προσεπεσε τοις γονασι
Seeing and Simon Peter, fell down to the knees
του Ιησου, λεγων· Εξελθε απ' εμου, ὁτι ανηρ
of the Jesus, saying; Depart from me, for a man
ἁμαρτωλος ειμι, κυριε. [9] Θαμβος γαρ περι-
a sinner I am, O lord. Amazement for seized
εσχεν αυτον και παντας τους συν αυτῳ, επι τῃ
him and all those with him, at the
αγρᾳ των ιχθυων, ᾑ συνελαβον [10] ὁμοιως
draught of the fishes, which they had taken; in like manner
δε και Ιακωβον και Ιωαννην, υἱους Ζεβεδαιου,
and also James and John, sons of Zebedee,
οἱ ησαν κοινωνοι τῳ Σιμωνι. Και ειπε προς
who were partners with the Simon. And said to
τον Σιμωνα ὁ Ιησους· Μη φοβου· απο του νυν
the Simon the Jesus; Not fear; from of the now
ανθρωπους εσῃ ζωγρων. [11] Και καταγαγοντες
men thou wilt be catching. And having brought
τα πλοια επι την γην, αφεντες ἁπαντα, ηκολου-
the ships to the land, having left all, they fol-
θησαν αυτῳ.
lowed him.

[12] Και εγενετο εν τῳ ειναι αυτον εν μιᾳ των
And it happened in to the to be him in one of the
πολεων, και ιδου, ανηρ πληρης λεπρας· και
cities, and lo, a man full of leprosy; and
ιδων τον Ιησουν, πεσων επι προσωπον, εδεηθη
seeing the Jesus, having fallen on face, entreated
αυτου, λεγων· κυριε, εαν θελῃς, δυνασαι με
him, saying; O lord, if thou wilt, thou art able me
καθαρισαι. [13] Και εκτεινας την χειρα, ἡψατο
to cleanse. And stretching out the hand, he touched
αυτου, ειπων· Θελω, καθαρισθητι. Και ευθεως
him, saying: I will, be thou cleansed. And immediately
ἡ λεπρα απηλθεν απ' αυτου. [14] Και αυτος
the leprosy departed from him. And he
παρηγγειλεν αυτῳ μηδενι ειπειν· αλλα απελ-
commanded him no one to tell: but going
θων δειξον σεαυτον τῳ ἱερει, και προσενεγκε
show thyself to the priest, and offer
περι του καθαρισμου σου, καθως προσεταξε
on account of the cleansing of thee, as enjoined
Μωσης, εις μαρτυριον αυτοις.
Moses, for a witness to them.

[15] Διηρχετο δε μαλλον ὁ λογος περι αυτου·
Spread abroad but more the word concerning him;
και συνηρχοντο οχλοι πολλοι ακουειν, και
and came together crowds great to hear, and
θεραπευεσθαι *[ὑπ' αυτου] απο των ασθενειων
to be healed [by him] from the weaknesses

BOATS, so that they were sinking.

8 And Simon Peter seeing it, fell down at the KNEES of * Jesus, saying, "Depart from me, O Lord, For I am a sinful Man."

9 For amazement seized him, and ALL who were with him, at the DRAUGHT of FISHES which they had taken;

10 and in like manner also, James and John, Sons of Zebedee, who were Partners with SIMON. And * Jesus said to SIMON, "Fear not; ‡ HENCEFORTH thou wilt catch Men."

11 And having brought the BOATS to the LAND, ‡ leaving all, they followed him.

12 ‡ And it occurred, when he WAS in one of the CITIES, behold, a Man full of Leprosy, seeing JESUS, fell on his Face, and besought him, saying, "Sir, if thou wilt, thou canst cleanse Me."

13 And extending his HAND, he touched him, saying, "I will; be thou cleansed." And instantly the LEPROSY departed from him.

14 ‡ And he commanded him to tell no one; "but go, [said he] show thyself to the PRIEST, and present an offering on account of thy CLEANSING, ‡ as Moses commanded, for Notifying [the cure] to the people."

15 But the REPORT concerning him spread abroad the more; and great Crowds came together to hear, and be cured of their INFIRMITIES.

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* VATICAN MANUSCRIPT.—8. Jesus. 10. Jesus. 15. by him—*omit.*

† 14. This injunction of our Lord upon the man to show himself to the priest, might have had a further meaning than merely a compliance with the direction of the Mosaic law in this case. The Jewish Rabbins thought that the curing of the leprosy would be characteristic of the Messiah. This makes the obstinacy and unbelief of the Jewish rulers and people appear still more inexcusable.

‡ 10. Matt. iv. 19; Mark i. 17. ‡ 11. Matt. iv. 20; xix. 27; Mark i. 18; Luke xviii 28. ‡ 12. Matt. viii 2; Mark i. 40. ‡ 14. Matt. viii. 4. ‡ 14. Lev. xiv 4, 10 21 22.

αυτων· [16]Αυτος δε ην ὑποχωρων εν ταις ερημοις,
of them: He but was retiring in the deserts,
και προσευχομενος.
and praying.
[17] Και εγενετο εν μιᾳ των ἡμερων, και αυτος
And it happened in one of the days, and he
ην διδασκων· και ησαν καθημενοι Φαρισαιοι και
was teaching; and were sitting Pharisees and
νομοδιδασκαλοι, οἱ ησαν εληλυθοτες εκ πασης
teachers of the law, they were having come out of all
κωμης της Γαλιλαιας και Ιουδαιας, και Ἱερουσαλημ·
villages of the Galilee and Judea and Jerusalem;
και δυναμις κυριου ην εις το ιασθαι
and power of Lord was into the to heal
αυτους. [18] Και ιδου, ανδρες φεροντες επι
them. And lo, men bringing on
κλινης ανθρωπον, ὁς ην παραλελυμενος· και
a couch a man, who was having been palsied; and
εζητουν αυτον εισενεγκειν, και θειναι ενωπιον
sought him to bring in, and to place in presence
αυτου. [19] Και μη εὑροντες ποιας εισενεγκωσιν
of him. And not finding how they might bring in
αυτον, δια τον οχλον, αναβαντες επι το δωμα,
him, through the crowd, having gone up to the roof,
δια των κεραμων καθηκαν αυτον συν τῳ
through the tiles they let down him with the
κλινιδιῳ εις το μεσον εμπροσθεν του Ιησου.
little bed into the midst in presence of the Jesus.
[20] Και ιδων την πιστιν αυτων, ειπεν· Ανθρωπε,
And seeing the faith of them, he said; O man,
αφεωνται σοι αἱ ἁμαρτιαι σου. [21] Και ηρξαντο
have been forgiven to thee the sins of thee. And began
διαλογιζεσθαι οἱ γραμματεις και οἱ Φαρισαιοι,
to reason the scribes and the Pharisees,
λεγοντες· Τις εστιν οὑτος ὁς λαλει βλασφημιας;
saying; Who is this who speaks blasphemies?
τις δυναται αφιεναι ἁμαρτιας, ει μη μονος ὁ
who is able to forgive sins, if not alone the
θεος; [22]Επιγνους δε ὁ Ιησους τους διαλογισμους
God? Knowing but the Jesus the reasonings
αυτων, αποκριθεις ειπε προς αυτους· Τι διαλογιζεσθε
of them, answering said to them; Why do you reason
εν ταις καρδιαις ὑμων; [23] Τι εστιν
in the hearts of you? Which is
ευκοπωτερον; ειπειν· Αφεωνται σοι αἱ ἁμαρτιαι σου;
easier? to say; Have been forgiven to thee the sins of thee?
η ειπειν· Εγειρε και περιπατει;
or to say; Arise and walk?
[24]Ἱνα δε ειδητε, ὁτι εξουσιαν εχει ὁ υἱος του
That but you may know, that authority has the son of the
ανθρωπου επι της γης αφιεναι ἁμαρτιας, (ειπε
man on the earth to forgive sins, (he said
τῳ παραλελυμενῳ·) Σοι λεγω· Εγειρε, και
to the having been palsied;) To thee I say; Arise, and
αρας το κλινιδιον σου, πορευου εις τον
having taken up the little bed of thee, go into the

16 ‡And he retired into solitary places, and prayed.

17 And it occurred on one of the DAYS, he was teaching, and the *PHARISEES and Teachers of the Law were sitting near, having come out of Every Village of Galilee, and of Judea, and from Jerusalem; and the Mighty Power of the Lord was on *him to CURE.

18 ‡ And, behold, Men bringing on a Bed a palsied Man, and they sought to bring him in, and place him in his presence.

19 And not finding how they could bring him in, on account of the CROWD, having ascended to the ROOF, they lowered him, with the LITTLE BED, †through the TILES, into the MIDST before * them all.

20 And perceiving their FAITH, he said, "Man, thy SINS are forgiven thee."

21 ‡ And the SCRIBES and the PHARISEES began to reason, saying, "Who is this that utters Blasphemies? ‡ Who can forgive Sins, except God only?"

22 But JESUS knowing their THOUGHTS, answering, said to them, "Why do you reason in your HEARTS?

23 Which is easier? to say, 'Thy SINS are forgiven thee;' or to say, [with effect,] 'Arise, and walk?'

24 But that you may know that the SON of MAN has AUTHORITY on EARTH to forgive Sins," (he says to the PALSIED MAN,) "I say to thee, 'Arise, and taking up thy LITTLE BED, go to thy HOUSE.'"

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* VATICAN MANUSCRIPT.—17. PHARISEES. 17. him to CURE. And. 19. them all.

† 19. Probably through the door in the roof, which being fastened, was forced open. See Mark ii. 4. Because all the roof, except the door, was covered with tiles, it is said, "they lowered him through the tiles;" of course, by means of the stairs leading down into the area or court of the house, where the people were assembled.

‡ 16. Matt. xiv. 23; Mark vi. 46. ‡ 18. Matt. ix. 2; Mark ii. 3. ‡ 21 Matt. ix. 3; Mark ii. 6, 7. ‡ 21. Psa. xxxii. 5; Isa. xliii. 25.

οικον σου. [25] Και παραχρημα αναστας ενωπιον
house of thee. And instantly arising in presence
αυτων, αρας εφ' ᾡ κατεκειτο, απηλθεν
of them, having taken up on which he had been laid, went
εις τον οικον αὑτου, δοξαζων τον θεον. [26] Και
into the house of himself, glorifying the God. And
εκστασις ελαβεν ἁπαντας, και εδοξαζον τον
amazement took all, and they glorified the
θεον· και επλησθησαν φοβου, λεγοντες· Ὁτι
God: and were filled of fear, saying: That
ειδομεν παραδοξα σημερον.
we have seen wonderful things to-day.

[27] Και μετα ταυτα εξηλθε, και εθεασατο
And after these he went out, and saw
τελωνην, ονοματι Λευιν, καθημενον επι το
a publican, with a name Levi, sitting at the
τελωνιον· και ειπεν αυτῳ· Ακολουθει μοι.
custom-house: and he said to him: Follow me.
[28] Και καταλιπων ἁπαντα, αναστας ηκολουθησεν
And forsaking all, rising up he followed
αυτῳ. [29] Και εποιησε δοχην μεγαλην Λευις
him. And made a feast great Levi
αυτῳ εν τῃ οικιᾳ αὑτου· και ην οχλος τελωνων
to him in the house of himself: and was a crowd of publicans
πολυς, και αλλων, οἱ ησαν μετ' αυτων κατακει-
great, and of others, who were with them reclin-
μενοι. [30] Και εγογγυζον οἱ γραμματεις αυτων
ing. And murmured the scribes of them
και οἱ Φαρισαιοι προς τους μαθητας αυτου,
and the Pharisees to the disciples of him,
λεγοντες· Διατι μετα των τελωνων και ἁμαρ-
saying: Why with the publicans and sin-
τωλων εσθιετε και πινετε; [31] Και αποκριθεις ὁ
ners do you eat and drink? And answering the
Ιησους ειπε προς αυτους· Ου χρειαν εχουσιν
Jesus said to them: No need have
οἱ ὑγιαινοντες ιατρου, αλλ' οἱ κακως εχοντες·
those being in health of a physician, but those sick being:
[32] ουκ εληλυθα καλεσαι δικαιους, αλλα ἁμαρτω-
not I have come to call just (ones,) but sinners
λους εις μετανοιαν.
to reformation.

[33] Οἱ δε ειπον προς αυτον· *[Διατι] οἱ
They and said to him: [Why] the
μαθηται Ιωαννου νηστευουσι πυκνα, και δεησεις
disciples of John fast often, and prayers
ποιουνται, ὁμοιως και οἱ των Φαρισαιων· οἱ δε
make, in like manner and those of the Pharisees: those but
σοι εσθιουσι και πινουσιν; [34] Ὁ δε ειπε προς
to thee eat and drink? He and said to
αυτους· Μη δυνασθε τους υἱους του νυμφιος, εν
them: Not you are able the sons of the bridal-chamber, in
ᾡ ὁ νυμφιος μετ' αυτων εστι, ποιησαι
which the bridegroom with them is, to make
νηστευειν; [35] Ελευσονται δε ἡμεραι, και ὁταν
to fast? Will come but days, and when
απαρθῃ απ' αυτων ὁ νυμφιος, τοτε νηστευσου-
may be taken from them the bridegroom, then they will fast

25 And instantly arising in their presence, and taking up that on which he had been lying, he proceeded to his own HOUSE, praising GOD.

26 And astonishment seized all, and they praised GOD, and were filled with Fear, saying, "We have seen wonderful things to-day."

27 ‡ And after this, he went out, and saw a Tribute-taker, named Levi, sitting at the TAX-OFFICE; and he said to him, "Follow me."

28 And forsaking all, he arose, and followed him.

29 ‡ And * Levi made a great Feast for him, in his own HOUSE; and there was a great Crowd of Tribute-takers, and of others, who were reclining with them.

30 And * the PHARISEES and their SCRIBES complained to his DISCIPLES, saying, "Why do you eat and drink with TRIBUTE-TAKERS and Sinners?"

31 And * Jesus answering, said to them, "THOSE who are in HEALTH have no need of a Physician, but THOSE who are SICK.

32 ‡ I have not come to call the Righteous, but Sinners to Repentance."

33 And THEY said to him, ‡ "The DISCIPLES of John frequently fast and Pray; and in like manner THOSE of the PHARISEES; but THINE eat and drink?"

34 And he said to them, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them?

35 But Days will come, when the BRIDEGROOM will be taken from them, and then they will fast in Those DAYS."

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* VATICAN MANUSCRIPT.—29. LEVI. 30. the PHARISEES and their SCRIBES. 31. Jesus.

‡ 27. Matt. ix. 9; Mark ii. 13, 14. ‡ 29. Matt. ix. 10; Mark ii. 15. ‡ 32. Matt. ix. 13; 1 Tim. i. 15. ‡ 33. Matt. ix. 14; Mark ii. 18.

σιν εν εκειναις ταις ἡμεραις. [36] Ελεγε δε και
in those the days. He spoke and also
παραβολην προς αυτους· ‛Οτι ουδεις επιβλημα
a parable to them; That no one a patch
ἱματιου καινου επιβαλλει επι ἱματιον παλαιον·
of a mantle new sews on to a mantle old:
ει δε μηγε, και το καινον σχιζει, και τῳ παλαιῳ
if but not, and the new it rends, and the old
ου συμφωνει επιβλημα το απο του καινου.
not agrees a patch that from the new.
[37] Και ουδεις βαλλει οινον νεον εις ασκους
And no one puts wine new into skins
παλαιους· ει δε μηγε, ῥηξει ὁ νεος οινος τους
old: if but not, will burst the new wine the
ασκους, και αυτος εκχυθησεται, και οἱ ασκοι
skins, and he will be spilt, and the skins
απολουνται· [38] αλλα οινον νεον εις ασκους και-
will be destroyed: but wine new into skins new
νους βλητεον· *[και αμφοτεροι συντηρουνται.]
requires to be put: [and both are preserved.]
[39] *[Και] ουδεις πιων παλαιον, *[ευθεως] θελει
[And] no one having drunk old, [immediately] desires
νεον· λεγει γαρ· ‛Ο παλαιος χρηστοτερος εστιν.
new; he says for: The old better is.

ΚΕΦ. ς'. 6.

[1] Εγενετο δε εν σαββατῳ *[δευτεροπρωτῳ]
It happened and in sabbath [second-first]
διαπορευεσθαι αυτον δια των σποριμων· και
to pass him through the grain-fields: and
ετιλλον οἱ μαθηται αυτου τους σταχυας, και
plucked the disciples of him the ears of grain, and
ησθιον, ψωχοντες ταις χερσι. [2] Τινες δε των
ate, rubbing the hands. Some and of the
Φαρισαιων ειπον *[αυτοις·] Τι ποιειτε, ὁ ουκ εξ-
Pharisees said (to them;) Why do you, which not it is
εστι *[ποιειν] εν τοις σαββασι; [3] Και αποκριθεις
lawful [to do] in the sabbaths? And answering
προς αυτους ειπεν ὁ Ιησους· Ουδε τουτο ανεγ-
to them said the Jesus; Not even this have you
νωτε, ὁ εποιησε Δαυιδ, ὁποτε επεινασεν αυτος
read, what did David, when was hungry he
και οἱ μετ᾽ αυτου οντες; [4] ὡς εισηλθεν εις τον
and those with him being? how he entered into the
οικον του θεου, και τους αρτους της προθεσεως
house of the God, and the loaves of the presence
ελαβε, και εφαγε, και εδωκε *[και] τοις
he took, and ate, and gave [also] to those
μετ᾽ αυτου· οὑς ουκ εξεστι φαγειν, ει μη μονος
with him; which not it is lawful to eat, if not alone
τους ἱερεις; [5] Και ελεγεν αυτοις· *[‛Οτι]
the priests? And he said to them; [That]

36 ‡And he also spoke a Parable to them; "No one puts a Piece *rent from a new Garment on an old; else the NEW also *will make a rent, and THAT Piece from the NEW *will not agree with the OLD.

37 And no one puts new Wine into †old Skins; else the *NEW WINE will burst the SKINS, and itself be spilt, and the SKINS be destroyed.

38 But new Wine must be put into new Skins.

39 No one having drunk old wine desires new; for he says, 'The OLD is *good.'"

CHAPTER VI.

1 ‡And it occurred on the Sabbath, that he went through the *Grain-fields, and his DISCIPLES plucked the HEADS of GRAIN, and ate, rubbing them in their HANDS.

2 And some of the PHARISEES said, "Why do you ‡what is not lawful on the SABBATH?"

3 And *Jesus answering them, said, "Have you not even read this, ‡which David did, when hungry, he and THOSE who *were with him?

4 He went into the TABERNACLE of GOD, and took the LOAVES of the PRESENCE, and ate, and gave to THOSE with him; ‡which none but the PRIESTS could lawfully eat."

5 And he said to them,

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* VATICAN MANUSCRIPT.—36. rent from a new. 36. will make a rent, and the PIECE. 36. will not agree with. 37. NEW WINE. 38. and both are preserved—*omit.* 39. And—*omit.* 39. immediately—*omit.* 1. second-first—*omit.* 1. Grain-fields. 2. to them—*omit.* 2. to do—*omit.* 3. Jesus. 3. were. 4. how—*omit.* 4. also—*omit.* 5. That—*omit.*

† 37. Bottles of skin or leather, which the Jews used for putting their wines in. Skins are used for this purpose now in Spain, Portugal, and the East. New wine, by fermenting would burst such as these, if they were old, and dry. See Josh. ix. 4, and Job xxxii. 19.

‡ 36. Matt. ix. 16, 17; Mark ii. 21, 22. ‡ 1. Matt. xii. 1; Mark ii. 23. ‡ 2. Exod. xx 10. ‡ 3. 1 Sam. xxi. 6. ‡ 4. Lev. xxiv. 9.

κυριος εστιν ὁ υἱος του ανθρωπου και του σαββατου.
a lord is the son of the man also of the sabbath.

6 Εγενετο δε *[και] εν ἑτερῳ σαββατῳ εισελθειν
It happened and [also] in another sabbath to enter
αυτον εις την συναγωγην, και διδασκειν· και
him into the synagogue, and to teach; and
ην εκει ανθρωπος, και ἡ χειρ αυτου ἡ δεξια ην
was there a man, and the hand of him the right was
ξηρα. 7 Παρετηρουν δε αυτον οἱ γραμματεις
withered. Watched and him the scribes
και οἱ Φαρισαιοι ει εν τῳ σαββατῳ θεραπευσι,
and the Pharisees if in the sabbath he will heal,
ἱνα εὑρωσι κατηγοριαν αυτου. 8 Αυτος δε
so that they might find an accusation of him. He but
ηδει τους διαλογισμους αυτων, και ειπε τῳ
knew the purposes of them, and said to the
ανθρωπῳ τῳ ξηραν εχοντι την χειρα· Εγειρε,
man the withered having the hand; Arise,
και στηθι εις το μεσον. Ὁ δε αναστας εστη.
and stand into the midst. He and having arisen stood.
9 Ειπεν ουν ὁ Ιησους προς αυτους· Επερωτησω
Said then the Jesus to them; I will ask
ὑμας· Τι εξεστι τοις σαββασιν; αγαθοποιησαι,
you; What is it lawful to the sabbath? to do good,
η κακοποιησαι; ψυχην σωσαι, η αποκτειναι;
or to do evil? a life to save, or to kill?
10 Και περιβλεψαμενος παντας αυτους, ειπεν
And looking around on all them, he said
αυτῳ· Εκτεινον την χειρα σου. Ὁ δε εποιησε·
to him; Stretch out the hand of thee. He and did;
και απεκατεσταθη ἡ χειρ αυτου *[ὡς ἡ αλλη.]
and was restored the hand of him [as the other.]
11 Αυτοι δε επλησθησαν ανοιας, και διελαλουν
They and were filled madness, and they talked
προς αλληλους, τι αν ποιησειαν τῳ Ιησου.
to one another, what they should do to the Jesus.

12 Εγενετο δε εν ταις ἡμεραις ταυταις, εξηλθεν
It came to pass and in the days those, he went out
εις το ορος προσευξασθαι· και ην διανυκτερευων
into the mountain to pray: and was passing the night
εν τῃ προσευχῃ του θεου. 13 Και ὁτε
in the place of prayer of the God. And when
εγενετο ἡμερα, προσεφωνησε τους μαθητας
it became day, he called to the disciples
αὑτου· και εκλεξαμενος απ' αυτων δωδεκα, οὑς
of himself; and having chosen from them twelve, whom
και αποστολους ωνομασε· 14 (Σιμωνα, ὁν και
also apostles he named: (Simon, whom also
ωνομασε Πετρον, και Ανδρεαν τον αδελφον
he named Peter, and Andrew the brother
αυτου, Ιακωβον και Ιωαννην, Φιλιππον και
of him, James and John, Philip and

"The SON of MAN is Lord even of the SABBATH."

6 And it occurred on Another Sabbath, that he entered the SYNAGOGUE, and taught. And a Man was there whose RIGHT HAND was withered.

7 And the SCRIBES and PHARISEES watched him closely [to see] if he would cure on the SABBATH; that they might find an Accusation against him.

8 But **he** knew their PURPOSES, and said to THAT MAN HAVING the withered HAND, "Arise, and stand in the MIDST." And HE arose and stood.

9 Then JESUS said to them, "I ask you, if it is lawful to do good on the SABBATH, or to do evil? to save Life, or to kill?"

10 And looking round on them all, he said to him, "Stretch out thine HAND." And HE did so; and his HAND was restored.

11 And **they** were filled with madness, and consulted with one another, what they should do to JESUS.

12 ‡ And it came to pass in those DAYS, that he went out to the MOUNTAIN to pray; and he remained, through the night, in †the ORATORY of GOD.

13 And when it was Day he summoned his DISCIPLES; ‡ and having selected from them twelve, whom he also named Apostles;—

14 Simon, ‡ whom he also named Peter, and Andrew his BROTHER, James and John, Philip and Bartholomew,

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* VATICAN MANUSCRIPT.—6. also—*omit*. 9. I ask you, if it is lawful. 10. as the other—*omit*. 15. Alpheus.

† 12. Or the place of prayer to God. Nearly all modern critics translate *prosukee* in this passage and Acts xvi. 13, in this manner. A *prosukee* was a large uncovered building, with seats, as in an amphitheatre, and used for worship where there was no synagogue.

‡ 6. Matt. xii. 9; Mark iii. 1; Luke xiii. 14; xiv. 3; John ix. 16. ‡ 12. Matt. xiv. 23
‡ 13. Matt. x. 1 ‡ 14. John i. 42.

Βαρθολομαιον, [15] Ματθαιον και Θωμαν, Ιακωβον
Bartholomew, Matthew and Thomas, James
τον του Αλφαιου, και Σιμωνα τον καλουμενον
the of the Alpheus, and Simon the being called
ζηλωτην, [16] Ιουδαν Ιακωβου και Ιουδαν Ισκαρι-
Zelotes, Judas of James and Judas Iscar-
ωτην, ὁς *[και] εγενετο προδοτης·) [17] και
iot, who [also] became a traitor;) and
καταβας μετ᾽ αυτων, εστη επι τοπου πεδινου,
descending with them, he stood on a place level,
και οχλος μαθητων αυτου, και πληθος πολυ
and a crowd of disciples of him, and a multitude great
του λαου απο πασης της Ιουδαιας, και Ἱερου-
of the people from all of the Judea, and Jeru-
σαλημ, και της παραλιου Τυρου και Σιδωνος,
salem, and of the sea-coast of Tyre and Sidon,
οἱ ηλθον ακουσαι αυτου, και ιαθηναι απο των
who came to hear him, and to be healed from the
νοσων αὑτων· [18] και οἱ οχλουμενοι απο πνευμα-
diseases of themselves; and those being troubled from spirits
των ακαθαρτων· και εθεραπευοντο. [19] Και πας
unclean; and they were healed. And all
ὁ οχλος εζητει ἁπτεσθαι αυτου· ὁτι δυναμις
the crowd sought to touch him; for a power
παρ᾽ αυτου εξηρχετο, και ιατο παντας.
from him went out, and healed all.

[20] Και αυτος επαρας τους οφθαλμους αὑτου
And he having lifted up the eyes of himself
εις τους μαθητας αὑτου, ελεγε· Μακαριοι οἱ
on the disciples of himself, he said; Blessed the
πτωχοι· ὁτι ὑμετερα εστιν ἡ βασιλεια του
poor: for yours is the kingdom of the
θεου. [21] Μακαριοι οἱ πεινωντες νυν· ὁτι χορτασ-
God. Blessed the hungering now; for you shall
θησεσθε. Μακαριοι οἱ κλαιοντες νυν· ὁτι
be satisfied. Blessed the weeping now; for
γελασετε.
you shall laugh.

[22] Μακαριοι εστε, ὁταν μισησωσιν ὑμας οἱ
Blessed are you, when may hate you the
ανθρωποι, και ὁταν αφορισωσιν ὑμας, και
men, and when they may separate you, and
ονειδισωσι, και εκβαλωσι το ονομα ὑμων ὡς
they may revile, and may cast out the name of you as
πονηρον, ἑνεκα του υἱου του ανθρωπου. [23] Χα-
evil, on account of the son of the man. Re-
ρητε εν εκεινῃ τῃ ἡμερᾳ, και σκιρτησατε· ιδου
joice you in that the day, and leap you for joy; lo
γαρ, ὁ μισθος ὑμων πολυς εν τῳ ουρανῳ· κατα
for, the reward of you great in the heaven; according to
ταυτα γαρ εποιουν τοις προφηταις οἱ πατερες
these for did to the prophets the fathers
αυτων.
of them.

[24] Πλην ουαι ὑμιν τοις πλουσιοις· ὁτι απε-
But woe to you the rich; for you have

15 Mat'hew and Thomas, THAT James, son of * Alpheus, and THAT Simon who was CALLED the Zealot.

16 Judas ‡ the brother of James, and Judas Iscariot, who became a Traitor;—

17 and coming down with them, he stood on a level Place, with a * Crowd of his Disciples, ‡ and a great Multitude of PEOPLE from All JUDEA and Jerusalem, and the SEA-COAST of Tyre and Sidon, who came to hear him, and to be restored from their DISEASES;

18 and THOSE who were * distressed by unclean Spirits were cured.

19 And All the CROWD sought to touch him, ‡ For a Power went out from him, and healed all.

20 And he, having lifted up his EYES on his DISCIPLES, said; ‡ "Happy, POOR ones! For yours is the KINGDOM of GOD.

21 ‡ Happy now, HUNGERING ones! Since you will be satisfied. ‡ Happy now, WEEPING ones! Because you will laugh.

22 ‡ Happy are you, when MEN may hate you, and separate you, and may revile and cast out your NAMES as evil, on account of the Son of Man.

23 ‡ Rejoice in That DAY, and leap for joy; for behold, your REWARD will be great in HEAVEN; ‡ for thus their FATHERS did to the PROPHETS.

24 ‡ But Woe to YOU, RICH ones; For you have your CONSOLATION.

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* VATICAN MANUSCRIPT.—15. Alpheus. 16. also—*omit.* 17. a great Crowd 18. distressed by unclean Spirits were cured.

‡ 16. Jude 1. ‡ 17. Matt. iv. 25; Mark iii. 7. ‡ 19. Mark v. 30; Luke viii. 46 ‡ 20. Matt. v. 3; xi. 5; James ii. 5. ‡ 21. Matt. v. 6. ‡ 21. Matt. v. 4. ‡ 22. Matt. v. 11; 1 Pet. ii. 19; iii. 14; iv. 14. ‡ 23. Matt. v. 12; Acts v. 41; Col. i. 24; James i. 2 ‡ 23. Acts vii. 51. ‡ 24. James v. 1.

χετε την παρακλησιν ὑμων. [25] Ουαι ὑμιν, οἱ
in full the comfort of you. Woe to you, those
εμπεπλησμενοι· ὁτι πεινασετε· ουαι ὑμιν, οἱ
having been filled; for you shall hunger: Woe to you, those
γελωντες νυν· ὁτι πενθησετε και κλαυσετε.
laughing now: for you shall mourn and you shall weep.
[26] Ουαι, ὁταν καλως ὑμας ειπωσιν οἱ ανθρωποι·
Woe, when well you may speak the men:
κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις
according to these for did to the false-prophets
οἱ πατερες αυτων.
the fathers of them.

[27] Αλλ᾽ ὑμιν λεγω τοις ακουουσιν· Αγαπατε
But to you I say to those hearing: Love you
τους εχθρους ὑμων· καλως ποιειτε τοις μισου-
the enemies of you: good do you to those hat-
σιν ὑμας· [28] ευλογειτε τους καταρωμενους ὑμας·
ing you: bless you those cursing you:
προσευχεσθε ὑπερ των επηρεαζοντων ὑμας.
pray you for those traducing you.
[29] Τῳ τυπτοντι σε επι την σιαγονα, παρεχε και
To the striking thee on the cheek, offer also
την αλλην· και απο του αιροντος σου το ἱματιον,
the other: and from the taking of thee the mantle.
και τον χιτωνα μη κωλυσης.
also the tunic not thou mayest hinder.

[30] Παντι δε τῳ αιτουντι σε διδου· και απο του
To all and those asking thee give thou: and from the
αιροντος τα σα, μη απαιτει. [31] Και καθως
taking what is thine, not demand back. And all
θελετε, ἱνα ποιωσιν ὑμιν οἱ ανθρωποι, *[και
you wish, that may do to you the men, [also
ὑμεις] ποιειτε αυτοις ὁμοιως. [32] Και ει αγα-
you] do you to them in like manner. And if you
πατε τους αγαπωντας ὑμας, ποια ὑμιν χαρις
love those loving you, what to you thanks
εστι; και γαρ οἱ αμαρτωλοι τους αγαπωντας
is it? also for the sinners those loving
αυτους αγαπωσι. [33] Και εαν αγαθοποιητε τους
them love. And if you should do good those
αγαθοποιουντας ὑμας, ποια ὑμιν χαρις εστι;
doing good you, what to you thanks is it?
και *[γαρ] οἱ ἁμαρτωλοι το αυτο ποιουσι.
also [for] the sinners the same do.
[34] Και εαν δανειζητε παρ᾽ ὡν ελπιζετε απολα-
And if you should lend from whom you hope to re-
βειν, ποια ὑμιν χαρις εστι, και *[γαρ] οἱ
ceive, what to you thanks is it? also [for] the
ἁμαρτωλοι ἁμαρτωλοις δανειζουσιν, ἱνα απολα-
sinners to sinners lend, that they may
βωσι το ισα. [35] Πλην αγαπατε τους εχθρους
receive the like things. But love you the enemies
ὑμων, και αγαθοποιειτε και δανειζετε μηδεν
of you, and do you good and lend you nothing

25 Woe to YOU who are * FULL now! Because you will hunger. * Woe to YOU who LAUGH now! For you will mourn and weep.

26 Woe, when MEN may speak well of you! for * thus their FATHERS did to the FALSE-PROPHETS.

27 ‡ But I say to YOU, who HEAR me, Love your ENEMIES; do good to THOSE who HATE you,

28 ‡ bless THOSE who CURSE you, pray for THOSE who INJURE you.

29 ‡ To HIM STRIKING thee on the CHEEK, present the OTHER also; ‡ and from HIM who TAKES AWAY thy MANTLE, withhold not even thy COAT.

30 ‡ Give to EVERY ONE ASKING thee; and from HIM who TAKES AWAY what is THINE, demand it not.

31 ‡ And as you would that MEN should do to you, do in like manner to them.

32 ‡ And if you love THOSE who LOVE you, What Thanks are due to you? for even SINNERS love THOSE who LOVE them.

33 * And if you do good to THOSE DOING GOOD to you, What thanks are due to you? SINNERS even do the SAME.

34 * And if you lend to those from whom you hope to receive, What Thanks are due to you? SINNERS even lend to Sinners, that they may receive an EQUIVALENT.

35 But love your ENEMIES, and do good and lend, in Nothing despair-

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* VATICAN MANUSCRIPT.—25. FULL now. 25. Woe, YOU who LAUGH now. 26. the SAME did they to the FALSE-PROPHETS. 31. you also—*omit.* 33. For if also you do good. 33. for—*omit.* 34. for—*omit.*

‡ 27. Exod. xxiii. 4; Prov. xxv. 21; Matt. v. 44; Rom. xii. 20. ‡ 28. Matt. v. 44; Luke xxiii. 34; Acts vii. 60. ‡ 29. Matt. v. 39. ‡ 29. 1 Cor. vi. 7. ‡ 30. Deut. xv. 7, 8, 10; Prov. xxi 26; Matt. v. 42. ‡ 31. Matt. vii. 12. ‡ 32. Matt. v. 46. ‡ 34. Matt. v 42.

απελπιζοντες· και εσται ὁ μισθος ὑμων πολυς,
despairing! and shall be the reward of you great,
και εσεσθε ὑιοι ὑψιστου· ὁτι αυτος χρηστος
and you shall be sons of highest; for he kind
εστιν επι τους αχαριστους και πονηρους.
is to the unthankful and evil.
[36] Γινεσθε *[ουν] οικτιρμονες, καθως *[και]
Be you [therefore] compassionate, even as [also]
ὁ πατηρ ὑμων οικτιρμων εστι. [37] Και μη
the father of you compassionate is. And not
κρινετε, και ου μη κριθητε· μη καταδικαζετε,
judge you, and not not you may be judged: not condemn you,
και ου μη καταδικασθητε· απολυετε, και απο-
and not not you may be condemned; release you, and you
λυθησεσθε. [38] Διδοτε, και δοθησεται ὑμιν·
shall be released. Give you, and it shall be given to you:
μετρον καλον πεπιεσμενον *[και] σεσαλευ-
measure good having been pressed down [and] having been
μενον *[και] ὑπερεκχυνομενον δωσουσιν εις τον
shaken [and] running over shall be given into the
κολπον ὑμων· τῳ γαρ αυτῳ μετρῳ, ῳ
bosom of you, by the for same measure, with which
μετρειτε, αντιμετρηθησεται ὑμιν. [39] Ειπε δε
you measure, it shall be measured again to you. He spoke and
παραβολην αυτοις· Μητι δυναται τυφλος τυφλον
a parable to them; Not is able a blind blind
ὁδηγειν; ουχι αμφοτεροι εις βοθυνον πεσουνται;
to lead? not both into a pit will fall?

[40] Ουκ εστι μαθητης ὑπερ τον διδασκαλον
Not is a disciple over the teacher
αὑτου· κατηρτισμενος δε πας εσται ὡς ὁ
of himself; having been fully qualified but every one shall be as the
διδασκαλος αυτου. [41] Τι δε βλεπεις το καρφος
teacher of him. Why and seest thou the splinter
το εν τῳ οφθαλμω του αδελφου σου, την δε
that in the eye of the brother of thee, the but
δοκον την εν τῳ ιδιῳ οφθαλμῳ ου κατανοεις;
beam that in thine own eye not perceivest?
[42] *[η] πως δυνασαι λεγειν τῳ αδελφῳ σου·
[or] how art thou able to say to the brother of thee:
Αδελφε, αφες, εκβαλω το καρφος το εν τῳ
O brother, allow me, I can cast out the splinter that in the
οφθαλμῳ σου· αυτος την εν τῳ οφθαλμω σου
eye of thee; thyself the in the eye of thee
δοκον ου βλεπων; Ὑποκριτα, εκβαλε πρωτον
beam not beholding? O hypocrite, cast out first
την δοκον εκ του οφθαλμου σου, και τοτε
the beam out of the eye of thee, and then
διαβλεψεις εκβαλειν το καρφος το εν τῳ οφθαλ-
thou wilt see clearly to cast out the splinter that in the eye
μω του αδελφου σου. [43] Ου γαρ εστι δενδρον
of the brother of thee. Not for is a tree
καλον, ποιουν καρπον σαπρον· ουδε δενδρον
good, bearing fruit corrupt; nor a tree

ing; and your REWARD will be great, and ‡you will be Sons of the Most High: for he is kind to the UNTHANKFUL and Evil.

36 ‡Be you compassionate, as your FATHER is compassionate.

37 ‡And judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven;

38 ‡give, and it will be given to you; good Measure, pressed down, shaken together, and overflowing, will be given into your LAP. For by the SAME Measure with which you measure, it will be dispensed to you again."

39 And he spoke a Parable to them; ‡"Can a Blind man lead a Blind man? Will not both fall into a Pit?

40 ‡A disciple is not above his TEACHER; but every one fully qualified will be as his TEACHER.

41 ‡But why observest thou THAT SPLINTER in †thy BROTHER'S EYE, and perceivest not THAT THORN in thine OWN Eye?

42 How wilt thou say to thy BROTHER, 'Brother, let me take out THAT SPLINTER in thine EYE;' thyself not seeing the THORN in thine own EYE? Hypocrite! first extract the THORN from thine own EYE, and then thou wilt see clearly to extract THAT SPLINTER in thy BROTHER'S EYE.

43 ‡For there is no good Tree which yields bad Fruit, nor *again a bad

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* VATICAN MANUSCRIPT.—36. therefore—*omit.* 36. also—*omit.* 38. and—*omit.* 38. and—*omit.* 42. or—*omit.* 43. again.

† 41. In the Talmud are the following proverbs:—"They who say to others, take the small piece of wood out of thy teeth, are answered by, 'take the beam out of thine own eyes.'"—*Hammand and Lightfoot.*

‡ 35. Matt. v. 45. ‡ 36. Matt. v. 48. ‡ 37. Matt. vii. 1. ‡ 38. Prov. xix. 17. ‡ 39. Matt. xv. 14. ‡ 40. Matt. x. 24; John xiii. 16; xv. 20. ‡ 41. Matt. vii. 3. ‡ 43. Matt. vii. 16. 17.

σαπρον, ποιουν καρπον καλον. [44] Ἑκαστον γαρ
corrupt, bearing fruit good. Every for
δενδρον εκ του ιδιου καρπου γινωσκεται· ου γαρ
tree from the own fruit is known; not for
εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου
from thorns do they gather figs, nor from a bramble
τρυγωσι σταφυλην. [45] Ὁ αγαθος ανθρωπος εκ
do they pick a cluster of grapes. The good man out of
του αγαθου θησαυρου της καρδιας αὑτου προ-
the good treasure of the heart of himself brings
φερει το αγαθον· και ὁ πονηρος *[ανθρωπος]
forth the good; and the evil [man]
εκ του πονηρου *[θησαυρου της καρδιας αὑτου]
out of the evil [treasure of the heart of himself]
προφερει το πονηρον· εκ γαρ του περισσευμα-
brings forth the evil; out of for the fulness
τος της καρδιας λαλει το στομα αυτου. [46] Τι
of the heart speaks the mouth of him. Why
δε με καλειτε, κυριε, κυριε· και ου ποιειτε ἁ
and me do you call, O lord, O lord; and not do what
λεγω;
I say?

[47] Πας ὁ ερχομενος προς με, και ακουων μου
All the coming to me, and hearing of me
των λογων, και ποιων αυτους, ὑποδειξω ὑμιν,
the words, and doing them, I will show to you,
τινι εστιν ὁμοιος. [48] Ὁμοιος εστιν ανθρωπῳ
to whom he is like. Like he is to a man
οικοδομουντι οικιαν, ὁς εσκαψε και εβαθυνε,
building a house, who dug and went deep,
και εθηκε θεμελιον επι την πετραν· πλημμυρας
and laid a foundation on the rock; of a flood
δε γενομενης, προσερρηξεν ὁ ποταμος τῃ οικιᾳ
and having come, dashed against the stream the house
εκεινῃ, και ουκ ισχυσε σαλευσαι αυτην· τεθε-
that, and not was able to shake her: it was
μελιωτο γαρ επι την πετραν. [49] Ὁ δε ακουσας,
founded for upon the rock. He but having heard,
και μη ποιησας, ὁμοιος εστιν ανθρωπῳ οικοδο-
and not having done, like he is to a man having
μησαντι οικιαν επι την γην χωρις θεμελιου·
built a house on the earth without a foundation:
ᾗ προσερρηξεν ὁ ποταμος· και ευθεως επεσε,
to which dashed against the stream: and immediately it fell,
και εγενετο το ῥηγμα της οικιας εκεινης μεγα.
and became the ruin of the house that great.

ΚΕΦ. ζ'. 7.

[1] Επει δε επληρωσε παντα τα ῥηματα αυτου
When and he had ended all the words of him
εις τας ακοας του λαου, εισηλθεν εις Καπερ-
in the ears of the people, he entered into Caper-
ναουμ. [2] Ἑκατονταρχου δε τινι δουλος κακως
naum. Of a centurion and certain slave sick
εχων, ημελλε τελευταν, ὁς ην αυτῳ εντιμος.
being, was about to die, who was to him valuable.

Tree which yields good Fruit.

44 For ‡ Every Tree is known by its OWN Fruit. For they do not gather Figs from Thorns, nor do they pick Grapes from Brambles.

45 The GOOD Man out of the GOOD Treasure of *the HEART produces GOOD; and the BAD Man out of the EVIL produces EVIL; for out of *an Overflowing Heart his MOUTH speaks.

46 ‡ And why do you call Me, 'Master, Master,' and obey not my commands?

47 ‡ EVERY ONE COMING to me, and hearing My WORDS, and obeying them, I will show you whom he is like;

48 he resembles a Man building a House, who dug deep, and laid a foundation on the ROCK; and a Flood having come, the STREAM dashed against that HOUSE, but could not shake it; * because it was WELL-BUILT on the ROCK.

49 But HE who HEARS and obeys not, resembles a Man building a House on the EARTH, without a Foundation; against which the STREAM dashed, and it fell immediately, and great was the RUIN of that HOUSE."

CHAPTER VII.

1 Now when he had finished All his SAYINGS in the HEARING of the PEOPLE, ‡ he entered Capernaum.

2 And a Centurion's Servant, who was valuable to him, being sick, was about to die.

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* VATICAN MANUSCRIPT.—44. the HEART. 45. Man—*omit.* 45. Treasure of his HEART—*omit.* 45. an Overflowing Heart. 48. because it was WELL-BUILT on

‡ 44. Matt. xii. 33. ‡ 46. Matt. vii. 21, 25; Luke xiii. 25 ‡ 47 Matt. vii. 24
‡ 1. Matt. viii. 5.

³ Ακουσας δε περι του Ιησου, απεστειλε προς
Having heard and about the Jesus, he sent to
αυτον πρεσβυτερους των Ιουδαιων, ερωτων
him elders of the Jews, asking
αυτον, ὁπως ελθων διασωσῃ τον δουλον αὑτου.
him, that coming he would save the slave of himself.
⁴ Οἱ δε παραγενομενοι προς τον Ιησουν, παρεκα-
They and having come to the Jesus, they be-
λουν αυτον σπουδαιως, λεγοντες· Ὁτι αξιος
sought him earnestly, saying; That worthy
εστιν, ᾡ παρεξει τουτο· ⁵ αγαπᾳ γαρ το
he is, for whom thou wilt confer this; he loves for the
εθνος ἡμων, και την συναγωγην αυτος ᾠκοδο-
nation of us, and the synagogue he built
μησεν ἡμιν. ⁶ Ὁ δε Ιησους επορευετο συν
for us. The and Jesus went with
αυτοις. Ηδη δε αυτου ου μακραν απεχοντος
them. Already and of him not far being distant
απο της οικιας, επεμψε *[προς αυτον] ὁ ἑκα-
from the house, sent [to him] the cen-
τονταρχος φιλους, λεγων αυτῳ· Κυριε, μη
turion friends, saying to him; O sir, not
σκυλλου· ου γαρ ειμι ἱκανος, ἱνα ὑπο την
be thou troubled: not for I am worthy, that under the
στεγην μου εισελθῃς· ⁷ διο ουδε εμαυτον
roof of me thou shouldst enter: therefore not even myself
ηξιωσα προς σε ελθειν· αλλα ειπε λογῳ, και
I deemed fit to thee to come; but speak a word, and
ιαθησεται ὁ παις μου. ⁸ Και γαρ εγω ανθρωπος
will be healed the boy of me. Even for I a man
ειμι ὑπο εξουσιαν τασσομενος, εχων ὑπ' εμαυ-
am under authority being set, having under my-
τον στρατιωτας· και λεγω τουτῳ· Πορευθητι,
self soldiers; and I say to this; Go,
και πορευεται· και αλλῳ· Ερχου, και ερχεται·
and he goes and to another; Come, and he comes:
και τῳ δουλῳ μου· Ποιησον τουτο, και ποιει.
and to the slave of me: Do this, and he does.
⁹ Ακουσας δε ταυτα ὁ Ιησους, εθαυμασεν αυτον·
Hearing and these the Jesus, admired him:
και στραφεις, τῳ ακολουθουντι αυτῳ οχλῳ ειπε·
and turning, to the following him crowd he said:
Λεγω ὑμιν, ουδε εν τῳ Ισραηλ τοσαυτην πιστιν
I say to you, not even in the Israel so great faith
εὑρον. ¹⁰ Και ὑποστρεψαντες οἱ πεμφθεντες
I have found. And having returned those having been sent
εις τον οικον, εὑρον τον *[ασθενουντα] δουλον
into the house, they found the [being sick] slave
ὑγιαινοντα.
being well.

¹¹ Και εγενετο εν τῃ ἑξης, επορευετο εις
And it happened in the next, he was going to
πολιν καλουμενην Ναιν· και συνεπορευοντο
a city being called Nain: and were going

3 And having heard concerning JESUS, † he sent Elders of the JEWS to him, soliciting him, that he would come and save his SERVANT.

4 And having come to JESUS, THEY earnestly besought him, saying, "He is worthy for whom thou shouldst do this;

5 for he loves our NATION, and **he** built our SYNAGOGUE."

6 Then JESUS went with them; and being not far from the HOUSE, the CENTURION sent Friends, saying to him, "Sir, trouble not thyself; for I am not worthy that thou shouldst come under my ROOF;

7 therefore, I did not think myself even worthy to come to thee; but command by Word, and *my SERVANT will be cured.

8 For even **I** am a Man appointed under Authority, having Soldiers under me, even I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my SERVANT, 'Do this,' and he does it."

9 And JESUS hearing these things, admired him, and turning, said to the CROWD following him, "I tell you, I have not found, even in ISRAEL, such great Faith."

10 And THOSE who had been SENT, having returned to the HOUSE, found the SERVANT restored to health.

11 And it occurred on the NEXT day, that he was going to a City called † Nain; and his DISCIPLES

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* VATICAN MANUSCRIPT.—6. to him—*omit*. 7. let my SERVANT be healed. 10. being sick—*omit*.

† 3. Either *magistrates* of the place, or *elders* of the synagogue which the centurion had built. In the parallel place in Matthew, he is represented as coming to Jesus himself; but it is a usual form of speech in all nations, to attribute the act to a person, which is done, not by himself, but by his *authority*.—*Clarke*. † 11. Nain, was a small city of Galilee, in the tribe of Issachar. According to Eusebius, *it* was two miles from Mount Tabor, southward, and near to Endor.

αυτῳ οἱ μαθηται αυτου *[ἱκανοι,] και οχλος
with him the disciples of him many,] and a crowd

πολυς. [12] Ὡς δε ηγγισε τῃ πυλῃ της πολεως,
great. As and he drew near to the gate of the city,

και ιδου, εξεκομιζετο τεθνηκως, υἱος μονογενης
and lo, was being carried out a dead man, a son only-born

τῃ μητρι αὑτου, και αὑτη χηρα· και οχλος
to the mother of himself, and she a widow; and a crowd

της πολεως ἱκανος ην συν αυτῃ. [13] Και ιδων
of the city great was with her. And seeing

αυτην ὁ κυριος, εσπλαγχνισθη επ' αυτῃ, και
her the lord, he had compassion on her, and

ειπεν αυτῃ· Μη κλαιε. [14] Και προσελθων
said to her; Not weep. And coming up

ἡψατο της σορου· οἱ δε βασταζοντες εστησαν.
he touched the bier; those and bearing stood still.

Και ειπε· Νεανισκε, σοι λεγω, εγερθητι.
And he said; O young man, to thee I say, rise.

[15] Και ανεκαθισεν ὁ νεκρος, και ηρξατο λαλειν·
And sat up the dead, and began to speak

και εδωκεν αυτον τῃ μητρι αυτου. [16] Ελαβε δε
and he gave him to the mother of him. Seized and

φοβος παντας, και εδοξαζον τον θεον, λεγοντες·
a fear all, and they glorified the God, saying:

Ὁτι προφητης μεγας εγηγερται εν ἡμιν, και
That a prophet great has risen among us, and

ὁτι επεσκεψατο ὁ θεος τον λαον αὑτου. [17] Και
that has visited the God the people of himself. And

εξηλθεν ὁ λογος οὑτος εν ὁλῃ τῃ Ιουδαιᾳ περι
went out the word this in whole the Judea concerning

αυτου, και *[εν] πασῃ τῃ περιχωρῳ.
him, and [in] all the surrounding country.

[18] Και απηγγειλαν Ιωαννῃ οἱ μαθηται αυτου
And told John the disciples of him

περι παντων τουτων. [19] Και προσκαλεσαμε-
about all these. And having called

νος δυο τινας των μαθητων αὑτου ὁ Ιωαννης,
to two certain of the disciples of himself the John,

επεμψε προς τον Ιησουν, λεγων· Συ ει ὁ ερχο-
sent to the Jesus, saying: Thou art the coming

μενος, η αλλον προσδοκωμεν; [20] Παραγενομενοι
one, or another are we to look for? Having come

δε προς αυτον οἱ ανδρες ειπον· Ιωαννης ὁ βαπ-
and to him the men they said: John the dip-

τιστης απεσταλκεν ἡμας προς σε, λεγων· Συ
per has sent us to thee, saying: Thou

ει ὁ ερχομενος, η αλλον προσδοκωμεν; [21] Εν
art the coming one, or another are we to look for? In

αυτῃ δε τῃ ὡρᾳ εθεραπευσε πολλους απο νοσων
this and the hour he delivered many from diseases

και μαστιγων και πνευματων πονηρων, και
and plagues and spirits evil, and

were going with him, and a great Crowd.

12 And as he approached the GATE of the CITY, behold, a dead man was being carried out, an Only Son of his MOTHER, and **she** was a Widow; and a great Crowd from the CITY was with her.

13 And seeing her, the LORD had pity on her, and said to her, "Weep not."

14 And approaching, he touched the †BIER, and the BEARERS stood still. And he said, "Young man, I say to thee, Arise."

15 Then HE who had been DEAD sat up, and began to speak; and he gave him to his MOTHER.

16 And fear seized all; and they praised GOD, saying, ‡"A great Prophet has risen among us;" and, ‡"GOD has visited his PEOPLE."

17 And this REPORT concerning him pervaded All JUDEA, and All the SURROUNDING COUNTRY.

18 ‡And John's DISCIPLES told him of all these things.

19 And summoning two of his DISCIPLES, JOHN sent to * the LORD, saying, "Art **thou** the COMING ONE? or are we to expect Another?"

20 And having come to him, the MEN said, "John, the IMMERSER, *sent us to thee, saying, 'Art **thou** the COMING ONE? or are we to expect Another?'"

21 And in That HOUR he delivered many from Diseases, and Plagues, and evil Spirits; and he gave

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* VATICAN MANUSCRIPT.—11. many—*omit*. 17. in—*omit*. 19. the LORD. saying. 20. sent.

† 14. The people of the East bury the dead without coffins; but they carry them to the grave on a bier which is shaped like one.—*Harmer*. "Presently a funeral procession, consisting of men and women, came rapidly from the city, (the cemetery is outside of the present Jerusalem,) and halted at a newly-made grave sunk three or four feet only below the ground. The body was not enclosed in a coffin, but wrapped in a loose garment and laid on a bier carried by hand. My impression is that even the face was partially exposed to view. It was under similar circumstances that the son of the widow at Nain was borne to the grave."—*Hackett*.

‡ 16. Luke xxiv. 19; John iv. 19; vi. 14; ix. 17. ‡ 16. Luke i. 68. ‡ 18 Matt. xi 2.

τυφλοις πολλοις εχαρισατο το βλεπειν. [22] Και
to blind ones many he gave the to see. And
αποκριθεις ὁ Ιησους ειπεν αυτοις· Πορευθεντες
answering the Jesus said to them: Going away
απαγγειλατε Ιωαννῃ ἁ ειδετε και ηκουσατε·
relate to John what you have seen and heard;
*[ὁτι] τυφλοι αναβλεπουσι, χωλοι περιπατ-
[that] blind ones see again, lame ones are walking
ουσι, λεπροι καθαριζονται, κωφοι ακουουσι,
about, lepers are cleansed, deaf ones are hearing,
νεκροι εγειρονται, πτωχοι ευαγγελιζονται·
dead ones are raised up, poor ones are addressed with glad tidings
[23] και μακαριος εστιν, ὁς εαν μη σκανδαλισθῃ
and blessed is, whoever not may be stumbled
εν εμοι.
in me.

[24] Απελθοντων δε των αγγελων Ιωαννου,
Having departed and the messengers of John,
ηρξατο λεγειν προς τους οχλους περι Ιωαννου·
he began to say to the crowds concerning John;
Τι εξεληλυθατε εις την ερημον θεασασθαι;
What have you come out into the desert to see?
καλαμον ὑπο ανεμου σαλευομενον; [25] Αλλα τι
a reed by wind being shaken? But what
εξεληλυθατε ιδειν; ανθρωπον εν μαλακοις ἱμα-
have you come out to see? a man in soft gar-
τιοις ημφιεσμενον; Ιδου, οἱ εν ἱματισμῳ
ments having been clothed? Lo, those in clothing
ενδοξῳ και τρυφῃ ὑπαρχοντες, εν τοις βασι-
showy and in luxury living, in the royal
λειοις εισιν. [26] Αλλα τι εξεληλυθατε ιδειν;
palaces are. But what have you come out to see?
προφητην; Ναι λεγω ὑμιν, και περισσοτερον
a prophet? Yes I say to you, and much more
προφητου. [27] Οὑτος εστι, περι οὑ γεγραπ-
of a prophet. This is, concerning whom it is writ-
ται· "Ιδου, εγω αποστελλω τον αγγελον μου
ten; "Lo, I send the messenger of me
προ προσωπου σου, ὁς κατασκευασει την ὁδον
before face of thee, who shall prepare the way
σου εμπροσθεν σου." [28] Λεγω [γαρ] ὑμιν.
of thee in presence of thee." I say [for] to you,
μειζων εν γεννητοις γυναικων *[προφητης]
a greater among offspring of women [prophet]
Ιωαννου *[του βαπτιστου] ουδεις εστιν· ὁ δε
of John [the dipper] not is; the but
μικροτερος εν τῃ βασιλειᾳ του θεου, μειζων
less in the kingdom of the God, greater
αυτου εστι. [29] Και πας ὁ λαος ακουσας, και
of him is. And all the people having heard and
οἱ τελωναι, εδικαιωσαν τον θεον, βαπτισθεντες
the tax-gatherers, justified the God, having been dipped
το βαπτισμα Ιωαννου. [30] Οἱ δε Φαρισαιοι και
the dipping of John. The but Pharisees and
οἱ νομικοι την βουλην του θεου ηθετησαν εις
the lawyers the purpose of the God set aside for
ἑαυτους, μη βαπτισθεντες ὑπ' αυτου.
themselves, not having been dipped by him.

* sight to many Blind persons.

22 And *Jesus answering, said to them, ‡"Go, tell John what you have seen and heard; the Blind are made to see, the Lame to walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, ‡glad tidings are announced to the Poor;

23 and happy is he who shall not stumble at me."

24 ‡And John's MESSENGERS having departed, he began to say to the CROWDS concerning John, "Why went you out into the DESERT? To see a Reed shaken by the Wind?

25 But why went you out? To see a Man clothed in soft garments? Behold, THOSE robed in SPLENDID APPAREL, and living in luxury, are in ROYAL PALACES.

26 But why went you out? To see a Prophet? Yes, I tell you, and one more excellent than a Prophet.

27 This is he concerning whom it is written, ‡'Behold! *I send my MESSENGER before thy Face, who will prepare thy WAY before thee.'

28 I say to you, Among those born of Women, there is not a greater than John; yet the LEAST in the KINGDOM of GOD is superior to him.

29 And All the PEOPLE having heard, and the TRIBUTE-TAKERS, justified GOD, ‡having been immersed with the IMMERSION of John.

30 But the PHARISEES and LAWYERS set aside the ‡PURPOSE of GOD towards themselves, not having been immersed by him.

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* VATICAN MANUSCRIPT.—21. sight. 22. he answering. 22. That—omit. 27. I send. 28. For—omit 28. prophet—omit 28. the dipper—omit.

‡ 22. Matt. xi. 5. ‡ 22. Luke iv 18 ‡ 24 Matt. xi. 7. ‡ 27 Mal iii 1
‡ 29. Matt. iii. 5; Luke iii. 12. ‡ 30 Acts xx. 27.

[31] Τινι ουν ὁμοιωσω τους ανθρωπους της
To what then shall I compare the men of the
γενεας ταυτης. και τινι εισιν ὁμοιοι; [32] Ὁμοι-
generation this? and to what are they like? Like
οι εισι παιδιοις τοις εν αγορᾳ καθημενοις, και
they are boys those in a market sitting, and
προσφωνουσιν αλληλοις, και λεγουσιν· Ηυλη-
calling to one another, and saying; We have played
σαμεν ὑμιν, και ουκ ωρχησασθε· εθρηνησαμεν
the flute for you, and not you have danced; we have mourned
ὑμιν, και ουκ εκλαυσατε. [33] Εληλυθε γαρ
for you, and not you have wept. Has come for
Ιωαννης ὁ βαπτιστης, μητε αρτον εσθιων,
John the dipper, neither bread eating,
μητε οινον πινων· και λεγετε· Δαιμονιον εχει.
nor wine drinking; and you say; A demon he has.
[34] Εληλυθεν ὁ υἱος του ανθρωπου, εσθιων και
Has come the son of the man, eating and
πινων· και λεγετε· Ιδου, ανθρωπος φαγος και
drinking; and you say; Lo, a man glutton and
οινοποτης, φιλος τελωνων και ἁμαρτωλων.
a wine-drinker, a friend of tax-gatherers and sinners.
[35] Και εδικαιωθη ἡ σοφια απο των τεκνων αὑτης
And is justified the wisdom by the children of herself
παντων.
all.

[36] Ηρωτα δε τις αυτον των Φαρισαιων, ἱνα
Asked and one him of the Pharisees, that
φαγῃ μετ᾽ αυτου· και εισηλθων εις την οικιαν
he might eat with him; and entering into the house
του Φαρισαιου, ανεκλιθη. [37] Και ιδου, γυνη
of the Pharisee, he reclined. And lo, a woman
εν τῃ πολει, ἡτις ην ἁμαρτωλος, επιγνουσα ὁτι
in the city, who was a sinner, knowing that
ανακειται εν τῃ οικιᾳ του Φαρισαιου, κομισασα
he reclines in the house of the Pharisee, having brought
αλαβαστρον μυρου, [38] και στασα οπισω παρα
an alabaster-box of balsam, and standing behind at
τους ποδας αυτου, κλαιουσα, ηρξατο βρεχειν
the feet of him, weeping, she began to wet
τους ποδας αυτου τοις δακρυσι· και ταις θριξι
the feet of him with the tears; and with the hairs
της κεφαλης αὑτης εξεμασσε, και κατεφιλει
of the head of herself wiped, and kissed
τους ποδας αυτου, και ηλειφε τῳ μυρῳ. [39] Ιδων
the feet of him, and anointed with the balsam. Seeing
δε ὁ Φαρισαιος ὁ καλεσας αυτον, ειπεν εν ἑαυτῳ,
but the Pharisee that having called him, spoke in himself,
λεγων· Οὑτος ει ην προφητης, εγινωσκεν αν,
saying; This if he was a prophet, would know,

31 ‡To what then shall I compare the MEN of this GENERATION? and what are they like?

32 They are like THOSE Boys SITTING in a Public place, and calling to one another, and saying, 'We have played for you on the flute, but you have not danced; we have sung mournful songs for you, but you have not lamented.'

33 ‡ For John the IMMERSER has come neither eating Bread nor drinking Wine, and you say, 'He has a Demon.'

34 The SON of MAN has come eating and drinking, and you say, 'Behold a Glutton and a Wine-drinker! an Associate of Tribute-takers and Sinners!'

35 ‡But WISDOM is vindicated by All her CHILDREN."

36 ‡And one of the PHARISEES invited him to eat with him. And entering the HOUSE of the PHARISEE, he reclined.

37 And, behold, a †Woman *who was of the CITY, a Sinner, knowing that he reclined in the PHARISEE'S HOUSE, brought an Alabaster box of Balsam,

38 and standing †behind, at his FEET, weeping, she began to wet his FEET with TEARS, and wiped them with the HAIR of her HEAD, and repeatedly kissed his FEET, and anointed them with the BALSAM.

39 But THAT PHARISEE who had INVITED him observing this, spoke within himself, saying, ‡"This man, if he were a Prophet,

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* VATICAN MANUSCRIPT.—37. who was in the CITY, a Sinner.

† 37. There is no good reason for concluding that this woman was a *public prostitute*, as many suppose. She was probably only a *Gentile*, and therefore in the estimation of the Pharisee a *sinner*. *Hamartolos*, is often used in the New Testament in this sense. † 38. This is not intelligible, without adverting to the posture in which the ancients took their meals. They placed themselves along the couch on their sides, supported their heads with one arm, bent at the elbow, and resting on the couch; and with the other they took their food, and were supported at the back by cushions. Their feet of course were accessible to one who came *behind* the couch.—*Wakefield*.

‡ 31. Matt. xi. 16. ‡ 33. Matt. iii. 4; Mark i. 6; Luke i. 15. ‡ 35. Matt. xi. 19. ‡ 36. Matt. xxvi. 6; Mark xiv. 3; John xi. 2. ‡ 39. Luke xv. 2.

τις και ποταπη ἡ γυνη, ἡτις ἁπτεται αυτου·
who and what the woman, who touches him;
ὁτι ἁμαρτωλος εστι. [40] Και αποκριθεις ὁ Ιησους
that a sinner she is. And answering the Jesus
ειπε προς αυτον· Σιμων, εχω σοι τι ειπειν.
said to him; Simon, I have to thee something to say.
Ὁ δε φησι· Διδασκαλε, ειπε. [41] Δυο χρεωφει-
He and says: O teacher, say. Two debt-
λεται ησαν δανειστῃ τινι· ὁ εἱς ωφειλε δηναρια
ors were to a creditor certain: the one owed denarii
πεντακοσια, ὁ δε ἑτερος πεντηκοντα. [42] Μη
five hundred, the and other fifty. Not
εχοντων *[δε] αυτων αποδουναι, αμφοτεροις
having [and] of them to pay, both
εχαρισατο. Τις ουν αυτων, *[ειπε] πλειον
he forgave. Which then of them, [say] more
αυτον αγαπησει; [43] Αποκριθεις δε ὁ Σιμων ειπεν·
him will love? Answering and the Simon said:
Ὑπολαμβανω, ὁτι ᾡ το πλειον εχαρισατο.
I suppose, that to whom the more he forgave.
Ὁ δε ειπεν αυτῳ· Ορθως εκρινας. [44] Και στρα-
He and said to him: Rightly thou hast judged. And turn-
φεις προς την γυναικα, τῳ Σιμωνι εφη· Βλεπ-
ing to the woman, to the Simon he said: Seest
εις ταυτην την γυναικα; εισηλθον σου εις την
thou this the woman? I came of thee into the
οικιαν· ὑδωρ επι τους ποδας μου ουκ εδωκας·
house: water for the feet of me not thou gavest:
αὑτη δε τοις δακρυσιν εβρεξε μου τους ποδας,
she but with the tears she wet of me the feet,
και ταις θριξι αὑτης εξεμαξε. [45] Φιλημα μοι
and with the hairs of herself has wiped. A kiss to me
ουκ εδωκας· αὑτη δε αφ' ἡς εισηλθον, ου δει-
not thou gavest: she but from of her came in, not has
λιπε καταφιλουσα μου τους ποδας. [46] Ελαιῳ
ceased kissing of me the feet. With oil
την κεφαλην μου ουκ ηλειψας· αὑτη δε μυρῳ
the head of me not thou didst anoint: she but with balsam
ηλειψε τους ποδας μου. [47] Οὑ χαριν, λεγω
anointed the feet of me. Therefore, I say
σοι, αφεωνται αἱ ἁμαρτιαι αυτης αἱ πολλαι,
to thee, have been forgiven the sins of her the many,
ὁτι ηγαπησε πολυ· ᾡ δε ολιγον αφιεται,
for that she loved much; to whom but little is forgiven,
ολιγον αγαπᾳ. [48] Ειπε δε αυτῃ· Αφεωνται
little he loves. He said and to her; Have been forgiven
σου αἱ ἁμαρτιαι. [49] Και ηρξαντο οἱ συνανακει-
of thee the sins. And began those reclining
μενοι λεγειν εν ἑαυτοις· Τις οὑτος εστιν, ὁς
with to say in themselves: Who this is, who
και ἁμαρτιας αφιησιν; [50] Ειπε δε προς την
even sins forgives? He said and to the
γυναικα· Ἡ πιστις σου σεσωκε σε· πορευου εις
woman; The faith of thee has saved thee; go in
ειρηνην.
peace.

would know who and what the WOMAN is, that touches him; For she is a Sinner."

40 And JESUS answering, said to him, "Simon, I have something to say to thee." And HE said, "Teacher, say it."

41 "A certain Creditor had Two Debtors; ONE owed five hundred † Denarii, and the OTHER fifty.

42 But not having [the means] to pay, he forgave both. Which of them, therefore, will love him most?"

43 And SIMON answering, said, "He, I suppose, to whom he forgave MOST." And HE said to him, "Thou hast judged correctly."

44 And turning to the WOMAN, he said to SIMON, "Thou seest This WOMAN: I came into Thy HOUSE, thou gavest me no Water for my FEET; but she wet My FEET with TEARS, and wiped them with her HAIR.

45 Thou gavest Me no Kiss; but she, since she came in, has not ceased kissing My FEET.

46 Thou didst not ‡anoint My HEAD with Oil; but she anointed my FEET with Balsam.

47 ‡Therefore, I say to thee, Her MANY SINS have been forgiven; on this account she loved much; but he to whom little is forgiven, *also loves little."

48 And he said to her, ‡"Thy SINS have been forgiven."

49 And the GUESTS began to say among themselves; ‡"Who is this that even forgives Sins?"

50 And he said to the WOMAN, ‡"Thy FAITH has saved thee; go in Peace."

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* VATICAN MANUSCRIPT.—42. and—*omit*. 42. say—*omit*. 47. also loves.

† 41. A Roman coin worth about 14 cents, or 7d.

‡ 43. Psa. xxiii. 5. ‡ 47. 1 Tim. i. 14. ‡ 48. Matt. ix. 2; Mark ii. 5. ‡ 49. Matt. ix. 3; Mark ii. 7. ‡ 50. Matt. ix. 22; Mark v. 34; x. 52; Luke viii. 48; xviii. 42.

ΚΕΦ. η΄. 8.

[1] Και εγενετο εν τῳ καθεξης, και αυτος
And it happened in the afterwards, also he

διωδευε κατα πολιν και κωμην, κηρυσσων
traveled through every city and village, publishing

και ευαγγελιζομενος την βασιλειαν του θεου·
and proclaiming the glad tidings the kingdom of the God;

και οἱ δωδεκα συν αυτῳ, [2] και γυναικες τινες,
and the twelve with him, and women certain,

αἱ ησαν τεθεραπευμεναι απο πνευματων πονη-
who were having been healed from spirits evil

ρων και ασθενειων· Μαρια ἡ καλουμενη Μαγδα-
and infirmities; Mary that being called Magda-

ληνη, αφ' ἡς διαμονια ἑπτα εξεληλυθει, [3] και
lene, from whom demons seven had gone out, and

Ιωαννα, γυνη Χουζα επιτροπου Ἡρωδου, και
Joanna, a wife of Chuza a steward of Herod, and

Σουσαννα, και ἑτεραι πολλαι, αἱτινες διηκονουν
Susanna, and others many, who ministered

αυτῳ απο των ὑπαρχοντων αυταις.
to him from the possessions of them.

[4] Συνιοντος δε οχλου πολλου, και των κατα
Was assembling and a crowd great, and of the every

πολιν επιπορευομενων προς αυτον, ειπε δια
city were coming to him, he said by

παραβολης· [5] Εξηλθεν ὁ σπειρων του σπειραι
a parable; Went out the sower of the to sow

τον σπορον αὑτου· και εν τῳ σπειρειν αυτον, ὁ
the seed of himself; and in the sowing it, this

μεν επεσε παρα την ὁδον· και κατεπατηθη, και
indeed fell by the path: and it was trodden down, and

τα πετεινα του ουρανου κατεφαγεν αυτο. [6] Και
the birds of the heaven ate it. And

ἑτερον επεσεν επι την πετραν· και φυεν
another fell on the rock; and having sprung up

εξηρανθη, δια το μη εχειν ικμαδα. [7] Και
it dried up, through the not to have moisture. And

ἑτερον επεσεν εν μεσῳ των ακανθων· και συμ-
another fell in midst of the thorns; and having

φυεισαι αἱ ακανθαι απεπνιξαν αυτο. [8] Και
sprung up with the thorns they choked it. And

ἑτερον επεσεν εις την γην την αγαθην· και
another fell in the ground the good: and

φυεν εποιησε καρπον ἑκατονταπλασιονα.
having sprung up bore fruit a hundredfold.

Ταυτα λεγων, εφωνει· Ὁ εχων ωτα ακουειν,
These things having said, he cried: He having ears to hear,

ακουετω. [9] Επηρωτων δε αυτον οἱ μαθηται
let him hear. Asked and him the disciples

αυτου, *[λεγοντες,] τις ειη ἡ παραβολη
of him, [saying,] what may be the parable

αὑτη. [10] Ο δε ειπεν· Ὑμιν δεδοται γνωναι τα
this. He and said; To you it is given to know the

μυστηρια της βασιλειας του θεου· τοις δε λοι-
secrets of the kingdom of the God; to the but others

ποις εν παραβολαις· ἱνα βλεποντες μη βλεπωσι,
in parables; that seeing not they may see,

CHAPTER VIII.

1 And it occurred AFTERWARDS that **he** traveled through every City and Village, publishing and proclaiming the glad tidings of the KINGDOM of GOD; and the TWELVE were with him,

2 and ‡ certain Women, who had been delivered from evil Spirits and Infirmities, THAT Mary who was CALLED of MAGDALA, ‡ from whom seven Demons had been expelled,

3 and Joanna, the Wife of Chuza, Herod's Steward, and Susanna, and many others, who assisted him from their POSSESSIONS.

4 ‡ Now when a great Crowd was assembling, and THEY were COMING to him from every City, he spoke by a Parable:

5 "The SOWER went forth to sow his SEED; and in SOWING, part fell by the ROAD; and it was trodden down, or the BIRDS of HEAVEN picked it up.

6 And another part fell on the ROCK; and having sprung up, it withered away, because it HAD NO Moisture.

7 And another part fell in the Midst of the THORNS; and the THORNS springing up with it, choked it.

8 And another part fell into the GOOD GROUND, and having sprung up, yielded Increase, a hundredfold." And having said this, he cried, "HE having Ears to hear, let him hear."

9 ‡ And his DISCIPLES asked him, "What may * This PARABLE mean?"

10 And HE said, "To you it is given to know the SECRETS of the KINGDOM of GOD; but to the OTHERS in Parables; ‡ that seeing they may not see, and hear-

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* VATICAN MANUSCRIPT.—9. This PARABLE. 10. saying.—*omit*.

‡ 2. Matt. xxvii. 55, 56. ‡ 2 Mark xvi. 9. ‡ 4. Matt. xiii. 2; Mark iv. 1.
‡ 9. Matt. xiii. 10; Mark iv. 10. ‡ 10. Isa. vi. 9; Mark iv. 12.

και ακουοντες μη συνιωσιν. [11] Εστι δε αὑτη ἡ
and hearing not they may understand. Is now this the
παραβολη· Ὁ σπορος, εστιν ὁ λογος του θεου.
parable; The seed, is the word of the God.
[12] Οἱ δε παρα την ὁδον, εισιν οἱ ακουοντες·
Those and by the path, are those hearing;
ειτα ερχεται ὁ διαβολος, και αιρει τον λογον
then comes the accuser, and takes away the word
απο της καρδιας αυτων, ἱνα μη πιστευσαντες
from the heart of them, so that not having believed
σωθωσιν. [13] Οἱ δε επι της πετρας, οἱ, ὁταν
they may be saved. They and on the rock, who, when
ακουσωσι, μετα χαρας δεχονται τον λογον·
they may hear, with joy receives the word;
και οὑτοι ῥιζαν ουκ εχουσιν, οἱ προς καιρον
and these a root not they have, who for a season
πιστευουσι, και εν καιρῳ πειρασμου αφισταν-
will believe, and in a season of temptation fall away.
ται. [14] Το δε εις τας ακανθας πεσον, οὑτοι
That and into the thorns having fallen, these
εισιν οἱ ακουσαντες, και ὑπο μεριμνων και
are they having heard, and by anxious cares and
πλουτου και ἡδονων του βιου πορευομενοι συμ-
riches and pleasures of the life going forth are
πνιγονται, και ου τελεσφορουσι. [15] Το δε εν
choked, and not bear fruit to perfection. That and in
τῃ καλῃ γῃ, οὑτοι εισιν, οἱτινες εν καρδιᾳ
the good ground, these are, who in heart
καλῃ και αγαθῃ ακουσαντες τον λογον, κατε-
good and upright having heard the word, re-
χουσι, και καρποφορουσιν εν ὑπομονῃ. [16] Ου-
tain, and bear fruit with perseverance. No
δεις δε λυχνον ἁψας, καλυπτει αυτον σκευει, η
one and a lamp having lighted, covers him with a vessel, or
ὑποκατω κλινης τιθησιν· αλλ' επι λυχνιας επι-
under a couch places: but upon a lamp-stand pla-
τιθησιν, *[ἱνα οἱ εισπορευομενοι βλεπωσι το
ces, [that those entering may see the
φως.] [17] Ου γαρ εστι κρυπτον, ὁ ου φανερον
light.] Not for is hidden, which not manifest
γενησεται· ουδε αποκρυφον, ὁ ου γνωσθησεται
will become; nor stored away, which not will be known
και εις φανερον ελθῃ. [18] Βλεπετε ουν, πως
and into light may come. Take heed then, how
ακουετε· ὁς γαρ αν εχῃ, δοθησεται αυτῳ· και
you hear; who for ever may have, it will be given to him: and
ὁς αν μη εχῃ, και ὁ δοκει εχειν, αρθησεται
whoever not may have, even what he seems to have, will be taken
απ' αυτου.
from him.
[19] Παρεγενοντο δε προς αυτον ἡ μητηρ και
Came and to him the mother and
οἱ αδελφοι αυτου, και ουκ ηδυναντο συντυχειν
and brothers of him, and not was able to get near
αυτῳ δια τον οχλον. [20] Και απηγγελη
to him on account of the crowd. And it was told
αυτῳ, *[λεγοντων·] Ἡ μητηρ σου και οἱ
to him, [saying;] The mother of thee and the

ing they may not understand.

11 ‡Now the PARABLE is this: The SEED is the WORD of GOD.

12 THOSE by the ROAD are THEY who HEAR; then the ENEMY comes, and takes away the WORD from their HEARTS, that they may not believe and be saved.

13 THOSE on the ROCK are they, who, when they hear, receive the WORD with Joy; and yet these have no Root; they believe for a Time, and in a Time of Trial fall away.

14 And THAT having fallen among the THORNS are THEY, who, HAVING HEARD, and going forth are choked by the Anxieties, and Riches, and Pleasures of LIFE, and bring no fruit to maturity,

15 But THAT in the GOOD Ground are those, who, having heard the WORD, retain it in a good and honest Heart, and bear fruit with Perseverance.

16 ‡Now no one having lighted a Lamp, covers it with a Vessel, or puts it under a Couch, but places it on a Lamp-stand, *that THOSE COMING IN may see the LIGHT.

17 ‡For there is nothing hidden, which will not be disclosed, nor concealed, which will not be known, and come to light.

18 Take heed, therefore, how you hear; ‡for to him who has, more will be given; but from him who has not, will be taken away even that which he has."

19 ‡Now his MOTHER and BROTHERS came towards him, but could not get near him, on account of the CROWD.

20 And it was told him, "Thy MOTHER and thy

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* VATICAN MSS.—16. THOSE COMING IN may see the LIGHT—*omit*. 20. saying—*omit*.

‡ 11. Matt. xiii. 18; Mark iv. 14. ‡ 16. Matt. v. 15; Mark iv. 21; Luke xi. 33. ‡ 17. Matt. x. 26; Luke xii. 2. ‡ 18. Matt. xiii. 12; xxv. 29; Luke xix. 26. ‡ 19. Matt. xii. 46; Mark iii. 31.

αδελφοι σου εστηκασιν εξω, ιδειν σε θελοντες.
brothers of thee stand without, to see thee desiring.
21 Ὁ δε αποκριθεις ειπε προς αυτους· Μητηρ
He and answering said to them; Mother
μου και αδελφοι μου οὑτοι εισιν, οἱ τον λογον
of me and brothers of me these are, who the word
του θεου ακουοντες και ποιουντες.
of the God hearing and doing.

22 Και εγενετο εν μιᾳ των ἡμερων, και αυτος
And it happened in one of the days, and he
ενεβη εις πλοιον, και οἱ μαθηται αυτου· και
went into a ship, and the disciples of him; and
ειπε προς αυτους· Διελθωμεν εις το περαν της
said to them; We may pass over to the other side of the
λιμνης· και ανηχθησαν. 23 Πλεοντων δε αυτων,
lake; and they put off. Sailing but of them,
αφυπνωσε. Και κατεβη λαιλαψ ανεμου εις την
he fell asleep. And came down a squall of wind on the
λιμνην, και συνεπληρουντο, και εκινδυνευον.
lake, and they were filling, and were in danger.
24 Προσελθοντες δε διηγειραν αυτον, λεγοντες·
Coming to and they awoke him, saying;
Επιστατα, επιστατα, απολλυμεθα. Ὁ δε εγερ-
O master, O master, we are perishing. He and aris-
θεις επετιμησε τῳ ανεμῳ και τῳ κλυδωνι του
ing rebuked the wind and the raging of the
ὑδατος· και επαυσαντο, και εγενετο γαληνη.
water: and they ceased, and there was a calm.
25 Ειπε δε αυτοις· Που εστιν ἡ πιστις ὑμων;
He said and to them: Where is the faith of you?
Φοβηθεντες δε εθαυμασαν, λεγοντες προς
Fearing and they wondered, saying to
αλληλους· Τις αρα οὑτος εστιν, ὁτι και τοις
one another; Who then this is, that even to the
ανεμοις επιτασσει και τῳ ὑδατι, και ὑπακουου-
winds he gives a charge and to the water, and they hearken
σιν αυτῳ; 26 Και κατεπλευσαν εις την χωραν
to him? And they sailed into the country
των Γαδαρηνων, ἡτις εστιν αντιπεραν της
of the Gadarenes, which is over-against the
Γαλιλαιας.
Galilee.

27 Ἐξελθοντι δε αυτῳ επι την γην, ὑπηντη-
Going out and to him on the land, met
σεν αυτῳ ανηρ τις εκ της πολεως, ὁς ειχε
him a man certain out of the city, who had
δαιμονια εκ χρονων ἱκανων, και ἱματιον ουκ
demons from times many, and a mantle not
ενεδιδυσκετο, και εν οικιᾳ ουκ εμενεν, αλλ᾽ εν
he put on, and in a house not he remained, but in

BROTHERS stand without, desiring to see thee."

21 But HE answering, said to them, "My Mother and my Brothers are THESE who HEAR the WORD of GOD, and obey it."

22 ‡ And it came to pass on one of the DAYS, that he went into a Boat with his DISCIPLES; and he said to them, "Let us pass over to the OTHER SIDE of the LAKE." And they set sail.

23 And as they were sailing, he fell asleep; and there came down a Gale of Wind on the LAKE; and they were deluged, and were in danger.

24 And approaching, they awoke him, saying, "Master! Master! we are perishing." Then arising, HE rebuked the WIND and the RAGING of the WATER; and they ceased, and there was a Calm.

25 And he said to them, "Where is your FAITH?" And being afraid, they wondered, saying to one another, "Who then is this that commands even the WINDS and the WATER, *and they obey him."

26 ‡ And they sailed to the REGION of the * † GERASENES, which is opposite to GALILEE.

27 And going out on SHORE, * a Certain Man of the CITY met him, who had * Demons; and for a long Time he wore no Clothes, nor remained in a House, but in the TOMBS.

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* VATICAN MANUSCRIPT.—25. and they obey him—*omit*. 26. GERASENES. 27. a Certain Man. 27. Demons; and for a long Time he wore.

† 26. "I was afterwards informed by Mr. Thomson of Sidon, who had recently traversed this region, and whose knowledge both of the country and its language gave him great facilities in picking up information, that nearly opposite Mejdel (Magdala,) or just about opposite where we turned south, there is a place called by the natives *Girsa*, which Mr. T. supposes to be a corruption of *Gergesene*. Here there is a sharp sloping precipice of perhaps 2000 feet high. This is the 'steep place' (*kreemnou*) Matt. vii. 32; Mark v. 13; Luke viii. 33. Mark and Luke say it was in the country of the *Gadarenes*, and we know that Gadara (eight miles from Tiberias according to Josephus, Life, 65) must have been farther south. But the term Gadarene may be a wide one, and besides, the reading in Mark and Luke is a very doubtful one; the mass of evidence preponderates in favor of *Gerasene* instead of *Gadarene*." —*Hackett*.

‡ 22. Matt viii. 23; Mark iv. 35. ‡ 26. Matt. viii. 28; Mark v. 1.

τοις μνημασιν. [28] Ιδων δε τον Ιησουν, και
the tombs. Seeing and the Jesus, and
ανακραξας, προσεπεσεν αυτῳ, και φωνῃ μεγαλῃ
crying out, he fell down to him, and with a voice loud
ειπε· Τι εμοι και σοι, Ιησου, υἱε του θεου του
he said; What to me and to thee, Jesus, O son of the God of the
ὑψιστου; δεομαι σου, μη με βασανισῃς.
highest? I beseech thee, not me thou mayst torment.
[29] (Παρηγγειλε γαρ τῳ πνευματι τῳ ακαθαρτῳ
(He had commanded for the spirit the unclean
εξελθειν απο του ανθρωπου· πολλοις γαρ χρονοις
to come out from the man; many for times
συνηρπακει αυτον· και εδεσμειτο ἁλυσεσι
it had seized him; and he was bound with chains
και πεδαις, φυλασσομενος· και διαρρησσων τα
and fetters, being guarded; and breaking the
δεσμα, ηλαυνετο ὑπο του δαιμονος εις τας ερημους.)
bonds, he was driven by the demon into the deserts.)
[30] Επηρωτησε δε αυτον ὁ Ιησους,
Asked and him the Jesus,
*[λεγων·] Τι σοι εστιν ονομα; Ὁ δε ειπε·
[saying;] What to thee is a name? He and said;
Λεγεων· ὁτι δαιμονια πολλα εισηλθεν εις αυτον.
Legion: for demons many had entered into him.
[31] Και παρεκαλει αυτον, ἱνα μη επιταξῃ αυτοις
And he besought him, that not he would command them
εις την αβυσσον απελθειν. [32] Ην δε εκει
into the abyss to go. Was and there
αγελη χοιρων ἱκανων βοσκομενων εν τῳ ορει·
a herd of swine many feeding in the mountain:
και παρεκαλουν αυτον, ἱνα επιτρεψῃ αυτοις εις
and they besought him, that he would permit them into
εκεινους εισελθειν. Και επετρεψεν αυτοις.
them to enter. And he permitted them.
[33] Εξελθοντα δε τα δαιμονια απο του ανθρωπου,
Having gone out and the demons from the man,
εισηλθεν εις τους χοιρους· και ὡρμησεν ἡ
they entered into the swine: and rushed the
αγελη κατα του κρημνου εις την λιμνην, και
herd down the precipice into the lake, and
απεπνιγη. [34] Ιδοντες δε οἱ βοσκοντες το
were choked. Seeing and those feeding that
γεγονος, εφυγον και απηγγειλαν εις την πολιν
having been done, fled and reported in the city
και εις τους αγρους. [35] Εξηλθον δε ιδειν το
and in the villages. They came out and to see that
γεγονος· και ηλθον προς τον Ιησουν, και
having been done: and came to the Jesus, and
εὑρον καθημενον τον ανθρωπον, αφ᾽ οὑ τα
found sitting the man, from whom the
δαιμονια εξεληλυθει, ἱματισμενον και σωφρονουντα,
demons had gone out, having been clothed and being of sane mind,
παρα τους ποδας του Ιησου· και εφοβηθησαν.
at the feet of the Jesus; and they were afraid.
[36] Απηγγειλαν δε αυτοις και οἱ ιδοντες,
Reported and to them and those having seen

28 And seeing JESUS, he fell down before him, and crying out with a loud Voice, said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I beseech thee, torment me not."

29 (For he had commanded the IMPURE SPIRIT to come out of the MAN. For it had frequently seized him; and he was bound with Chains and Fetters, and guarded; and breaking the BONDS, he was driven by the DEMON into the DESERTS.)

30 And JESUS asked him, "What is thy Name?" And HE said, "Legion;" Because many Demons had entered into him.

31 And he besought him that he would not command them to go out into the ABYSS.

32 Now there was a Herd of many Swine feeding on the MOUNTAIN; and they besought him to permit them to go into them. And he permitted them.

33 Then the DEMONS having come out of the MAN, went into the SWINE; and the HERD rushed down the PRECIPICE into the LAKE, and were †drowned.

34 And the SWINE-HERDS, seeing THAT HAVING BEEN DONE, fled, and reported it in the CITY and in the VILLAGES.

35 And they went out to see THAT HAVING BEEN DONE. And they came to JESUS, and found the MAN from whom the DEMONS had gone out, setting at the FEET of *Jesus, clothed, and in his right mind; and they were afraid.

36 Then THOSE who SAW it informed them how

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* VATICAN MANUSCRIPT.—30. saying—*omit.* 35. Jesus.

† 33. Some sceptics have objected to this transaction, as not conformable to the character of Jesus. Now as the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from using them as food, this act was a just punishment on the violators of law. The miracle itself served to manifest Christ's own regard to the law of God, while the disposition displayed by the people, in desiring him to depart from them showed how well they needed correction.

πως εσωθη ὁ δαιμονισθεις. [37] Και ηρωτησαν
how was saved he having been demonized. And asked
αυτον ἁπαν το πληθος της περιχωρου των
him whole the multitude of the surrounding region of the
Γαδαρηνων, απελθειν απ' αυτων· ὁτι φοβῳ
Gadarenes, to go from them; for with a fear
μεγαλῳ συνειχοντο.
great they were seized.

Αυτος δε εμβας εις το πλοιον, ὑπεστρεψεν.
He and having gone into the ship, returned.
[38] Εδεετο δε αυτου ὁ ανηρ, αφ' οὗ εξεληλυθει
Begged and of him the man, from whom had gone out
τα δαιμονια, ειναι συν αυτῳ. Απελυσε δε
the demons, to be with him. Sent away but
αυτον ὁ Ιησους, λεγων· [39] Ὑποστρεφε εις τον
him the Jesus. saying; Return to the
οικον σου, και διηγου, ὁσα εποιησε σοι ὁ θεος.
house of thee, and relate, how much has done to thee the God.
Και απηλθε, καθ' ὁλην την πολιν κηρυσσων,
And he went away, through whole the city publishing,
ὁσα εποιησεν αυτῳ ὁ Ιησους.
how much had done to him the Jesus.

[40] Εγενετο δε εν τῳ ὑποστρεψαι τον Ιησουν,
It happened and in the to return the Jesus,
απεδεξατο αυτον ὁ οχλος· ησαν γαρ παντες
gladly received him the crowd; they were for all
προσδοκωντες αυτον. [41] Και ιδου, ηλθεν ανηρ,
waiting for him. And lo, came a man,
ᾡ ονομα Ιαειρος, και αυτος αρχων της συναγωγης
to whom a name Jairus, and he a ruler of the synagogue
ὑπηρχε· και πεσων παρα τους ποδας του
was; and falling at the feet of the
Ιησου, παρεκαλει αυτον εισελθειν εις τον οικον
Jesus, besought him to come into the house
αὑτου· [42] ὁτι θυγατηρ μονογενης ην αυτῳ ὡς
of himself: for a daughter only was to him about
ετων δωδεκα, και αὑτη απεθνησκεν. Εν δε τῳ
years twelve, and she was dying. In and to the
ὑπαγειν αυτον, οἱ οχλοι συνεπνιγον αυτον.
to go him, the crowds pressed him.
[43] Και γυνη ουσα εν ῥυσει αἱματος απο ετων
And a woman being in a flow of blood from years
δωδεκα, ἡτις ιατροις προσαναλωσασα ὁλον τον
twelve, who with physicians having expended whole the
βιον, ουκ ισχυσεν ὑπ' ουδενος θεραπευθηναι·
living, not had strength by any one to be cured;
[44] προσελθουσα οπισθεν, ἡψατο του κρασπεδου
coming behind, touched the tuft
του ἱματιου αυτου· και παραχρημα εστη ἡ
of the mantle of him: and immediately stopped the
ῥυσις του αἱματος αυτης. [45] Και ειπεν ὁ Ιησους·
flow of the blood of her. And said the Jesus,
Τις ὁ ἁψαμενος μου; Αρνουμενων δε παντων,
Who the having touched me? Denying and all,
ειπεν ὁ Πετρος *[και οἱ συν αυτῳ·] Επιστατα,
said the Peter [and those with him:] O master,

the DEMONIAC was restored.

37 ‡And the Whole MULTITUDE of the SURROUNDING COUNTRY of the *GERASENES ‡desired him to depart from them; For they were seized with great Fear. And having entered the *Boat he returned.

38 Now ‡the MAN from whom the DEMONS had gone out, desired to be with him. But *he dismissed him, saying,

39 "Return to thy HOUSE, and relate how much GOD has done for thee." And he went away, and published through the Whole CITY how much JESUS had done for him.

40 And it occurred, as JESUS RETURNED, the CROWD gladly received him; for they were all waiting for him.

41 ‡And, behold, there came a Man, whose name was Jairus, and he was a Ruler of the SYNAGOGUE; and falling at the FEET of *Jesus, entreated him to come into his HOUSE;

42 For he had an only Daughter, about twelve Years of Age, and she was dying. And as he WENT the CROWDS pressed on him.

43 ‡And a Woman having had an Hemorrhage for twelve Years, who *had consumed her Whole LIVING on Physicians, and could not be cured by any one,

44 coming up behind, touched the TUFT of his MANTLE; and immediately the FLOW of her BLOOD stopped.

45 And JESUS said, "WHO TOUCHED me?" and all denying it, PETER and THOSE with him said,

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* VATICAN MANUSCRIPT.—37. GERASENES. 37. Boat. 38. he dismissed him. 41. Jesus. 43. could not be cured by any one, coming up. 45. and those with him—omit.

‡ 37. Matt. viii. 34. ‡ 37. Acts xvi. 39. ‡ 38. Mark v. 18. ‡ 41. Matt. ix. 18; Mark v. 22. ‡ 43. Matt. ix. 20.

οἱ οχλοι συνεχουσι σε και αποθλιβουσι· και
the crowds press on thee and crowd; and

λεγεις· Τις ὁ ἁψαμενος μου; [46] Ὁ δε Ιησους
sayest thou; Who the having touched me? The and Jesus

ειπεν· Ἡψατο μου τις· εγω γαρ εγνων
said; Touched me some one; I for know

δυναμιν εξελθουσαν απ' εμου. [47] Ιδουσα δε ἡ
a power went out from me. Seeing and the

γυνη, ὁτι ουκ ελαβε, τρεμουσα ηλθε, και
woman, that not she was unnoticed, trembling came, and

προσπεσουσα αυτῳ, δι' ἡν αιτιαν ἡψατο αυτου,
falling down to him, through what cause she touched him,

απηγγειλεν *[αυτῳ] ενωπιον παντος του λαου,
related [to him] in presence of all of the people,

και ὡς ιαθη παραχρημα. [48] Ὁ δε ειπεν αυτῃ·
and how she was cured immediately. He and said to her;

*[Θαρσει,] θυγατερ· ἡ πιστις σου σεσωκε σε·
[Take courage,] O daughter; the faith of thee has saved thee:

πορευου εις ειρηνην. [49] Ετι αυτου λαλουντος,
go in peace. While of him speaking,

ερχεται τις παρα του αρχισυναγωγου, λεγων
comes some one from of the synagogue-ruler's, saying

*[αυτῳ·] Ὁτι τεθνηκεν ἡ θυγατηρ σου· μη
[to him;] That is dead the daughter of thee: not

σκυλλε τον διδασκαλον. [50] Ὁ δε Ιησους
trouble thou the teacher. The but Jesus

ακουσας, απεκριθη αυτῳ, *[λεγων·] Μη
having heard, answered him, [saying:] Not

φοβου· μονον πιστευε, και σωθησεται. [51] Ελ-
fear: only believe thou, and she shall be saved. Com-

θων δε εις την οικιαν, ουκ αφηκεν εισελθειν
ing and into the house, not he suffered to enter

ουδενα, ει μη Πετρον και Ιωαννην και Ιακωβον,
no one, except Peter and John and James,

και τον πατερα της παιδος και την μητερα.
and the father of the child and the mother.

[52] Εκλαιον δε παντες, και εκοπτοντο αυτην.
Was weeping and all, and lamenting her.

Ὁ δε ειπε· Μη κλαιετε· ουκ απεθανεν, αλλα
He but said: Not weep you: not she is dead, but

καθευδει. [53] Και κατεγελων αυτου, ειδοτες ὁτι
sleeps. And they derided him, knowing that

απεθανεν. [54] Αυτος δε *[εκβαλων εξω παντας,
she was dead. He but [having put out all,

και] κρατησας της χειρος αυτης, εφωνησε,
and] having grasped the hand of her, called out,

λεγων· Ἡ παις, εγειρου. [55] Και επεστρεψε το
saying: The child, arise. And returned the

πνευμα αυτης, και ανεστη παραχρημα· Και
breath of her, and she stood up immediately: And

διεταξεν αυτῃ δοθηναι φαγειν. [56] Και εξεστη-
he commanded to her to be given to eat. And were aston-

σαν οἱ γονεις αυτης. Ὁ δε παρηγγειλεν αυτοις
ished the parents of her. He but charged them

μηδενι ειπειν το γεγονος.
no one to tell that having been done.

"Master, the CROWDS press on and crowd thee, and dost thou say, 'WHO TOUCHED me?'"

46 And Jesus said, "Some one touched me; ‡for I know a Power went out from me."

47 Then the WOMAN, seeing that she was discovered, came trembling, and falling down, related to him in presence of All the PEOPLE, why she had touched him, and how she was immediately cured.

48 And he said to her, "Daughter, thy FAITH has cured thee; go in Peace."

49 ‡While he was still speaking, some one came from the SYNAGOGUE-RULER's house, who said, "Thy DAUGHTER is dead; trouble *no more the TEACHER."

50 But JESUS having heard it, answered him, "Fear not, only believe, and she will be saved."

51 And coming to the HOUSE, he permitted no one *to go in with him, except Peter, and John, and James, and the FATHER and the MOTHER of the CHILD.

52 And all were weeping and lamenting her. But HE said, "Weep not; *for she is not dead, ‡but sleeps."

53 And they derided him, knowing That she was dead.

54 But he, grasping her HAND called out, saying, "MAIDEN, ‡arise,"

55 And her BREATH returned, and she stood up immediately; and he ordered them to give her food.

56 And her PARENTS were astonished, but ‡HE charged them to tell no one WHAT had been DONE.

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* VATICAN MANUSCRIPT.—47. to him—*omit*. 48. Take courage—*omit*. 49. to him—*omit*. 49. no more the TEACHER. 50. saying—*omit*. 51. to go in with him, except. 52. for she. 54. having put them all out, and—*omit*.

‡ 46. Mark v. 30; Luke vi. 19. ‡ 49. Mark v. 35. ‡ 52. John xi. 11, 13. ‡ 54. Luke vii. 14; John xi. 43. ‡ 56. Matt. viii. 4, ix. 30; Mark v. 43.

ΚΕΦ. θʹ. 9.

[1] Συγκαλεσαμενος δε τους δωδεκα, εδωκεν
Having called together and the twelve, he gave
αυτοις δυναμιν και εξουσιαν επι παντα τα δαιμονια,
to them power and authority over all the demons,
και νοσους θεραπευειν. [2] Και απεστειλεν
and diseases to cure. And he sent
αυτους κηρυσσειν την βασιλειαν του θεου,
them to publish the kingdom of the God,
και ιασθαι *[τους ασθενουντας.] [3] Και ειπε
and to heal [those being sick.] And said
προς αυτους· Μηδεν αιρετε εις την ὁδον, μητε
to them; Nothing take you for the journey, neither
ῥαβδον, μητε πηραν, μητε αρτον, μητε αργυριον·
a staff, nor a bag, nor bread, nor silver;
μητε *[ανα] δυο χιτωνας εχειν. [4] Και
nor [each] two coats to have. And
εις ἡν αν οικιαν εισελθητε, εκει μενετε, και
into whatever house you may enter, there remain, and
εκειθεν εξερχεσθε. [5] Και ὁσοι αν μη δεξωνται
thence depart. And whoever not may receive
ὑμας, εξερχομενοι απο της πολεως εκεινης, και
you, coming out from the city that, even
τον κονιορτον απο των ποδων ὑμων αποτιναξατε,
the dust from the feet of you shake off,
εις μαρτυριον επ᾽ αυτους. [6] Εξερχομενοι δε
for a testimony against them. Going forth and
διηρχοντο κατα τας κωμας, ευαγγελιζομενοι και
they traveled through the villages, publishing glad tidings and
θεραπευοντες πανταχου.
healing everywhere.

[7] Ηκουσε δε Ἡρωδης ὁ τετραρχης τα γινομενα
Heard and Herod the tetrarch that being done
*[ὑπ᾽ αυτου] παντα· και διηπορει, δια
[by him] all; and he was perplexed, because
το λεγεσθαι ὑπο τινων, ὁτι Ιωαννης εγηγερται
the to be said by some, that John has been raised
εκ νεκρων· [8] ὑπο τινων δε, ὁτι Ηλιας εφανη·
out of dead; by some and, that Elias had appeared·
αλλων δε, ὁτι προφητης εἱς των αρχαιων ανεστη.
others and, that a prophet one of the ancients has stood up.
[9] Και ειπεν Ἡρωδης· Ιωαννην εγω απεκεφαλισα·
And said Herod: John I beheaded,
τις δε εστιν οὑτος, περι οὗ εγω
who but is this, concerning whom I
ακουω τοιαυτα; Και εζητει ιδειν αυτον.
hear such things? And he sought to see him.

[10] Και ὑποστρεψαντες οἱ αποστολοι διηγησαντο
And having returned the apostles related
αυτῳ ὁσα εποιησαν· και παραλαβων αυτους
to him what things they had done; and taking them
ὑπεχωρησε κατ᾽ ιδιαν εις *[τοπον ερημον]
he withdrew by himself into [a place desert,]
πολεως καλουμενης Βηθσαιδα. [11] Οἱ δε οχλοι
of a city being called Bethsaida. The and crowds

CHAPTER IX.

1 ‡ And having convened the TWELVE, he gave them Power and Authority over All DEMONS, and to cure Diseases.

2 And ‡ he sent them forth to proclaim the KINGDOM of GOD, and to cure * the SICK.

3 ‡ And he said to them; "Take Nothing for the JOURNEY, neither Staff, nor Traveling Bag, nor Bread, nor Silver, nor have Two Coats.

4 ‡ And into Whatever House you may enter, there remain, and thence depart.

5 And whoever shall not receive you, when you go out from that CITY, ‡ shake off even the DUST from your FEET, for a Testimony to them."

6 ‡ And going forth, they traveled through the VILLAGES, proclaiming the glad tidings, and performing Cures everywhere.

7 ‡ Now Herod, the TETRARCH, heard of ALL that was DONE; and he was perplexed, because it was SAID by some, "John has been raised from the Dead;"

8 and by some, "Elijah has appeared;" and by others, * "A certain Prophet of the ANCIENTS has risen up."

9 * But HEROD said, "John I beheaded; but who is this of whom * I hear such things?" ‡ And he sought to see him.

10 ‡ And the APOSTLES, having returned, related to him what things they had done. ‡ And taking them aside, he withdrew privately into * a desert Place of a City, called Bethsaida.

11 And the CROWDS

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* VATICAN MANUSCRIPT.—2. the SICK—*omit.* 3. each—*omit.* 7. by him—*omit.* 8. a certain Prophet of the ANCIENTS was. 9. But HEROD. 9. I hear. 10. * desert place—*omit.*

‡ 1. Matt. x. 1; Mark iii. 13; vi. 7. ‡ 2. Matt. x. 7; Mark vi. 12; Luke x. 1, 9. ‡ 3. Matt. x. 9; Mark vi. 8; Luke x. 4; xxii. 35. ‡ 4. Matt. x. 11; Mark vi. 10. ‡ 5. Acts xiii. 51. ‡ 6. Matt. vi. 12. ‡ 7. Matt. xiv. 1; Mark vi. 14. ‡ 9. Luke xxiii. 8. ‡ 10. Mark vi. 30. ‡ 10. Matt. xiv. 13.

γνοντες, ηκολουθησαν αυτῳ. Και δεξαμενος
having heard, they followed him. And having received
αυτους, ελαλει αυτοις περι της βασιλειας του
them, he spake to them concerning the kingdom of the
θεου, και τους χρειαν εχοντας θεραπειας, ιατο.
God, and those need having of healing, he cured.
[12] Ἡ δε ἡμερα ηρξατο κλινειν· προσελθοντες
The now day began to decline: coming
δε οἱ δωδεκα, ειπον αυτῳ· Απολυσον τον οχλον,
and the twelve, said to him; Dismiss the crowd,
ἱνα πορευθεντες εις τας κυκλῳ κωμας και τους
that having gone into the surrounding villages and the
αγρους, καταλυσωσι, και εὑρωσιν επισιτισμον·
farms, they may lodge, and find provisions;
ὁτι ὡδε εν ερημῳ τοπῳ εσμεν. [13] Ειπε δε προς
for here in a desert place we are. He said but to
αυτους· Δοτε αυτοις ὑμεις φαγειν. Οἱ δε
them: Give to them you to eat. They and
ειπον· Ουκ εισιν ἡμιν πλειον η πεντε αρτοι,
said: Not are to us more than five loaves,
και ιχθυες δυο, ει μητι πορευθεντες ἡμεις αγο-
and fishes two, if not going we may
ρασωμεν εις παντα τον λαον τουτον βρωματα.
buy for all the people this food.
[14] Ησαν γαρ ὡσει ανδρες πεντακισχιλιοι. Ειπε
They were for about men five thousand. He said
δε προς τους μαθητας αυτου· Κατακλινατε
and to the disciples of himself: Make recline
αυτους κλισιας ανα πεντηκοντα. [15] Και εποιη-
them in companies each fifty. And they
σαν οὑτω, και ανεκλιναν ἁπαντας. [16] Λαβων
did so, and they made recline all. Taking
δε τους πεντε αρτους και τους δυο ιχθυας,
and the five loaves and the two fishes,
αναβλεψας εις τον ουρανον, ευλογησεν αυτους·
looking up to the heaven, he blessed them:
και κατεκλασε, και εδιδου τοις μαθηταις, παρα-
and broke, and gave to the disciples, to
τιθεναι τῳ οχλῳ. [17] Και εφαγον, και εχορτασ-
set before the crowd. And they ate, and were satis-
θησαν παντες· και ηρθη το περισσευσαν αυ-
fied all: and was taken up that having been left to
τοις κλασματων, κοφινοι δωδεκα.
them of fragments, baskets twelve.
[18] Και εγενετο εν τῳ ειναι αυτον προσευχο-
And it happened in the to be him praying
μενον καταμονας, συνησαν αυτῳ οἱ μαθηται·
in private, came to him the disciples:
και επηρωτησεν αυτους, λεγων· Τινα με
and he asked them, saying: Who me
λεγουσιν οἱ οχλοι ειναι; [19] Οἱ δε αποκριθεντες
say the crowds to be? They and answering
ειπον· Ιωαννην τον βαπτιστην· αλλοι δε, Ηλιαν,
said: John the dipper: others but, Elias
αλλοι δε, ὁτι προφητης τις των αρχαιων ανεστη.
others and, that a prophet one of the ancients has stood up.
[20] Ειπε δε αυτοις· Ὑμεις δε τινα με λεγετε
He said and to them: You but who me say you

knowing it, followed him; and having * gladly received them, he spoke to them concerning the KINGDOM of GOD, and healed THOSE who HAD need of Healing.

12 ‡ * The DAY already began to decline, when the TWELVE came and said to him, "Dismiss the CROWD, that they may go into the adjacent VILLAGES and * Farms, to lodge, and find Provisions; For we are here in a Desert Place."

13 But he said to them, "You supply them." And THEY said, "We have no more than Five Loaves and Two Fishes: unless we should go and buy Food for All this PEOPLE;"

14 for they were about five thousand Men. And he said to his DISCIPLES, "Make them recline in Companies of * fifty each."

15 And they did so, and caused them all to recline.

16 Then taking the FIVE Loaves and the TWO Fishes, and looking towards HEAVEN, he blessed and broke them, and gave to the DISCIPLES to set before the CROWD.

17 And they ate and were all satisfied; and there were taken up of the REMAINING FRAGMENTS, twelve Baskets.

18 ‡ And it came to pass, as he WAS praying in private, the DISCIPLES came to him; and he asked them, saying, "Who do the CROWDS say that I am?"

19 And THEY answering said, ‡ "John the IMMERSER; but others, Elijah; and others, that a certain Prophet of the ANCIENTS has risen up."

20 And he said to them, "But who do you say that

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* VATICAN MANUSCRIPT.—11. gladly received. 12. The DAY already began to decline, when the TWELVE came. 12. Farms. 14. as it were by.

‡ 12. Matt. xiv. 15; Mark vi 35; John vi. 1. 5. ‡ 18. Matt. xvi. 13; Mark viii. 27. 19. Matt. xiv. 2; ver. 7, 8.

ειναι; Αποκριθεις δε ὁ Πετρος ειπε· Τον
to be? Answering and the Peter said; The
Χριστον του θεου. 21 Ὁ δε επιτιμησας αυτοις,
Anointed of the God. He and having strictly charged them,
παρηγγειλε μηδενι λεγειν τουτο· 22 ειπων· Ὁτι
commanded to no one to tell this; saying; That
δει τον υἱον του ανθρωπου πολλα παθειν, και
must the son of the man many things to suffer, and
αποδοκιμασθηναι απο των πρεσβυτερων και
to be rejected by the elders and
αρχιερεων και γραμματεων, και αποκτανθηναι,
high-priests and scribes, and to be killed,
και τῃ τριτῃ ἡμερᾳ εγερθηναι.
and the third day to be raised.

23 Ελεγε δε προς παντας· Ει τις θελει οπισω
He said and to all; If any one wishes after
μου ερχεσθαι, αρνησασθω ἑαυτον, και αρατω
me to come, let him deny himself, and let him bear
τον σταυρον αὑτου καθ' ἡμεραν, και ακολουθειτω
the cross of himself every day, and follow
μοι. 24 Ὁς γαρ αν θελῃ την ψυχην
me. Who for ever may wish the life
αὑτου σωσαι, απολεσει αυτην· ὁς δ' αν απολεσῃ
of himself to save, shall lose her; who but ever may lose
την ψυχην αὑτου ἑνεκεν εμου, οὑτος σωσει
the life of himself on account of me, he shall save
αυτην. 25 Τι γαρ ωφελειται ανθρωπος κερδησας
her. What for is profited a man having won
τον κοσμον ὁλον, ἑαυτον δε απολεσας, η ζημιωθεις;
the world whole, himself and having lost, or having forfeited?
26 Ὁς γαρ αν επαισχυνθῃ με και τους
Who for ever may be ashamed me and the
εμους λογους, τουτον ὁ υἱος του ανθρωπου
my words, this the son of the man
επαισχυνθησεται, ὁταν ελθῃ εν τῃ δοξῃ
will be ashamed, when he may come in the glory
αὑτου, και του πατρος, και των ἁγιων αγγελων.
of himself, and of the father, and of the holy messengers.
27 Λεγω δε ὑμιν αληθως, εισι τινες των ὡδε
I say but to you truly, are some of those here
ἑστωτων, οἱ ου μη γευσωνται θανατου, ἑως αν
standing, who not not shall taste of death, till
ιδωσι την βασιλειαν του θεου.
they may see the royal majesty of the God.

28 Εγενετο δε μετα τους λογους τουτους,
It happened and after the words these
ὡσει ἡμεραι οκτω, και παραλαβων Πετρον και
about days eight, and having taken Peter and
Ιωαννην και Ιακωβον, ανεβη εις το ορος
John and James, he went up into the mountain
προσευξασθαι. 29 Και εγενετο, εν τῳ προσευχεσθαι
to pray. And it occurred, in the to pray
αυτον, το ειδος του προσωπου αυτου
him, the form of the face of him
ἑτερον, και ὁ ἱματισμος αυτου λευκος εξαστραπ-
different, and the raiment of him whiteness flashing

I am? ‡"And *Peter answering said, "The CHRIST of GOD."

21 ‡And HE having strictly charged them, ordered them to tell this to no one;

22 saying, ‡"The SON of MAN must suffer many things, and be rejected by the ELDERS, and High-priests, and Scribes, and be killed, and on the THIRD Day be raised."

23 ‡And he said to all, "If any one wish to come after me, let him renounce himself, and take up his CROSS daily, and follow me.

24 For whoever would save his LIFE, shall lose it; and whoever loses his LIFE on my account, **he** shall save it.

25 ‡For what is a Man profited, if he gain the whole WORLD, and destroy or forfeit Himself.

26 ‡For whoever is ashamed of me, and MY Words, of **him** the SON of MAN will be ashamed, when he comes in his own GLORY, and that of the FATHER, and of the HOLY Angels.

27 ‡But I tell you truly, There are SOME STANDING *here, who will not taste of Death, till they see GOD'S ROYAL MAJESTY."

28 And it occurred about eight Days after these WORDS, taking *Peter, and John, and James, he went up into the MOUNTAIN to pray.

29 And it happened, as he PRAYED, the FORM of his FACE was changed, and his RAIMENT became white and dazzling.

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* VATICAN MANUSCRIPT.—20. Peter. 27. there, who.

‡ 20. Matt. xvi. 16; John vi. 69. ‡ 21. Matt. xvi. 20. ‡ 22. Matt. xvi. 21; xvii. 22. ‡ 23. Matt. x. 38; xvi. 24; Mark viii. 34; Luke xiv. 27. ‡ 25. Matt. xvi. 26; Mark viii. 36. ‡ 26. Matt. x. 33; Mark viii. 38; 2 Tim. ii. 12. ‡ 27 Matt. xvi. 28; Mark ix. 1.

των. [30] Και ιδου, ανδρες δυο συνελαλουν αυτῳ,
forth. And lo, men two were talking with him,
οἵτινες ησαν Μωσης και Ἡλιας· [31] οἱ οφθεντες
who were Moses and Elias: they appearing
εν δοξῃ, ελεγον την εξοδον αυτου, ἡν εμελλε
in glory, spoke of the departure of him, which he was about
πληρουν εν Ἱερουσαλημ. [32] Ὁ δε Πετρος και
to fulfil in Jerusalem. The but Peter and
οἱ συν αυτῳ ησαν βεβαρημενοι ὑπνῳ. Δια-
those with him were having been heavy with sleep. Hav-
γρηγορησαντες δε ειδον την δοξαν αυτου, και
ing awakened but they saw the glory of him, and
τους δυο ανδρας τους συνεστωτας αυτῳ. [33] Και
the two men those standing with him. And
εγενετο εν τῳ διαχωριζεσθαι αυτους απ' αυτου,
it happened in the to depart them from him,
ειπεν ὁ Πετρος προς τον Ιησουν· Επιστατα,
said the Peter to the Jesus: O master,
καλον εστιν ἡμας ὡδε ειναι· και ποιησωμεν
good it is us here to be: and we may make
σκηνας τρεις, μιαν σοι, και μιαν Μωσει, και
tents three, one for thee, and one for Moses, and
μιαν Ἡλιᾳ· μη ειδως ὁ λεγει. [34] Ταυτα δε αυτου
one for Elias: not knowing what he says. These and of him
λεγοντος, εγενετο νεφελη, και επεσκιασεν
saying, came a cloud, and overshadowed
αυτους, εφοβηθησαν δε εν τῳ εκεινους εισηλθειν
them, they feared and in the those to enter
εις την νεφελην. [35] Και φωνη εγενετο εκ της
into the cloud. And a voice came out of the
νεφελης, λεγουσα· "Οὑτος εστιν ὁ υἱος μου ὁ
cloud, saying: "This is the son of me the
αγαπητος· αυτου ακουετε." [36] Και εν τῳ
beloved: him hear you." And in the
γενεσθαι την φωνην, εὑρεθη ὁ Ιησους μονος.
to have been the voice, was found the Jesus alone,
Και αυτοι εσιγησαν, και ουδενι απηγγειλαν εν
And they were silent, and to no one told in
εκειναις ταις ἡμεραις ουδεν ὡν ἑωρακασιν.
those the days nothing of what they had seen.

[37] Εγενετο δε εν τῃ ἑξης ἡμερᾳ, κατελθοντων
It happened and in the next day, having come down
αυτων απο του ορους, συνηντησεν αυτῳ οχλος
them from the mountain, met him a crowd
πολυς. [38] Και ιδου, ανηρ απο του οχλου ανε-
great. And lo, a man from the crowd cried
βοησε, λεγων· Διδασκαλε, δεομαι σου, επιβλε-
loudly, saying: O teacher, I pray thee, to look
ψαι επι τον υἱον μου, ὁτι μονογενης εστι μοι·
on the son of me, for only-born he is to me;
[39] και ιδου, πνευμα λαμβανει αυτον, και εξαι-
and lo, a spirit seizes him, and sud-

30 And behold, two Men were conversing with him, and these were Moses and Elijah;

31 who appearing in Glory, spoke of his DEPARTURE which was about to be consummated at Jerusalem.

32 Now PETER and THOSE with him ‡were overpowered with Sleep; but having awakened, they saw his GLORY, and THOSE TWO Men STANDING with him.

33 And it occurred, when they were DEPARTING from him, PETER said to JESUS, "Master, it is good for us to be here; and let us make three Booths; One for thee, and One for Moses, and One for Elijah;" not knowing what he said.

34 And as he was thus speaking, a Cloud came and covered them; and they were afraid when *they ENTERED the CLOUD.

35 And a Voice proceeded from the CLOUD, saying, ‡"This is my *SON, the BELOVED; ‡hear him."

36 And when the VOICE had ceased, *Jesus was found alone. ‡And they were †silent, and told no one in Those DAYS what they had seen.

37 ‡Now it happened the NEXT Day, when they came down from the MOUNTAIN, a great Crowd met him.

38 And behold, a Man from the CROWD, cried loudly, saying, "Teacher, I beseech thee, to look on my SON, For he is my Only Child.

39 And behold, a Spirit seizes him, and he suddenly

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* VATICAN MANUSCRIPT.—34. they. 35. CHOSEN SON. 36. Jesus.

† 36. Jesus enjoined silence upon the spectators of his transfiguration, (see Matt. xvii. 9), till after his resurrection; and probably one principal reason of this injunction of secrecy to the disciples might be our Lord's unwillingness to force the people into a belief of his divine character by a degree of evidence which would control the mind, and not leave free scope for the exercise of the moral dispositions and the ingenuous workings of the heart. He appears to have consulted this purpose, on all occasions, with particular attention.—*Wakefield.*

‡ 32. Dan. viii. 18; x. 9. ‡ 35. Matt. iii. 17. ‡ 35. Acts iii. 22. ‡ 36. Matt. xvii. 9. ‡ 37. Matt. xvii. 14; Mark ix. 14, 17.

φνης κραζει, και σπαρασσει αυτον μετα αφρου,
denly he cries out, and convulses him with foam,
και μογις αποχωρει απ' αυτου, συντριβον αυτον.
and hardly departs from him, bruising him.
[40] Και εδεηθην των μαθητων σου, ἱνα εκβαλωσιν
And I besought the disciples of thee, that they might expel
αυτο· και ουκ ηδυνηθησαν. [41] Αποκριθεις δε ὁ
it; and not they were able. Answering and the
Ιησους ειπεν· Ω γενεα απιστος και διεσ-
Jesus said; O generation without faith and having
τραμμενη· ἑως ποτε εσομαι προς ὑμας, και
been perverted; till when shall I be with you, and
ανεξομαι ὑμων; Προσαγαγε τον υἱον σου ὡδε.
bear with you? Lead the son of thee here.
[42] Ετι δε προσερχομενου αυτου, ερρηξεν αυτον
While and coming to him, dashed down him
το δαιμονιον, και συνεσπαραξεν. Επετιμησε δε
the demon, and violently convulsed. Rebuked and
ὁ Ιησους τῳ πνευματι τῳ ακαθαρτῳ, και ιασατο
the Jesus the spirit the unclean, and healed
τον παιδα, και απεδωκεν αυτον τῳ πατρι αυτου.
the child, and delivered him to the father of him.
[43] Εξεπλησσοντο δε παντες επι τῃ μεγαλειοτητι
Were amazed and all at the majesty
του θεου.
of the God.

Παντων δε θαυμαζοντων επι πασιν οἱς εποιει
All and were wondering at all which did
ὁ Ιησους, ειπε προς τους μαθητας αὑτου·
the Jesus, he said to the disciples of himself;
[44] Θεσθε ὑμεις εις τα ωτα ὑμων τους λογους
Place you into the ears of you the words
τουτους· ὁ γαρ υἱος του ανθρωπου μελλει παρα-
these; the for son of the man is about to be
διδοσθαι εις χειρας ανθρωπων· [45] Οἱ δε ηγνοουν
delivered into hands of men; They but understood not
το ῥημα τουτο, και ην παρακεκαλυμμενον απ'
the word this, and it was having been veiled from
αυτων, ἱνα μη αισθωνται αυτο· και εφοβουντο
them, that not they might perceive it; and they feared
ερωτησαι αυτον περι του ῥηματος τουτου.
to ask him concerning the word this.
[46] Εισηλθε δε διαλογισμος εν αυτοις, το, τις αν
rose and a dispute among them, that, which
ειη μειζων αυτων. [47] Ὁ δε Ιησους ιδων τον
would be greater of them. The and Jesus perceiving the
διαλογισμον της καρδιας αυτων, επιλαβομενος
thought of the heart of them, having taken
παιδιου, εστησεν αυτο παρ' ἑαυτῳ, και ειπεν
a little child, placed it near himself, and said
αυτοις· [48] Ὁς εαν δεξηται τουτο το παιδιον επι
to them; Whoever may receive this the little child in
τῳ ονοματι μου, εμε δεχεται· και ὁς εαν εμε
the name of me, me receives; and whoever me
δεξηται, δεχεται τον αποστειλαντα με. Ὁ γαρ
may receive, receives the having sent me. He for
μικροτερος εν πασιν ὑμιν ὑπαρχων, οὑτος εσται
less among all you being, he shall be

cries out; and it so convulses him that he foams; and after bruising him, with difficulty departs from him.

40 And I entreated thy DISCIPLES to expel it; and they could not."

41 And JESUS answering, said, "O unbelieving and perverse Generation! how long shall I be with you, and endure you? Conduct thy SON here."

42 And while he was approaching, the DEMON dashed him down, and violently convulsed him. And JESUS rebuked the IMPURE SPIRIT, and cured the CHILD, and delivered him to his FATHER.

43 And they were all struck with awe at the MAJESTIC POWER of GOD. But while all were wondering at every thing which JESUS did, he said to his DISCIPLES;

44 ‡"Place you these WORDS in your EARS—The SON of MAN is about to be delivered into the Hands of Men."

45 ‡But THEY did not understand this SAYING; and it was so veiled from them that they might not perceive it; and they were afraid to ask him concerning this SAYING.

46 ‡And a Dispute arose among them, WHICH OF THEM WOULD BE GREATEST.

47 But JESUS, perceiving the THOUGHT of their HEART, having taken a Little child, placed it near himself,

48 and said to them, ‡"Whoever may receive This LITTLE CHILD in my NAME, receives Me, and whoever may receive ME, receives HIM who SENT me; ‡for HE who is LEAST among you all, he *shall be great."

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* VATICAN MANUSCRIPT.—48. is great.

‡ 44. Matt. xvii. 22. ‡ 45. Mark ix. 32; Luke ii. 50; xviii. 34. ‡ 46. Matt. xviii. 1; Mark ix. 34. ‡ 48. Matt. x. 40; xviii. 5; Mark ix. 37; John xii. 44; xiii. 20. ‡ 48. Matt. xxiii. 11, 12.

μεγας. 49 Αποκριθεις δε ὁ Ιωαννης ειπεν· Επισ-
great. Answering and the John said; O mas-
τατα, ειδομεν τινα επι τῳ ονοματι σου εκβαλ-
ter, we saw one in the name of thee casting
λοντα τα δαιμονια· και εκωλυσαμεν αυτον, ὁτι
out the demons: and we forbade him, because
ουκ ακολουθει μεθ' ἡμων. 50 Και ειπε προς
not he follows with us. And said to
αυτον ὁ Ιησους· Μη κωλυετε· ὁς γαρ ουκ εστι
him the Jesus: Not forbid you: who for not is
καθ' ὑμων, ὑπερ ὑμων εστιν.
against you, for you is.

51 Εγενετο δε εν τῳ συμπληρουσθαι τας
It came to pass and in the to be completed the
ἡμερας της αναληψεως αυτου, και αυτος το
days of the withdrawing of him, and he the
προσωπον αὑτου εστηριξε του πορευεσθαι εις
face of himself firmly set of the to go to
Ιερουσαλημ. 52 Και απεστειλεν αγγελους
Jerusalem. And he sent messengers
προ προσωπου αὑτου· και πορευθεντες εισηλθον
before face of himself: and having gone they entered
εις κωμην Σαμαρειτων, ὡστε ἑτοιμασαι αυτῳ.
into a village of Samaritans, so as to prepare for him.
53 Και ουκ εδεξαντο αυτον, ὁτι το προσωπον
And not they received him, because the face
αυτου ην πορευομενον εις Ἱερουσαλημ. 54 Ιδον-
of him was going to Jerusalem. See-
τες δε οἱ μαθηται αυτου, Ιακωβος και Ιωαννης,
ing and the disciples of him, James and John,
ειπον· Κυριε, θελεις ειπωμεν πυρ καταβηναι
said: O lord, wilt thou we speak fire to come down
απο του ουρανου, και αναλωσαι αυτους, *[ὡς και
from the heaven, and to consume them, [as even
Ηλιας εποιησε;] 55 Στραφεις δε επετιμησεν
Elias did?] Turning and he rebuked
αυτοις, [και ειπεν· Ουκ οιδατε, οἱου πνευματος
them, [and said: Not you know, of what spirit
εστε ὑμεις;] 56 Και επορευθησαν εις ἑτεραν
are you?] And they went to another
κωμην.
village.

57 *[Εγενετο] δε πορευομενων αυτων εν τῃ
[It happened] and going of them in the
ὁδῳ, ειπε τις προς αυτον· Ακολουθησω σοι,
way, said one to him: I will follow thee,
ὁπου αν απερχῃ, *[κυριε.] 58 Και ειπεν αυτῳ
wherever thou mayest go, [O master.] And said to him
ὁ Ιησους· Αἱ αλωπεκες φωλεους εχουσι, και τα
the Jesus: The foxes dens have, and the

49 ‡ And *John answering said, "Master, we saw one expelling *Demons in thy NAME; and we forbade him, Because he does not follow us."

50 But *Jesus said, "Forbid him not; ‡ for he who is not against you is for you."

51 Now it occurred, when the DAYS of his † RETIREMENT were COMPLETED, he resolutely set his FACE to GO to Jerusalem.

52 And he sent Messengers before him; and having gone, they went into a Village of the Samaritans, in order to make preparation for him.

53 And ‡ they did not receive him, Because he was going towards Jerusalem.

54 And *his DISCIPLES, James and John, observing this, said, "Master, dost thou wish that we command Fire to come down from HEAVEN, to consume them?"

55 But turning he rebuked them;

56 and they went to Another Village.

57 ‡ And as they were travelling on the ROAD, one said to him, "I will follow thee wherever thou goest."

58 And *Jesus said to him, "The FOXES have Holes, and the BIRDS of

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* VATICAN MANUSCRIPT.—49. John. 49. Demons. 50. Jesus. 54. the DISCIPLES. 54. as even Elias did—*omit.* 55. and said, "Know ye not of what spirit you are"—*omit.* 57. It happened—*omit.* 57. O master—*omit.* 58. Jesus.

† 51. "I think the word *analepsoos* must signify, of Jesus's *retiring* or *withdrawing* himself, and not of his being *received up*; because the word *sumpleerousthai* here used before it, denotes a time *completed*, which that of his *ascension* was not then. The sense is, that the time was come, when Jesus was no longer to retire from Judea and the parts about Jerusalem as he had hitherto done; for he had lived altogether in *Galilee*, lest the Jews should have laid hold on him, before the work of his ministry was ended, and full proofs of his divine mission given, and some of the prophecies concerning him accomplished. John says, chap. vii 1, *Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.* Let it be observed, that all which follows here in Luke to chap. xix. 45, is represented by him, as done by Jesus in his last journey from Galilee to Jerusalem."—*Pearce.*

‡ 49. Mark ix. 39; see Num. xi. 28. ‡ 50. See Matt. xi. 30; Luke xi. 23. ‡ 53. John iv. 4, 9. ‡ 57. Matt. viii. 19.

πετεινα του ουρανου κατασκηνωσεις· ὁ δε υἱος
birds of the heaven roosts: the but son
του ανθρωπου ουκ εχει, που την κεφαλην κλινη.
of the man not has, where the head he may rest.
[59] Ειπε δε προς ἑτερον· Ακολουθει μοι. Ὁ δε
He said and to another; Follow me. He but
ειπε· Κυριε, επιτρεψον μοι απελθοντι πρωτον
said; O master, permit thou me having gone first
θαψαι τον πατερα μου. [60] Ειπε δε αυτῳ ὁ
to bury the father of me. Said and to him the
Ιησους· Αφες τους νεκρους θαψαι τους ἑαυτων
Jesus; Leave the dead ones to bury the of themselves
νεκρους· συ δε απελθων διαγγελλε την βασιλειαν του θεου.
dead ones; thou and having gone publish the kingdom of the God.
[61] Ειπε δε και ἑτερος· Ακολουθησω σοι, κυριε· πρωτον δε επιτρεψον μοι
Said and also another; I will follow thee, O master; first but permit thou me
αποταξασθαι τοις εις τον οικον μου. [62] Ειπε δε
to bid farewell to those in the house of me. Said but
*[προς αυτον] ὁ Ιησους· Ουδεις επιβαλων την
[to him] the Jesus; No one having put the
χειρα αὑτου επ᾽ αροτρον, και βλεπων εις τα
hand of himself on a plough, and looking for the things
οπισω, ευθετος εστιν εις την βασιλειαν του θεου.
behind, well-disposed is for the kingdom of the God.

ΚΕΦ. ι΄. 10.

[1] Μετα δε ταυτα ανεδειξεν ὁ κυριος *[και]
After now these things appointed the lord [also]
ἑτερους εβδομηκοντα, και απεστειλεν αυτους
others seventy, and sent them
ανα δυο προ προσωπου αὑτου εις πασαν πολιν
each two before face of himself into every city
και τοπον, οὗ εμελλεν αυτος ερχεσθαι. [2] Ελεγεν
and place, where was about he to go. He said
ουν προς αυτους· Ὁ μεν θερισμος πολυς,
then to them; The indeed harvest great,
οἱ δε εργαται ολιγοι· δεηθητε ουν του κυριου
the but laborers few; implore therefore the lord
του θερισμου, ὁπως εκβαλη εργατας εις τον
of the harvest, that he would send out laborers into the
θερισμον αὑτου. [3] Ὑπαγετε· ιδου, εγω αποστελλω
harvest of himself. Go you: lo, I send
ὑμας ὡς αρνας εν μεσῳ λυκων. [4] Μη
you as lambs in midst of wolves. Not
βασταζετε βαλαντιον, μη πηραν μηδε ὑποδηματα·
carry you a purse, nor a bag nor sandals:
και μηδενα κατα την ὁδον ασπασησθε.
and no one by the way salute.
[5] Εις ἡν δ᾽ αν οικιαν εισερχησθε, πρωτον λεγετε·
Into what and ever house you may enter, first say you.
Ειρηνη τῳ οικῳ τουτῳ. [6] Και εαν ᾑ εκει
Peace to the house this. And if may be there
υἱος ειρηνης, επαναπαυσεται επ᾽ αυτον ἡ ειρηνη
a son of peace, shall rest on him the peace

HEAVEN places of shelter; but the SON of MAN has not where he may recline his HEAD."

59 ‡And he said to another, "Follow me." But HE said, "Sir, permit me first to go and bury my FATHER."

60 *And he said to him, "Leave the DEAD ONES to inter THEIR own Dead; but go thou and publish the KINGDOM of GOD."

61 And another also said, "Sir, ‡I will follow thee; but permit me first to set in order my affairs at HOME."

62 But JESUS said, "No one, having put his HAND on the Plough, and looking BEHIND, is properly disposed towards the KINGDOM of GOD."

CHAPTER X.

1 Now after this, the LORD appointed *Seventy Others, and ‡sent them two by two before him into Every City and Place, where he was about to go.

2 *And he said to them, ‡"The HARVEST indeed is plenteous, but the REAPERS are few; beseech, therefore, the LORD of the HARVEST, that he would send out Laborers to REAP it.

3 Go; ‡behold, *I send you forth as Lambs among Wolves.

4 ‡Carry no Purse, nor Bag, nor Shoes, and salute no one by the ROAD.

5 ‡And into Whatever House you enter, say first, 'Peace to this HOUSE.'

6 And if a Son of Peace is there, your PEACE shall

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* VATICAN MANUSCRIPT.—60. And he said. 62. to him—*omit.* 1. Seventy-two, and sent. 1. also—*omit.* 2. and he said. 3. I send.

‡ 59. Matt. viii. 28. ‡ 61. See 1 Kings xix. 20. ‡ 1. Matt. x. 1; Mark vi. 7. ‡ 2. Matt. ix. 37, 38; John iv. 35. ‡ 3. Matt. x. 16. ‡ 4. Matt. x. 9, 10; Mark vi. 8; Luke ix. 3. ‡ 5. Matt. x. 12.

ὑμων· ει δε μηγε, εφ' ὑμας ανακαμψει. [7] Εν
of you; if but not, on you it shall return. In
αυτῃ δε τῃ οικιᾳ μενετε, εσθιοντες και πινοντες
this and the house remain, eating and drinking
τα παρ' αυτων· αξιος γαρ ὁ εργατης του
the things with them; worthy for the laborer of the
μισθου αὑτου εστι.
reward of himself is.
Μη μεταβαινετε εξ οικιας εις οικιαν. [8] Και
Not go you from house to house. Also
εις ἡν δ' αν πολιν εισερχησθε, και δεχωνται
into what and ever city you may enter, and they may receive
ὑμας, εσθιετε τα παρατιθεμενα ὑμιν, [9] και
you, eat you the things being set before you, and
θεραπευετε τους εν αυτῃ ασθενεις, και λεγετε
cure you those in her sick, and say you
αυτοις· Ηγγικεν εφ' ὑμας ἡ βασιλεια του θεου.
to them; Has come nigh to you the kingdom of the God.
[10] Εις ἡν δ' αν πολιν εισερχησθε, και μη
Into what but ever city you may enter, and not
δεχωνται ὑμας, εξελθοντες εις τας πλατειας
they may receive you, going out into the wide places
αυτης, ειπατε· [11] Και τον κονιορτον, τον κολληθεντα
of her, say you: Even the dust, that cleaving
ἡμιν εκ της πολεως ὑμων, απομασσομεθα
to us from the city of you, we wipe off
ὑμιν· πλην τουτο γινωσκετε, ὁτι ηγγικεν ἡ
for you: however this know you, that has approached the
βασιλεια του θεου. [12] Λεγω ὑμιν, ὁτι Σοδομοις
kingdom of the God. I say to you, that for Sodom
εν τῃ ἡμερᾳ εκεινῃ ανεκτοτερον εσται η τῃ
in the day that more tolerable it will be than the
πολει εκεινῃ. [13] Ουαι σοι, Χοραζιν, ουαι σοι,
city that. Woe to thee, Chorasin, woe to thee,
Βηθσαιδα· ὁτι ει εν Τυρῳ και Σιδωνι εγενοντο
Bethsaida: for if in Tyre and Sidon had been done
αἱ δυναμεις, αἱ γενομεναι εν ὑμιν, παλαι αν εν
the miracles, those being done in you, long ago would in
σακκῳ και σποδῳ καθημεναι μετενοησαν.
sackcloth and ashes sitting they have reformed.
[14] Πλην Τυρῳ και Σιδωνι ανεκτοτερον εσται εν
But for Tyre and Sidon more tolerable it will be in
τῃ κρισει, η ὑμιν. [15] Και συ, Καπερναουμ, ἡ
the judgment, than for you. And thou, Capernaum, which
ἑως του ουρανου ὑψωθεισα, ἑως ἁδου καταβιβασθηση.
even to the heaven art being exalted, even to invisibility down shalt be brought.
[16] Ὁ ακουων ὑμων, εμου ακουει·
He hearing you, me hears:

rest on him; but if not, it shall return to you.

7 ‡And in That HOUSE remain, eating and drinking the THINGS with them; for the LABORER is worthy of his REWARD. Go not from House to House.

8 And into Whatever City you enter, and they receive you, eat WHAT is PLACED BEFORE you;

9 and ‡cure the SICK in it, and say to them, 'The KINGDOM of GOD has approached you.'

10 But into Whatever City you enter, and they receive you not, going out into its WIDE PLACES, say,—

11 ‡'even THAT DUST of your CITY which adheres *to our FEET, we wipe off for you; however, know this, That the KINGDOM of GOD has approached.'

12 But I tell you, ‡that it will be more tolerable for Sodom, in that DAY, than for that CITY.

13 ‡Woe to thee, Chorasin! woe to thee, Bethsaida! For if THOSE MIRACLES which are BEING PERFORMED in you, had been done in Tyre and Sidon, they would have reformed long ago, sitting †in Sackcloth and Ashes.

14 But it will be more tolerable for Tyre and Sidon, in the JUDGMENT, than for you.

15 ‡And thou, Capernaum, THOU *which art BEING EXALTED to HEAVEN, wilt be brought down to †Hades.

16 ‡HE who HEARS you, hears Me; and HE who

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* VATICAN MANUSCRIPT.—11. to our FEET, we. 15. shalt not be exalted to HEAVEN, thou shalt go down.

† 13. This expression of mourning and sorrow was frequent in the East. Thus Tamar signified her distress when dishonored by Amnon, 2 Sam. xiii. 9. Thus also, "When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth and ashes," Esther iv. 1. Thus Job expressed his repentance, Job xlii. 6. Thus Daniel "set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes," Dan. ix. 3. Other nations adopted the practice, and it became a very common method, whereby to exhibit great grief and misery.—*Burder.* † 15. See note on Matt. xi. 23.

‡ 7. Matt. x. 11. ‡ 9. Luke ix. 2. ‡ 11. Matt. x. 14; Luke ix. 5; Acts xiii. 51; xviii. 6. ‡ 12. Matt. x. 15; Mark vi. 11. ‡ 13. Matt. xi. 21. ‡ 15. Matt. xi. 23. ‡ 16. Matt. x. 40; Mark ix. 37; John xiii. 20.

και ὁ αθετων ὑμας εμε αθετει· ὁ δε εμε αθετων,
and he rejecting you me rejects: he and me rejecting,
αθειτει, τον αποστειλαντα με.
rejects, the one sending me.

[17] Ὑπεστρεψαν δε οἱ ἑβδομηκοντα μετα χαρας,
Having returned and the seventy with joy,
λεγοντες· Κυριε, και τα δαιμονια ὑποτασσεται
saying: O lord, and the demons are subject
ἡμιν εν τῳ ονοματι σου. [18] Ειπε δε αυτοις· Εθεω-
to us in the name of thee. He said and to them; I be-
ρουν τον σαταναν ὡς αστραπην εκ του ουρανου
held the adversary as lightning out of the heaven
πεσοντα. [19] Ιδου, διδωμι ὑμιν την εξουσιαν
having fallen. Lo, I give to you the authority
του πατειν επανω οφεων και σκορπιων, και επι
of the to tread on serpents and scorpions, and on
πασαν την δυναμιν του εχθρου· και ουδεν ὑμας
all the power of the enemy; and nothing you
ου μη αδικηση. [20] Πλην εν τουτῳ μη χαιρετε,
not not you may hurt. But in this not rejoice,
ὁτι τα πνευματα ὑμιν ὑποτασσεται· χαιρετε δε,
that the spirits to you are subject; rejoice you but,
ὁτι τα ονοματα ὑμων εγραφη εν τοις ουρανοις.
that the names of you are written in the heavens.

[21] Εν αυτῃ τῃ ὡρα ηγαλλιασατο τῳ πνευματι
In this the hour exulted the spirit
ὁ Ιησους, και ειπεν· Εξομολογουμαι σοι, πατερ,
the Jesus, and said; I praise thee, O father,
κυριε του ουρανου και της γης, ὁτι απεκρυψας
O lord of the heaven and the earth, that thou hast hid
ταυτα απο σοφων και συνετων, και απεκαλυψας
these things from wise men and discerning men, and thou hast revealed
αυτα νηπιοις· ναι, ὁ πατηρ, ὁτι οὑτως εγενετο
them to babes, yes, the father, for even so it was
ευδοκια εμπροσθεν σου. [22] Παντα μοι παρεδοθη
good in presence of thee. All to me are given
ὑπο του πατρος μου· και ουδεις γινωσκει, τις
by the father of me; and no one knows, who
εστιν ὁ υἱος ει μη ὁ πατηρ· και τις εστιν ὁ
is the son if not the father; and who is the
πατηρ, ει μη ὁ υἱος, και ᾡ εαν βουληται ὁ
father, if not the son, and to whom may be willing the
υἱος αποκαλυψαι. [23] Και στραφεις προς τους
son to reveal. And turning to the
μαθητας, κατ᾽ ιδιαν ειπε· Μακαριοι οἱ οφθαλμοι,
disciples, privately he said; Blessed the eyes,
οἱ βλεποντες, ἁ βλεπετε. [24] Λεγω γαρ ὑμιν,
those seeing, what you see. I say for to you,
ὁτι πολλοι προφηται και βασιλεις ηθελησαν
that many prophets and kings desired
ιδειν, ἁ ὑμεις βλεπετε, και ουκ ειδον· και
to see, what you see, and not saw: and
ακουσαι, ἁ ακουετε, και ουκ ηκουσαν.
to hear, what you hear, and not heard.

REJECTS you, rejects Me; and he who REJECTS Me, rejects HIM who SENT me."

17 And the *SEVENTY returned with Joy, saying, "Lord, even the DEMONS are subject to us by thy NAME."

18 And he said to them, "I saw the ADVERSARY falling from HEAVEN like Lightning.

19 Behold, *I have given you AUTHORITY to TREAD on Serpents and Scorpions, and on All *THAT POWER which is of the ENEMY; and nothing shall by any means injure You;

20 but rejoice not in this, That the SPIRITS are subject to you; but rejoice That ‡your NAMES * have been enrolled in the HEAVENS."

21 ‡In That HOUR *he exulted in the HOLY SPIRIT, and said, "I adore thee, O Father, Lord of HEAVEN and EARTH, Because, having concealed these things from the Wise and Intelligent, thou hast revealed them to Babes; yes, FATHER; For thus it was well-pleasing in thy sight.

22 ‡All things are imparted to me by my FATHER; and no one, knows who the SON is, except the FATHER; and who the FATHER is, except the SON, and he to whom the SON may be disposed to reveal him."

23 And turning to his DISCIPLES, he said privately, ‡"Happy are THOSE EYES which SEE what you see;

24 For I tell you, ‡That Many Prophets and Kings desired to see the things which you see, and saw them not; and to hear the things which you * hear, and heard them not."

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* VATICAN MANUSCRIPT.—17. SEVENTY-TWO. 19. I have given. 19. THAT POWER which is of the ENEMY. 20. have been enrolled in. 21. he exulted in the HOLY SPIRIT, and. 24. hear of me, and.

‡ 20. Phil. iv. 3; Heb. xii. 23; Rev. iii. 5; xxi. 27. ‡ 21. Matt. xi. 27. ‡ 22. Matt. xxviii. 18; John iii. 35; v. 27; xvii. 2. ‡ 23. Matt. xiii. 16. ‡ 24. 1 Pet. i. 10.

25 Και ιδου, νομικος τις ανεστη, εκπειραζων
And lo, a lawyer certain stood up, tempting
αυτον, και λεγων· Διδασκαλε, τι ποιησας ζωην
him, and saying; O teacher, what shall I do life
αιωνιον κληρονομησω; 26 Ὁ δε ειπε προς αυτον·
age-lasting I may inherit? He and said to him;
Εν τῳ νομῳ τι γεγραπται; πως αναγινωσκεις;
In the law what has been written? how readest thou?
27 Ὁ δε αποκριθεις ειπεν· "Αγαπησεις κυριον
He and answering said: "Thou shalt love Lord
τον θεον σου εξ ὁλης της καρδιας σου, και εξ
the God of thee out of whole of the heart of thee, and out of
ὁλης της ψυχης σου, και εξ ὁλης της ισχυος
whole of the soul of thee, and out of whole of the strength
σου, και εξ ὁλης της διανοιας σου· και τον
of thee, and out of whole of the mind of thee: and the
πλησιον σου ὡς σεαυτον." 28 Ειπε δε αυτῳ·
neighbor of thee as thyself." He said and to him:
Ορθως απεκριθης· τουτο ποιει, και ζησῃ. 29 Ὁ
Rightly thou hast answered: this do, and thou shalt live. He
δε θελων δικαιουν ἑαυτον, ειπε προς τον Ιησουν·
but choosing to justify himself, said to the Jesus:
Και τις εστι μου πλησιον; 30 Ὑπολαβων *[δε] ὁ
And who is of me a neighbor? Replying and the
Ιησους ειπεν· Ανθρωπος τις κατεβαινεν απο
Jesus said: A man certain was going down from
Ἱερουσαλημ εις Ἱεριχω, και λησταις περιεπεσεν·
Jerusalem to Jericho, and robbers fell among:
οἱ και εκδυσαντες αυτον και πληγας επιθεντες,
who both stripping him and blows having inflicted,
απηλθον, αφεντες ἡμιθανη τυγχανοντα. 31 Κατα
they departed, leaving half-dead being. By
συγκυριαν δε ἱερευς τις καταβαινεν εν τῃ ὁδῳ
chance and a priest certain was going down in the way
εκεινῃ, και ιδων αυτον, αντιπαρηλθεν. 32 Ὁμοιως
that, and seeing him, passed along. In like manner
δε και Λευιτης, *[γενομενος] κατα τον τοπον,
and also a Levite, [having come] near the place,
ελθων και ιδων, αντιπαρηλθε. 33 Σαμαρειτης δε
coming and seeing, passed along. A Samaritan but
τις ὁδευων, ηλθε κατ' αυτον, και ιδων αυτον,
certain traveling, came near him, and seeing him,
εσπλαγχνισθη. 34 Και προσελθων κατεδησε
he was moved with pity. And having approached he bound
τα τραυματα αυτου, επιχεων ελαιον και οινον·
the wounds of him, pouring on oil and wine:
επιβιβασας δε αυτον επι το ιδιον κτηνος ηγαγεν
having set and him on the own beast led
αυτον εις πανδοχειον, και επεμεληθη αυτου.
him to an inn, and he took care of him.
35 Και επι την αυριον *[εξελθων,] εκβαλων
And on the next day [having come out,] having taken out
δυο δηναρια εδωκε τῳ πανδοχει, και ειπεν
two denarii he gave to the innkeeper, and said
*[αυτῳ·] Επιμεληθητι αυτου· και ὁ, τι αν
[to him:] Take care of him: and whatever

25 And, behold, a certain Lawyer, stood up to try him, saying, ‡ "Teacher, what shall I do to inherit aionian Life?"

26 And HE said to him, "What is written in the LAW? How dost thou read?"

27 And HE answering, said, ‡ "Thou shalt love
"Jehovah thy GOD with
"All thy HEART, and with
"All thy SOUL, and with
"All thy STRENGTH, and
"with All thy MIND, and
"‡ thy NEIGHBOR as thy-
"self."

28 And HE said to him, "Thou hast answered correctly; ‡ do this, and thou shalt live."

29 But HE, wishing ‡ to justify himself, said to JESUS, "Who is My Neighbor?"

30 JESUS replying, said, "A certain Man was going down from Jerusalem to Jericho, and fell among Robbers, who both having stripped him, and inflicted blows, they departed, leaving him half dead.

31 And by Chance a certain Priest was going down that ROAD, and seeing him, he passed along.

32 And in like manner also a Levite, coming near the PLACE, and seeing, passed along.

33 But a certain ‡ Samaritan traveling, came near him, and seeing him, he was moved with pity;

34 and approaching, he bound up his WOUNDS, pouring on Oil and Wine, and having placed him on his OWN Beast, brought him to an Inn, and took care of him.

35 And on the NEXT DAY, having taken out Two Denarii, he gave them to the INNKEEPER, and said, 'Take care of him, and

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* VATICAN MANUSCRIPT.—30. And—*omit*. 32. having come—*omit*. 35. having come out—*omit*. 35. to him—*omit*.

‡ 25 Matt. xix. 16; xxii. 35. ‡ 27. Deut. vi. 5. ‡ 27. Lev. xix. 18. ‡ 28. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Rom. x. 5. ‡ 29. Luke xvi. 15. ‡ 33. John iv. 9.

προσδαπανησης, εγω, εν τω επανερχεσθαι με,
thou mayest expend more, I, in the return me,
αποδωσω σοι. [36] Τις *[ουν] τουτων των τριων
I will pay to thee. Which [then] of them of the three
πλησιον δοκει σοι γεγονεναι του εμπεσοντος
a neighbor seems to thee to have been to the having fallen
εις τους ληστας; [37] Ὁ δε ειπεν· Ὁ ποιησας το
among the robbers; He and said; He having shown the
ελεος μετ᾽ αυτου. Ειπεν δε αυτω ὁ Ιησους·
pity towards him. Said and to him the Jesus;
Πορευου, και συ ποιει ὁμοιως.
Go, and thou do in like manner.

[38] *[Εγενετο] δε εν τω πορευεσθαι αυτους,
[It happened] and in the to go them,
*[και] αυτος εισηλθεν εις κωμην τινα· γυνη δε
[and] he entered into a village certain; a woman and
τις ονοματι Μαρθα, ὑπεδεξατο αυτον *[εις τον
certain to a name Martha, received him [into the
οικον αὑτης.] [39] Και τηδε ην αδελφη καλουμενη
house of herself.] And to her was a sister having been called
Μαρια, η και παρακαθισασα παρα τους ποδας
Mary, who also having sat at the feet
του Ιησου, ηκουε τον λογον αυτου. [40] Ἡ δε
of the Jesus, heard the word of him. The but
Μαρθα περιεσπατο περι πολλην διακονιαν·
Martha was-over-busied about much serving;
επιστασα δε ειπε· Κυριε, ου μελει σοι, ὁτι ἡ
having come near and said; O lord, not concerns thee, that the
αδελφη μου μονην με κατελιπε διακονειν; ειπε
sister of me alone me has left to serve? say
ουν αυτη, ἱνα μοι συναντιλαβηται. [41] Αποκριθεις
then to her, that to me she may give aid. Answering
δε ειπεν αυτη ὁ Ιησους· Μαρθα, Μαρθα,
and said to her the Jesus; Martha, Martha,
μεριμνας και τυρβαζη περι πολλα· [42] ἑνος δε
thou art anxious and troubled about many things; of one but
εστι χρεια. Μαρια δε την αγαθην μεριδα
is need. Mary and the good part
εξελεξατο, ἡτις ουκ αφαιρεθησεται απ᾽ αυτης.
has chosen, which not shall be taken away from her.

ΚΕΦ. ια΄. 11.

[1] Και εγενετο εν τω ειναι αυτον εν τοπω τινι
And it happened in the to be him in a place certain
προσευχομενον, ὡς επαυσατο, ειπε τις των
praying, when he ceased, said one of the
μαθητων αυτου προς αυτον· Κυριε, διδαξον ἡμας
disciples of him to him: O lord, teach us
προσευχεσθαι, καθως και Ιωαννης εδιδαξε τους
to pray, as even John taught the
μαθητας αυτου. [2] Ειπε δε αυτοις· Ὁταν προσευχησθε,
disciples of himself. He said and to them; When you pray,
λεγετε· Πατηρ, ἁγιασθητω το ονομα
say; O father, be hallowed the name
σου· ελθετω σου ἡ βασιλεια· [3] τον αρτον ἡμων
of thee: let come of thee the kingdom: the bread of us
τον επιουσιον διδου ἡμιν το καθ᾽ ἡμεραν· [4] Και
the necessary give thou to us the every day: and

whatever thou mayest expend more, I, at my RETURN, will pay thee.'

36 Now which of These THREE, thinkest thou, was Neighbor to HIM WHO FELL among the ROBBERS?"

37 And HE said, "HE who MANIFESTED PITY towards him." And JESUS said to him, "Go, and do thou in like manner."

38 Now as they WENT on, he entered a certain Village; and a certain Woman, named ‡Martha, entertained him.

39 And SHE had a Sister called Mary, who also, ‡sitting at *the FEET of the LORD, heard his WORD.

40 But MARTHA was perplexed with Much Serving; and coming near, she said, "Master, dost thou not care That my SISTER has left Me to serve alone? Tell her, then, to assist me."

41 And *the LORD answering, said to her, "Martha, Martha, thou art anxious, and troublest thyself about many things;

42 but *of few things, or of one, is there Need; and Mary has chosen the GOOD Part, which shall not be taken away from her."

CHAPTER XI.

1 And it occurred, as he was PRAYING in a certain Place, when he ceased, one of his DISCIPLES said to him, "Master, teach us to pray, even as John taught his DISCIPLES."

2 And he said to them, "When you pray say, ‡O Father, Revered be thy NAME! let Thy KINGDOM come;

3 give us DAY BY DAY our NECESSARY FOOD;

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* VATICAN MANUSCRIPT.—36. then—*omit*. 38. It happened—*omit*. 38. and—*omit*. 38. into her house—*omit*. 39. the FEET of the LORD. 41. the LORD answering. 42. of few things, or of one, is there Need; and.

‡ 38. John. xi. 1; xii. 2, 3. ‡ 39. Luke viii. 35; Acts xxii. 3. ‡ 2. Matt. vi. 9.

αφες ἡμιν τας αμαρτιας ἡμων, και γαρ αυτοι
forgive to us the sins of us, even for ourselves
αφιεμεν παντι οφειλοντι ἡμιν· και μη εισενεγ-
forgive all owing us; and not thou mayest
κῃς ἡμας εις πειρασμον. [5] Και ειπε προς αυτους·
lead us into temptation. And he said to them;
Τις εξ ὑμων ἑξει φιλον, και πορευσεται προς
Which of you shall have a friend, and shall go to
αυτον μεσονυκτιου, και ειπῃ αυτῳ· Φιλε,
him at midnight, and say to him; O friend,
χρησον μοι τρεις αρτους· [6] επειδη φιλος μου
lend to me three loaves; because a friend of me
παρεγενετο εξ ὁδου προς με, και ουκ εχω ὁ
has come from a way to me, and not I have what
παραθησω αυτῳ· [7] κακεινος εσωθεν αποκριθεις
I shall set for him; And he from within answering
ειπῃ· Μη μοι κοπους παρεχε· ηδη ἡ θυρα
should say; Not to me trouble do thou cause; already the door
κεκλεισται, και τα παιδια μου μετ' εμου εις την
has been shut, and the children of me with me in the
κοιτην εισιν· ου δυναμαι αναστας δουναι σοι.
bed are; not I am able having arisen to give to thee.
[8] Λεγω ὑμιν, ει και ου δωσει αυτῳ αναστας,
I say to you, if and not will give to him having arisen,
δια το ειναι αυτου φιλον, δια γε την αναιδειαν
because the to be of him a friend, through indeed the importunity
αυτου εγερθεις δωσει αυτῳ ὁσων χρῃζει. [9] Κα-
of him arising he will give to him as many as he wants. And
γω ὑμιν λεγω· Αιτειτε, και δοθησεται ὑμιν·
I to you say; Ask you, and it shall be given to you;
ζητειτε, και εὑρησετε· κρουετε, και ανοιγησε-
seek you, and you shall find: knock you, and it shall be
ται ὑμιν. [10] Πας γαρ ὁ αιτων λαμβανει· και
opened to you. All for the asking receives: and
ὁ ζητων εὑρισκει· και τῳ κρουοντι ανοιγησεται.
the seeking finds. and to the knocking it shall be opened.
[11] Τινα δε ὑμων τον πατερα αιτησει ὁ υἱος αρτον,
Which now of you the father shall ask the son bread,
μη λιθον επιδωσει αυτῳ; η και ιχθυν, μη αντι
not a stone will give to him; or also a fish, not in place of
ιχθυος οφιν επιδωσει αυτῳ; [12] η και εαν αιτησῃ
a fish a serpent will give to him: or also if he may ask
ωον, μη επιδωσει αυτῳ σκορπιον; [13] Ει ουν
an egg, not will give to him a scorpion? If then
ὑμεις, πονηροι ὑπαρχοντες, οιδατε δοματα
you, evil being, know you gifts
αγαθα διδοναι τοις τεκνοις ὑμων, ποσῳ μαλλον
good to give to the children of you, how much more
ὁ πατηρ, ὁ εξ ουρανου, δωσει πνευμα ἁγιον τοις
the father, that of heaven, will give a spirit holy to those
αιτουσιν αυτον;
asking him?

[14] Και ην εκβαλλων δαιμονιον, και αυτου ην
And he was casting out a demon, and it was

4 and forgive us our SINS; for **we** ourselves also forgive every one who is indebted to us; and abandon us not to Trial."

5 And he said to them, "Which of you shall have a Friend, and shall go to him at Midnight, and say to him, 'Friend, lend me Three Loaves;

6 for a Friend of mine has come to me out of his Road, and I have nothing to place before him?'

7 And **he** answering from within should say, 'Do not trouble me; the DOOR IS now closed, and my CHILDREN are with me in BED; I cannot rise to give thee.'

8 I tell you, ‡ Though he will not rise and give him because he IS His Friend, yet because of his IMPORTUNITY indeed, he will rise and give him, as many as he needs.

9 ‡ And **I** say to you, Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.

10 For EVERY ONE who ASKS, receives; and HE who SEEKS, finds; and to HIM who KNOCKS, the door * is opened.

11 ‡ * And What FATHER among you, who, if his SON request Bread, will give him a Stone? or if he ask for a Fish, will instead of a Fish give him a Serpent?

12 or also, if he should ask an Egg, will give him a Scorpion?

13 If **you**, then, being Evil, know how to impart good Gifts to your CHILDREN, how much more will the FATHER, THAT of HEAVEN, give holy Spirit to THOSE who ASK him?"

14 ‡ And he was casting out * a dumb Demon. And

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* VATICAN MANUSCRIPT.—10. is opened. 11. If a SON ask a Fish of any one of you that is a FATHER, will he for a fish give him a Serpent? 12. or also, if he ask an Egg, will he give him a Scorpion? 14. dumb Demon. And it.

‡ 8. Luke xviii. 1. ‡ 9. Matt. vii. 7; xxi 22; Mark xi. 24; John xv 7; James i. 5; 1 John iii. 22. ‡ 11. Matt. vii. 9. ‡ 14. Matt. ix. 32; xii. 22.

κωφον· εγενετο δε του δαιμονιου εξελθοντος,
dumb: it came to pass and of the demon having come out,
ελαλησεν ὁ κωφος· και εθαυμασαν οἱ οχλοι.
spoke the dumb: and wondered the crowds.
[15] Τινες δε εξ αυτων ειπον· Εν Βεελζεβουλ,
Some but of them said: By Beelzebul,
αρχοντι των δαιμονιων, εκβαλλει τα δαιμονια·
a ruler of the demons, he cast out the demons:
[16] ἑτεροι δε πειραζοντες, σημειον παρ' αυτου
others but tempting, a sign from him
εζητουν εξ ουρανου. [17] Αυτος δε ειδως αυτων
sought from heaven. He but knowing of them
τα διανοηματα, ειπεν αυτοις· Πασα βασιλεια,
the thoughts, said to them: Every kingdom,
εφ' ἑαυτην διαμερισθεισα, ερημουται, και
against herself having been divided, is brought to desolation, and
οικος επι οικον πιπτει. [18] Ει δε και ὁ σατανας
house upon house falls. If and also the adversary
εφ' ἑαυτον διεμερισθη, πως σταθησεται ἡ
against himself has been divided, how shall stand the
βασιλεια αυτου, ὁτι λεγετε, εν Βεελζεβουλ
kingdom of him? for you say, by Beelzebul
εκβαλλειν με τα δαιμονια. [19] Ει δε εγω εν
to cast out me the demons. If but I by
Βεελζεβουλ εκβαλλω τα δαιμονια, οἱ υἱοι
Beelzebul cast out the demons, the sons
ὑμων εν τινι εκβαλλουσι; Δια τουτο κριται
of you by whom do they cast out? Through this judges
ὑμων αυτοι εσονται. [20] Ει δε εν δακτυλῳ θεου
of you they shall be. If but by a finger of God
εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας
I cast out the demons, then has suddenly come upon you
ἡ βασιλεια του θεου. [21] Ὁταν ὁ ισχυρος καθωπλισμενος
the royal majesty of the God. When the strong one having
φυλασσῃ την ἑαυτου αυλην, εν
been armed should he guard the of himself a palace, in
ειρηνῃ εστι τα ὑπαρχοντα αυτου· [22] επαν δε ὁ
peace are the possessions of him; as soon as but the
ισχυροτερος αυτου επελθων νικηση αυτον,
stronger of him having entered should overcome him,
την πανοπλιαν αυτου αιρει, εφ' ᾗ επεποιθει,
the arms of him takes away, in which he had confided,
και τα σκυλα αυτου διαδιδωσιν. [23] Ὁ μη ων
and the spoils of him distributed. He not being
μετ' εμου, κατ' εμου εστι· και ὁ μη συναγων
with me, against me is; and he not gathering
μετ' εμου, σκορπιζει. [24] Ὁταν το ακαθαρτον
with me, scatters. When the unclean
πνευμα εξελθῃ απο του ανθρωπου, διερχεται
spirit may come out from the man, passes
δι' ανυδρων τοπων, ζητουν αναπαυσιν· και
through dry places, seeking a resting place; and
μη εὑρισκον, λεγει· Ὑποστρεψω εις τον οικον
not finding, says; I will return into the house
μου, ὁθεν εξηλθον. [25] Και ελθον εὑρισκει
of me, whence I came out. And having come it finds
σεσαρωμενον και κεκοσμημενον. [26] Τοτε πορευε-
having been swept and having been adorned. Then it goes

it came to pass, when the DEMON had departed, the DUMB man spoke, and the CROWDS wondered.

15 But some of them said, "He expels DEMONS through Beelzebul, *the PRINCE of the DEMONS."

16 And others, ‡ trying him, sought of him a Sign from Heaven.

17 But ‡ he knowing Their THOUGHTS, said to them, "Every Kingdom being divided against itself is desolated; and House falls against House.

18 And if the ADVERSARY also is divided against himself, how shall his KINGDOM stand? Because you say that I expel DEMONS through Beelzebul.

19 Besides, if I through Beelzebul expel DEMONS, by whom do your SONS cast them out? Therefore, they will be your JUDGES.

20 But if ‡ by a Finger of God I cast out the DEMONS, † then God's ROYAL MAJESTY has unexpectedly come to you.

21 ‡ When the STRONG one armed guards HIS Palace, his POSSESSIONS are in Safety;

22 but whenever one *stronger than he, having entered should overcome him, he takes away the ARMS in which he confided, and distributes his SPOILS.

23 HE who IS not with me, is against me; and HE who GATHERS not with me, scatters.

24 ‡ When the IMPURE Spirit is gone out of the MAN, it roves through Parched Deserts, seeking a Place of Rest; and not finding one, * then it says, I will return to my HOUSE, from which I came out.

25 And coming, it finds it * empty, swept, and furnished.

26 Then it goes, and

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* VATICAN MSS.—15. the PRINCE. 22. stronger. 25. empty swept, and furnished.

† 20. See Note on Matt. xii. 28.

‡ 16. Matt. xvi. 1. ‡ 17. Matt. xii 25; Mark iii. 24; John ii. 25. ‡ 20. Exod. viii 19. ‡ 21. Matt. xii. 29; Mark iii. 27. ‡ 24. Matt. xii 43.

ται και παραλαμβανει ἑπτα ἑτερα πνευματα
and takes with seven other spirits
πονηροτερα ἑαυτου, και εισελθοντα κατοικει
more evil of itself, and they having entered dwell
εκει· και γινεται τα εσχατα του ανθρωπου
there; and becomes the last of the man
εκεινου χειρονα των πρωτων. [27] Εγενετο δε εν
that worse of the first. It happened and in
τῳ λεγειν αυτον ταυτα, επαρασα τις γυνη
to the to speak him these things, having lifted certain woman
φωνην εκ του οχλου, ειπεν αυτῳ· Μακαρια ἡ
a voice out of the crowd, said to him; Blessed the
κοιλια ἡ βαστασασα σε, και μαστοι οὑς εθη-
womb that having carried thee, and breasts those thou
λασας. [28] Αυτος δε ειπε· Μενουνγε μακαριοι
hast sucked. He but said; Yea rather blessed
οἱ ακουοντες τον λογον του θεου, και φυλασ-
those hearing the word of the God, and obser-
σοντες.
ving.

[29] Των δε οχλων επαθροιζομενων, ηρξατο
The and crowds gathering together, he began
λεγειν· Ἡ γενεα αὑτη πονηρα εστι· σημειον
to say. The generation this evil is; a sign
επιζητει· και σημειον ου δοθησεται αυτῃ, ει μη
it seeks, and a sign not shall be given to her, except
το σημειον Ιωνα. [30] Καθως γαρ εγενετο Ιωνας
the sign of Jonas. Even as for became Jonas
σημειον τοις Νινευιταις, οὑτως εσται και ὁ
a sign to the Ninevites, so will be also the
υἱος του ανθρωπου τῃ γενεᾳ ταυτῃ. [31] Βασιλ-
son of the man to the generation this. A queen
ισσα Νοτου εγερθησεται εν τῃ κρισει μετα των
of south will be raised in the judgment with the
ανδρων της γενεας ταυτης, και κατακρινει
men of the generation this, and will condemn
αυτους· ὁτι ηλθεν εκ των περατων της γης
them, because she came from the ends of the earth
ακουσαι την σοφιαν Σολομωνος· και ιδου, πλειον
to hear the wisdom of Solomon; and lo, a greater
Σολομωνος ὡδε. [32] Ανδρες Νινευι αναστησονται
of Solomon here. Men of Nineveh will stand up
εν τῃ κρισει μετα της γενεας ταυτης, και
in the judgment with the generation this, and
κατακρινουσιν αυτην· ὁτι μετενοησαν εις το
will condemn her; because they reformed at the
κηρυγμα Ιωνα· και ιδου, πλειον Ιωνα ὡδε.
preaching of Jonas; and lo, a greater of Jonas here.

[33] Ουδεις δε λυχνον ἁψας, εις κρυπτην
No one and a lamp having lighted, into a secret place
τιθησιν, ουδε ὑπο τον μοδιον, αλλ' επι την
places, neither under the corn-measure, but on the
λυχνιαν, ἱνα οἱ εισπορευομενοι το φεγγος βλε-
lamp-stand, that those entering the light may

takes with it Seven Other Spirits more wicked than itself, and entering, they abide there; and the LAST state of that MAN becomes worse than the FIRST."

27 And it occurred, while he was speaking these things, a Certain Woman from the CROWD, raising her Voice, said to him, ‡ "Happy is THAT WOMB which BORE thee, and those Breasts which thou hast sucked!"

28 But **He** said, ‡ "Yes, rather, happy THOSE who HEAR the WORD of GOD, and keep it!"

29 And the CROWDS gathering about him, he began to say, * "This GENERATION is a wicked Generation. It demands a Sign; but no Sign will be given it, except the SIGN of Jonah.

30 ‡ For as * JONAH became a Sign to the NINEVITES, thus also will the SON of MAN be to this GENERATION.

31 ‡ The Queen of the South will rise up at the JUDGMENT with the MEN of this GENERATION, and cause them to be condemned; Because she came from the EXTREMITIES of the LAND to hear the WISDOM of Solomon; and behold, one greater than Solomon is here.

32 The Ninevites will stand up in the JUDGMENT with this GENERATION, and cause it to be condemned; ‡ Because they reformed at the WARNING of Jonah; and behold, one greater than Jonah is here.

33 No one having lighted a LAMP, ‡ places it in a Secret place, neither under the CORN-MEASURE, but on the LAMP-STAND; that THOSE ENTERING may see the LIGHT.

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* VATICAN MANUSCRIPT.—29. This GENERATION is a wicked Generation. 30. Jonah.

‡ 27. Luke i. 28, 48. ‡ 28. Matt. vii. 21; Luke viii. 21; James i. 25. ‡ 30. Jonah i. 17; ii. 10. ‡ 31. 1 Kings x. 1. ‡ 32. Jonah iii. 5. ‡ 33. Matt. v. 15; Mark iv. 21; Luke viii. 16.

πωσιν. [34] Ὁ λυχνος του σωματος εστιν ὁ
see. The lamp of the body is the
οφθαλμος· ὁταν *[ουν] ὁ οφθαλμος σου ἁπλους
eye; when [therefore] the eye of thee sound
ῄ, και ὁλον το σωμα σου φωτεινον εστιν·
may be, also whole the body of thee enlightened is:
επαν δε πονηρος ῄ, και το σωμα σου σκοτεινον.
when but evil may be, also the body of thee darkened.
[35] Σκοπει ουν, μη το φως το εν σοι σκοτος εστιν.
Take heed therefore, not the light that in thee darkness is.
[36] Ει ουν το σωμα σου ὁλον φωτεινον, μη εχον
If therefore the body of thee whole is enlightened, not having
τι μερος σκοτεινον, εσται φωτεινον ὁλον, ὡς
any part dark, will be enlightened whole, as
ὁταν ὁ λυχνος τη αστραπη φωτιζῃ σε.
when the lamp by the brightness may enlighten thee.

[37] Εν δε τω λαλησαι, ηρωτα αυτον Φαρισαιος
In and the to have spoken, asked him a Pharisee
*[τις] ὁπως αριστηση παρ' αυτῳ. Εισελθων
[certain] that he might dine with him. Having entered
δε ανεπεσεν. [38] Ὁ δε Φαρισαιος ιδων εθαυμασεν, ὁτι ου πρωτον εβαπτισθη προ του αριστου.
and he reclined. The and Pharisee seeing wondered because not first he was dipped before the dinner.
[39] Ειπε δε ὁ κυριος προς αυτον· Νυν ὑμεις οἱ
Said and the Lord to him· Now you the
Φαρισαιοι το εξωθεν του ποτηριου και του πινακος καθαριζετε· το δε εσωθεν ὑμων γεμει
Pharisees the outside of the cup and of the platter you cleanse: the but inside of you is full
ἁρπαγης και πονηριας. [40] Αφρονες, ουχ ὁ
of extortion and of evil. O unwise, not he
ποιησας το εξωθεν, και το εσωθεν εποιησε;
having made the outside, also the inside made?
[41] Πλην τα ενοντα δοτε ελεημοσυνην· και
But the things being within give you alms: and
ιδου, παντα καθαρα ὑμιν εστιν. [42] Αλλ' ουαι
lo, all things clean to you is. But woe
ὑμιν τοις Φαρισαιοις, ὁτι αποδεκατουτε το
to you the Pharisees, for you tithe the
ἡδυοσμον, και το πηγανον, και παν λαχανον·
mint, and the rue, and every pot-herb:
και παρερχεσθε την κρισιν και την αγαπην του
and you pass by the justice and the love of the
θεου. Ταυτα εδει ποιησαι, κακεινα μη
God. These things you ought to have done, and those not
αφιεναι.
to omit.
[43] Ουαι ὑμιν τοις Φαρισαιοις, ὁτι αγαπατε
Woe to you the Pharisees, for you love

34 ‡The LAMP of the BODY is *thine EYE; when thine EYE is clear, thy Whole BODY also is enlightened; but when it is dim, thy BODY also is darkened.

35 Take heed therefore, that THAT LIGHT which is in thee be not Darkness.

36 If, therefore, thy whole BODY be enlightened, having no Part dark, the Whole will be enlightened, as when the LAMP by its BRIGHTNESS enlightens thee."

37 And while he was speaking a Pharisee invited him †to dine with him; and he went in, and reclined.

38 And ‡the PHARISEE noticing it, wondered that he did not first †immerse before the DINNER.

39 ‡And the LORD said to him, "Now you PHARISEES cleanse the OUTSIDE of the CUP and PLATTER; but ‡your INSIDE is full of Extortion and Wickedness.

40 Senseless men! Did not HE who MADE the OUTSIDE make the INSIDE also?

41 ‡But give in Alms the THINGS WITHIN, and behold, all things are pure to you.

42 ‡But Woe to you, PHARISEES! Because you tithe of MINT, and RUE, and Every Pot-herb, but disregard JUSTICE and the LOVE of GOD; these things you ought to practise, and not to omit those.

43 ‡Woe to you, PHARISEES! Because you love

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* VATICAN MANUSCRIPT.—34. thine EYE. 34. therefore—*omit.* 37 certain—*omit.*

† 37. Perhaps, rather, "to *breakfast* with him," as *ariston*, signifies a *morning meal*. The Jews made but two meals in the day: their *ariston*, may be called their *breakfast* or their *dinner*, because it was *both*, and was but a slight meal. Their chief meal was their *deipnon* or *supper*, after the heat of the day was over and the same was the principal meal among the *Greeks* and *Romans*. *Josephus*, in his life, says, sec. 54, *that the legal hour of the ariston on the Sabbath was the sixth hour*, or at twelve o'clock at noon, as we call it. What the hour was on the other days of the week, he does not say; but probably it was much the same.—*Pearce.* † 38. Some critics refer this to the dipping of the hands; others to the immersion of the whole person. From Mark vii. 3, 4, it is evident, that both were practised, as well as various other ablutions.

‡ 34. Matt. vi. 22. ‡ 38. Mark vii. 3. ‡ 39. Matt. xxii. 25. ‡ 39. Titus i. 15. ‡ 41. Isa. lviii. 7; Dan. iv. 27; Luke xii. 33. ‡ 41. Matt. xxiii. 23. ‡ 43. Matt. xxiii. 6; Mark xii. 38, 39.

την πρωτοκαθεδριαν εν ταις συναγωγαις, και
the first seat in the synagogues, and
τους ασπασμους εν ταις αγοραις. [44] Ουαι ὑμιν,
the salutations in the markets. Woe to you,
ὁτι εστε ὡς τα μνημεια τα αδηλα, και οἱ
for you are like the tombs those unseen, and the
ανθρωποι, οἱ περιπατουντες επανω, ουκ οιδασιν.
men, those walking over, not know.
[45] Αποκριθεις δε τις των νομικων λεγει αυτῳ·
Answering and one of the lawyers says to him;
Διδασκαλε, ταυτα λεγων και ἡμας ὑβριζεις.
O teacher, these things saying also us thou reproachest.
[46] Ὁ δε ειπε· Και ὑμιν τοις νομικοις ουαι, ὁτι
He and said; Also to you the lawyers woe, for
φορτιζετε τους ανθρωπους φορτια δυσβαστακτα,
you load the men burdens oppressive,
και αυτοι ἑνι των δακτυλων ὑμων ου προσψαυετε τοις φορτιοις.
and yourselves with one of the fingers of you not you touch the burdens.

[47] Ουαι ὑμιν, ὁτι οικοδομειτε τα μνημεια των
Woe to you, for you build the tombs of the
προφητων, οἱ δε πατερες ὑμων απεκτειναν
prophets, the and fathers of you killed
αυτους. [48] Αρα μαρτυρειτε και συνευδοκειτε
them. Therefore you testify and you consent
τοις εργοις των πατερων ὑμων· ὁτι αυτοι μεν
to the works of the fathers of you; for they indeed
απεκτειναν αυτους, ὑμεις δε οικοδομειτε *[αυτων τα μνημεια.] [49] Δια τουτο και ἡ σοφια
killed them, you and build [of them the tombs.] Because of this and the wisdom
του θεου ειπεν· Αποστελω εις αυτους προφητας
of the God said; I will send to them prophets
και αποστολους, και εξ αυτων αποκτενουσι
and apostles, and out of them they will kill
και εκδιωξουσιν· [50] ἱνα εκζητηθῃ το αἱμα παντων των προφητων, το εκχυνυμενον απο καταβολης κοσμου, απο της γενεας ταυτης· [51] απο
and persecute; so that may be required the blood of all of the prophets, that being shed from a laying down of a world, from the generation this; from
του αἱματος Αβελ ἑως του αἱματος Ζαχαριου,
the blood of Abel to the blood of Zecharias,
του απολομενου μεταξυ του θυσιαστηριου και
that having perished between the altar and
του οικου. Ναι λεγω ὑμιν, εκζητηθησεται απο
the house. Yes I say to you, it will be required from
της γενεας ταυτης.
the generation this.

[52] Ουαι ὑμιν τοις νομικοις, ὁτι ηρατε την
Woe to you the lawyers. for you took away the
κλειδα της γνωσεως· αυτοι ουκ εισηλθετε, και
key of the knowledge; yourselves not you entered, and
τους εισερχομενους εκωλυσατε. [53] Λεγοντος δε
those entering you hindered. Saying and

the CHIEF SEAT in the SYNAGOGUES, and SALUTATIONS in the PUBLIC PLACES.

44 ‡Woe to you! Because you are like those CONCEALED TOMBS, which MEN WALKING over, know not."

45 Then one of the LAWYERS, answering, says to him, "Teacher, in saying these things thou reproachest Us also."

46 And HE said, "Woe to you, LAWYERS! ‡For you impose oppressive Burdens on MEN, and yet, you yourselves touch not the BURDENS with one of your FINGERS.

47 ‡Woe to you! For you build the SEPULCHRES of the PROPHETS, and your FATHERS killed them.

48 Thus you testify that you approve the ACTS of your FATHERS; For they, indeed, killed them, and you build.

49 And because of this, the WISDOM of GOD said, ‡'I will send them Prophets and Apostles, and some of them they will kill and persecute;'

50 so that the BLOOD of All the PROPHETS being shed from the Formation of the World, may be required of this GENERATION;

51 from the *Blood of Abel to the *Blood of THAT Zechariah, †who will perish between the ALTAR and the HOUSE. Yes, I tell you, it will be required of this GENERATION.

52 ‡Woe to you, LAWYERS! Because you have taken away the KEY of KNOWLEDGE, you entered not yourselves, and THOSE APPROACHING, you hindered."

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* VATICAN MANUSCRIPT—48. Their TOMBS—*omit.* 51. Blood. 51. Blood.

† 51. See Note on Matt. xxiii. 35.

‡ 44. Matt. xxiii. 27. ‡ 46. Matt. xxiii. 4. ‡ 47. Matt. xxiii. 29. ‡ 49. Matt xxiii. 34. ‡ 52. Matt. xxiii. 14.

αυτου ταυτα προς αυτους, ηρξαντο οἱ γραμματεις
of him these things to them, began the scribes
και οἱ Φαρισαιοι δεινως ενεχειν, και αποστο-
and the Pharisees greatly to be incensed, and to make
ματιζειν αυτον περι πλειονων· [54] ενεδρευοντες
speak off-hand him about many things; trying to entrap
αυτον, *[ζητουντες] θηρευσαι τι εκ του
him, [seeking] to catch something out of the
στοματος αυτου, ἱνα κατηγορησωσιν αυτου.
mouth of him, that they might accuse him.

ΚΕΦ. ιβ'. 12. [1] Εν οἱς επισυναχθεισων των
In those having assembled of the
μυριαδων του οχλου, ὡστε καταπατειν αλλη-
myriads of the crowd, so as to tread upon one
λους, ηρξατο λεγειν προς τους μαθητας αὑτου·
another, he began to say to the disciples of himself;
Πρωτον προσεχετε ἑαυτοις απο της ζυμης των
First take heed to yourselves of the leaven of the
Φαρισαιων, ἡτις εστιν ὑποκρισις. [2] Ουδεν δε
Pharisees, which is hypocrisy. Nothing and
συγκεκαλυμμενον εστιν, ὁ ουκ αποκαλυφθησε-
having been covered is, which not shall be uncovered:
ται· και κρυπτον, ὁ ου γνωσθησεται. [3] Ανθ'
and secret, which not shall be known. On which
ὡν ὁσα εν τῃ σκοτιᾳ ειπατε, εν τῳ φωτι
account what in the dark you speak, in the light
ακουσθησεται· και ὁ προς το ους ελαλησατε εν
shall be heard: and what to the ear you spoke in
τοις ταμειοις, κηρυχθησεται επι των δωματων.
the closets, shall be published on the house-tops.
[4] Λεγω δε ὑμιν τοις φιλοις μου· Μη φοβηθητε
I say and to you the friends of me: Not you be afraid
απο των αποκτεινοντων το σωμα, και μετα ταυτα
of those killing the body, and after these
μη εχοντων περισσοτερον τι ποιησαι. [5] Ὑπο-
not having more anything to have done. I will
δειξω δε ὑμιν, τινα φοβηθητε· φοβηθητε τον
point out and to you, whom you should fear: you should fear the
μετα το αποκτειναι, εξουσιαν εχοντα εμβαλειν
after the to have killed, authority having to cast
εις την γεενναν· ναι λεγω ὑμιν, τουτον φοβη-
into the Gehenna; yes I say to you, this fear
θητε. [6] Ουχι πεντε στρουθια πωλειται ασσαριων
you. Not five sparrows are sold assarii
δυο; και ἑν εξ αυτων ουκ εστιν επιλελησμενον
two? and one out of them not is being forgotten
ενωπιον του θεου. [7] Αλλα και αἱ τριχες της
in presence of the God. But also the hairs of the
κεφαλης ὑμων πασαι ηριθμηνται. Μη *[ουν]
head of you all have been numbered. Not [therefore]
φοβεισθε· πολλων στρουθιων διαφερετε. [8] Λεγω
fear you: many sparrows you are better. I say
δε ὑμιν· Πας ὁς αν ὁμολογησῃ εν εμοι εμπροσ-
and to you: All whoever may confess to me in pres-
θεν των ανθρωπων, και ὁ υἱος του ανθρωπου
ence of the men, also the son of the man

53 And *having gone out thence, the SCRIBES and PHARISEES began to be extremely angry, and to press him to speak unguardedly on many things;

54 trying to entrap him, and ‡to catch something from his MOUTH, that they might accuse him.

CHAPTER XII.

1 At that time, the CROWD having assembled by TENS OF THOUSANDS, so that they trampled on each other, he began to say to his DISCIPLES, "First, ‡guard yourselves against the LEAVEN of the PHARISEES, which is Hypocrisy.

2 ‡And there is nothing concealed, which will not be discovered; and hid, which will not be made known.

3 Therefore, what you speak in the DARK, will be heard in the LIGHT; and what you whispered to the EAR in CLOSETS, will be proclaimed on the HOUSE-TOPS.

4 ‡But I say to you, my FRIENDS, Be not afraid of THOSE who KILL the BODY, and after this can do no more.

5 But I will show you whom you should fear; Fear HIM, who, after having killed, HAS Authority to cast into GEHENNA; yes, I tell you, Fear him.

6 Are not Five Sparrows sold for two †Assarii? and yet not one of them is forgotten before GOD.

7 But even the HAIRS of your HEAD have all been numbered. Fear not; you are of more value than Many Sparrows.

8 ‡And I say to you, Whoever may acknowledge me before MEN, the SON of

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* VATICAN MANUSCRIPT.—53. having gone out thence, the SCRIBES. 54. seeking—*omit.* 7. therefore—*omit.*

† 6. An *assarion* was about one cent and five mills in value, or three farthings sterling.

‡ 54. Mark xii. 13. ‡ 1. Matt. xvi. 6; Mark viii. 15. ‡ 2. Matt. x. 26; Mark iv. 22; Luke viii. 17. ‡ 4. Matt. x. 28; Isa. li. 7, 8, 12; Jer. i. 8. ‡ 8. Matt. x. 32; Mark viii. 38; 2 Tim. ii. 12; 1 John ii. 23.

ὁμολογησει εν αυτῳ εμπροσθεν των αγγελων
will confess in him in presence of the messengers

του θεου. [9] Ὁ δε αρνησαμενος με ενωπιον των
of the God. He but having denied me in presence of the

ανθρωπων, απαρνηθησεται ενωπιον των αγγε-
men, will be denied in presence of the messen-

λων του θεου. [10] Και πας ὁς ερει λογον εις τον
gers of the God. And all who shall speak a word against the

υἱον του ανθρωπου, αφεθησεται αυτῳ· τῳ δε
son of the man, it will be forgiven to him; to the but

εις το ἁγιον πνευμα βλασφημησαντι ουκ αφε-
against the holy spirit having spoken evil not will

θησεται. [11] Ὁταν δε προσφερωσιν ὑμας επι
be forgiven. When and they may may you to

τας συναγωγας και τας αρχας και τας εξουσιας,
the synagogues and the rulers and the authorities,

μη μεριμνατε, πως η τι απολογησησθε, η τι
not be you anxious, how or what you may answer, or what

ειπητε· [12] το γαρ ἁγιον πνευμα διδαξει ὑμας εν
you may say; the for holy spirit will teach you in

αυτῃ τῃ ὡρᾳ, ἁ δει ειπειν.
this the hour, what it is proper to say.

[13] Ειπε δε τις αυτῳ εκ του οχλου· Διδασ-
Said and one to him out of the crowd; O tea-

καλε, ειπε τῳ αδελφῳ μου μερισασθαι μετ'
cher, speak to the brother of me to divide with

εμου την κληρονομιαν. [14] Ὁ δε ειπεν αυτῳ·
me the inheritance. He and said to him

Ανθρωπε, τις με κατεστησε δικαστην η μερισ-
O man, who me appointed a judge or a divi-

την εφ' ὑμας; [15] Ειπε δε προς αυτους· Ὁρατε
der over you? He said and to them; See you

και φυλασσεσθε απο της πλεονεξιας· ὁτι ουκ εν
and beware you of the covetousness; because not in

τῳ περισσευειν τινι ἡ ζωη αυτου εστιν εκ των
the to abound any one the life of him is out of the

ὑπαρχοντων αυτου.
possessions of him.

[16] Ειπε δε παραβολην προς αυτους, λεγων·
He spoke and a parable to them, saying;

Ανθρωπου τινος πλουσιου ευφορησεν ἡ χωρα.
A man certain rich yielded plentifully the farm.

[17] Και διελογιζετο εν ἑαυτῳ, λεγων· Τι ποιησω;
And he reasoned in himself, saying; What shall I do?

ὁτι ουκ εχω, που συναξω τους καρπους μου.
because not I have, where I will gather the fruits of me.

[18] Και ειπε· Τουτο ποιησω· καθελω μου τας
And he said; This will do: I will pull down of me the

αποθηκας, και μειζονας οικοδομησω· και συναξω
barns, and greater I will build: and I will collect

εκει παντα τα γενηματα μου, και τα αγαθα μου·
there all the products of me, and the fruits of me:

[19] και ερω τῃ ψυχῃ μου· Ψυχη, εχεις πολλα
and I will say to the soul of me: Soul, thou hast many

MAN will also acknowledge him in the presence of the ANGELS of GOD.

9 But he who has RENOUNCED me before MEN, will be renounced in the presence of the ANGELS of GOD.

10 ‡ And every one who may speak a Word against the SON of MAN, it will be forgiven him; but HE who BLASPHEMES against the HOLY Spirit shall not be forgiven.

11 ‡ And when they may bring you to the SYNAGOGUES, and the RULERS, and the MAGISTRATES, be not anxious how you may defend yourselves, or what you may say;

12 for the HOLY Spirit will instruct you, in that HOUR, what it is proper to say."

13 Then one out of the CROWD said to him, "O Teacher, speak to my BROTHER to divide the INHERITANCE with me."

14 But HE replied to him, ‡ "Man, who appointed Me a Judge or Arbiter over you?"

15 And he said to them, ‡ "See, and beware of * All Covetousness; for one's LIFE is not in the ABUNDANCE of his POSSESSIONS."

16 And he spoke a Parable to them, saying, "The FARM of a certain rich Man produced abundantly;

17 and he reasoned within himself, saying, 'What shall I do? For I have no place where to deposit my FRUITS.'

18 And he said, 'I will do this; I will pull down My STOREHOUSES, and build Greater; and there I will bring together All my * WHEAT and my GOOD things;

19 and I will say to MYSELF, 'Life! thou hast an

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* VATICAN MANUSCRIPT.—15. All Covetousness. 18. WHEAT and.

‡ 10. Matt. xii. 31, 32; Mark iii. 28; 1 John v. 16. ‡ 11. Matt. x. 19; Mark xiii. 11; Luke xxi. 14. ‡ 14. Exod. ii. 14. ‡ 15. 1 Tim. vi. 7—10.

αγαθα κειμενα εις ετη πολλα· αναπαυου,
good things being laid up for years many; rest thou,
φαγε, πιε, ευφραινου. [20] Ειπε δε αυτῳ ὁ θεος·
eat, drink, be glad. Said but to him the God;
Αφρον, ταυτῃ τῃ νυκτι την ψυχην σου απαιτουσιν
O unwise, this the night the life of thee they require
απο σου· ἁ δε ητοιμασας, τινι
from thee; what and thou hast prepared, for whom
εσται; [21] Οὑτως ὁ θησαυριζων ἑαυτῳ, και μη
shall be? Thus he laying up treasure for himself, and not
εις θεον πλουτων. [22] Ειπε δε προς τους μαθητας
for God being rich. He said and to the disciples
αὑτου· Δια τουτο ὑμιν λεγω, μη μεριμνατε
of himself; Through this to you I say, not be you anxious
τῃ ψυχῃ ὑμων, τι φαγητε· μηδε τῳ σωματι,
for the life of you, what you may eat, nor for the body,
τι ενδυσησθε. [23] Ἡ ψυχη πλειον εστι της
what you may put on. The life greater it is of the
τροφης· και το σωμα του ενδυματος. [24] Κατανοησατε
food, and the body of the clothing. Observe you
τους κορακας, ὁτι ου σπειρουσιν, ουδε
the ravens, that not they sow, nor
θεριζουσιν· οἱς ουκ εστι ταμειον, ουδε αποθηκη·
reap; for whom not is a store-house, nor a barn;
και ὁ θεος τρεφει αυτους. Ποσῳ μαλλον
and the God feeds them. How much more
ὑμεις διαφερετε των πετεινων; [25] Τις δε εξ ὑμων
you are valuable of the birds? Which and of you
μεριμνων δυναται προσθειναι επι την ἡλικιαν
being anxious is able to add to the age
αὑτου πηχυν ἑνα; [26] Ει ουν ουτε ελαχιστον
of himself span one? If then not even least
δυνασθε, τι περι των λοιπων μεριμνατε;
you are able, why about the remaining ones are you anxious?
[27] Κατανοησατε τα κρινα, πως αυξανει· ου
Observe you the lilies, how it grows; not
κοπιᾳ, ουδε νηθει. Λεγω δε ὑμιν, ουδε Σολομων
it labors, nor it spins. I say but to you, not even Solomon
εν πασῃ τῃ δοξῃ αὑτου περιεβαλετο ὡς ἑν
in all the glory of himself was clothed like one
τουτων. [28] Ει δε τον χορτον εν τῳ αγρῳ,
of these. If and the grass in the field,
σημερον οντα και αυριον εις κλιβανον βαλλομενον,
to-day existing and to-morrow into an oven is being cast,
ὁ θεος οὑτως αμφιεννυσι, ποσῳ μαλλον
the God so clothes, how much more
ὑμας, ολιγοπιστοι; [29] Και ὑμεις μη ζητειτε,
you, O you of weak faith? And you not seek,

Abundance of Good things laid up for many Years; ‡ rest, eat, drink, and enjoy thyself.'

20 But GOD said to him, 'Foolish man! This NIGHT they will demand ‡ thy LIFE from thee; ‡ and who then will possess what thou hast provided?'

21 Thus is HE who AMASSES TREASURE for himself, and is not ‡ rich with respect to God."

22 And he said to * the DISCIPLES, "For this reason I charge you, Be not anxious about * your LIFE, what you shall eat, nor for * the BODY, what you shall put on.

23 * For the LIFE is of more value than FOOD, and the BODY than RAIMENT.

24 Observe the RAVENS; For they neither sow nor reap; have no Storehouse nor Granary; but GOD feeds them. How much more valuable are **you** than the BIRDS!

25 And which of you, by being anxious, can prolong his LIFE † one Moment?

26 If, then, you are not able to do the least, why are you anxious about the REST?

27 Observe the LILIES! How do they grow? They neither labor nor spin; and yet I say to you, that not even Solomon in All his SPLENDOR, was arrayed like one of these.

28 If, then, GOD so decorate the HERB of the FIELD, (which flourishes To-day, and To-morrow will be cast into a Furnace,) how much more you, O you distrustful!

29 And seek **you** not what you shall eat, * and

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* VATICAN MANUSCRIPT.—22. the DISCIPLES. 22. the LIFE. 22. your BODY. 23. For the LIFE. 29. and.

† 25. Literally, to add a *cubit* or *span* to one's life. The phrase of adding a cubit was proverbial, denoting something minute. The Psalmist wrote—"Lord, let me know the *measure* of my days? Thou hast made my days *hand-breadths*?" To add a *cubit* to one's stature would be an extraordinary accession of height.

‡ 19. Eccl. xi. 9; 1 Cor. xv. 32; James v. 5. ‡ 20. Job xx. 22; xxvii. 8; Psa. lii. 7; James iv. 14. ‡ 20. Psa. xxxix. 6; Jer. xvii. 11. ‡ 21. Matt. vi. 20; ver. 33; 1 Tim. vi. 18, 19; James ii. 5.

τι φαγητε η τι πιητε· και μη μετεωριζεσθε.
what you may eat or what you may drink; and not be you in anxiety.
[30] Ταυτα γαρ παντα τα εθνη του κοσμου επιζη-
These for all the nations of the world seeks;
τει· ὑμων δε ὁ πατηρ οιδεν, ὁτι χρηζετε τουτων.
of you and the father knows, that you have need of these.
[31] Πλην ζητειτε την βασιλειαν του θεου, και
But seek you the kingdom of the God, and
ταυτα *[παντα] προστεθησεται ὑμιν.
these [all] shall be superadded to you.
[32] Μη φοβου, το μικρον ποιμνιον· ὁτι ευδο-
Not fear, the little flock; for it has
κησεν ὁ πατηρ ὑμων δουναι ὑμιν την βασιλειαν.
pleased the father of you to give to you the kingdom.
[33] Πωλησατε τα ὑπαρχοντα ὑμων, και δοτε
Sell you the possessions of you, and give you
ελεημοσυνην. Ποιησατε ἑαυτοις βαλαντια μη
alms. Make for yourself bags not
παλαιουμενα, θησαυρον ανεκλειπτον εν τοις
growing old, a treasure exhaustless in the
ουρανοις, ὁπου κλεπτης ουκ εγγιζει, ουδε σης
heavens, where a thief not approaches, nor moth
διαφθειρει. [34] Ὁπου γαρ εστιν ὁ θησαυρος
destroys. Where for is the treasure
ὑμων, εκει και ἡ καρδια ὑμων εσται.
of you, there also the heart of you will be.
[35] Εστωσαν ὑμων αἱ οσφυες περιεζωσμεναι,
Let be of you the loins having been girded,
και οἱ λυχνοι καιομενοι· [36] και ὑμεις ὁμοιοι
and the lamps burning; and you like
ανθρωποις προσδεχομενοις τον κυριον ἑαυτων,
to men looking for the lord of themselves,
ποτε αναλυσει εκ των γαμων· ἱνα ελθοντος
when he will return from the marriage feasts; that having come
και κρουσαντος, ευθεως ανοιξωσιν αυτῳ.
and having knocked, immediately it may be opened to him.
[37] Μακαριοι οἱ δουλοι εκεινοι, οὑς ελθων ὁ
Blessed the slaves those, whom having come the
κυριος εὑρησει γρηγορουντας· αμην λεγω ὑμιν,
lord shall find watching; indeed I say to you,
ὁτι περιζωσεται, και ανακλινει αυτους, και
that he will gird himself, and will make to recline them, and
παρελθων διακονησει αυτοις. [38] Και εαν ελ-
going forth he will minister to them. And if he may
θῃ εν τῃ δευτερᾳ *[φυλακῃ,] και εν τῃ τριτῃ
come in the second [watch,] or in the third
φυλακῃ *[ελθῃ,] και εὑρῃ οὑτω· μακαριοι εισιν
watch [may come,] and may find thus; blessed are
οἱ δουλοι εκεινοι. [39] Τουτο δε γινωσκετε, ὁτι,
the slaves those. This and know you, that,
ει ηδει ὁ οικοδεσποτης, ποιᾳ ὡρᾳ ὁ κλεπτης
if had known the householder, in what hour the thief
ερχεται, εγρηγορησαν αν, και ουκ αν αφηκε
comes, he would watch, and not would allow
διορυγηναι τον οικον αὑτου. [40] Και ὑμεις *[ουν]
to dig through the house of himself. And you [therefore]

what you shall drink; and be not in restless suspense.

30 For all these things do the NATIONS of the WORLD seek; and Your FATHER knows That you need them.

31 ‡ But seek * his KINGDOM; and these shall be superadded to you.

32 Fear not, LITTLE Flock; ‡ For it has pleased your FATHER to give you the KINGDOM.

33 Sell your POSSESSIONS, and give Alms; ‡ make for yourselves Purses which grow not old, an unfailing Treasure in the HEAVENS, where no Thief approaches, nor Moth destroys.

34 For where your TREASURE is, there your HEART will also be.

35 ‡ Stand with Your LOINS girded, and ‡ and LAMPS burning;

36 and be you like Men waiting for their MASTER, when he will return from the NUPTIAL FEASTS; that when he comes and knocks, they may instantly open to him.

37 ‡ Happy are those SERVANTS, whom, when their MASTER arrives, he shall find watching! I assure you, That he will gird himself, and cause them to recline, and going forth he will serve them.

38 And if he should come in the SECOND, or in the THIRD Watch, and thus find them, happy are * they!

39 ‡ Now you know this, That if the HOUSEHOLDER had known at What Hour the THIEF would come, he would have watched, and not have permitted him to break into his HOUSE.

40 ‡ Be you also pre-

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* VATICAN MANUSCRIPT.—31. his KINGDOM; and these. 31. all—*omit.* 38. they. 38. Watch—*omit.* 38. may come—*omit.* 40. therefore—*omit.*

‡ 31. Matt. vi. 33. ‡ 32. Matt. xi. 25, 26. ‡ 33. Matt. vi. 20; Luke xvi. 9; 1 Tim. vi. 19. ‡ 35. Eph. vi. 14; 1 Pet. i. 13. ‡ 35. Matt. xxv. 1, etc. ‡ 37. Matt. xxiv. 46. ‡ 39. Matt. xxiv. 43; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 40. Mark xiii. 33; Luke xxi. 34.

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γινεσθε ετοιμοι· ὁτι, ᾑ ὡρᾳ ου δοκειτε, ὁ
be prepared, because, in the hour not you think, the

υἱος του ανθρωπου ερχεται. [41] Ειπε δε *[αυτῳ]
son of the man comes. Said and [to him]

ὁ Πετρος· Κυριε, προς ἡμας την παραβολη
the Peter; O lord, to us the parable

ταυτην λεγεις, η και προς παντας,
this thou sayest, or also to all?

[42] Ειπε δε ὁ κυριος· Τις αρα εστιν ὁ πιστος
Said and the Lord; Who then is the faithful

οικονομος και φρονιμος, ὁν καταστησει ὁ κυριος
steward and wise, whom will appoint the lord

επι της θεραπειας αὑτου του διδοναι εν καιρῳ
over the domestics of himself the to give in season

το σιτομετριον; [43] Μακαριος ὁ δουλος εκεινος,
the measure of food? Blessed the slave that,

ὁν ελθων ὁ κυριος αυτου εὑρησει ποιουντα οὑτως
whom coming the lord of him will find doing thus.

[44] Αληθως λεγω ὑμιν, ὁτι επι πασι τοις ὑπαρ-
Truly I say to you, that over all to the be-

χουσιν αὑτου καταστησει αυτον. [45] Εαν δε
longing of himself he will appoint him. If but

ειπῃ ὁ δουλος εκεινος εν τῃ καρδιᾳ αὑτου·
should say the slave that in the heart of himself:

Χρονιζει ὁ κυριος μου ερχεσθαι· και αρξηται
Delays the lord of me to come; and shall begin

τυπτειν τους παιδας και τας παιδισκας, εσθιειν
to strike the servants and the maidens, to eat

τε και πινειν και μεθυσκεσθαι· [46] ἡξει ὁ κυριος
and also to drink and to be drunken; will come the lord

του δουλου εκεινου εν ἡμερᾳ, ᾑ ου προσδοκᾳ,
the slave that in a day, to which not he looks,

και εν ὡρᾳ ᾑ ου γινωσκει· και διχοτομησει
and in an hour which not he knows; and shall cut asunder

αυτον, και το μερος αυτου μετα των απιστων
him, and the part of him with the unbelievers

θησει. [47] Εκεινος δε ὁ δουλος ὁ γνους το
will place. That and the slave who having known the

θελημα του κυριου ἑαυτου, και μη ἑτοιμασας,
will of the lord of himself, and not having prepared,

μηδε ποιησας προς το θελημα αυτου, δαρησε-
neither having done according to the will of him, shall be bea-

ται πολλας· [48] ὁ δε μη γνους, ποιησας δε
ten many; he but not having known, having done and

αξια πληγων δαρησεται ολιγας. Παντι δε ᾡ
deserving of stripes shall be beaten few To all and to whom

εδοθη πολυ, πολυ ζητηθησεται παρ᾽ αυτου·
is given much, much will be required from him;

και ᾡ παρεθεντο πολυ, περισσοτερον αιτη-
and to whom they have entrusted much, more they

σουσιν αυτον.
will ask him.

[49] Πυρ ηλθον βαλειν εις την γην· και τι
Fire I came to throw into the earth; and what

θελω, ει ηδη ανηφθη. [50] Βαπτισμα δε εχω
do I wish, if already it were kindled. A dipping and I have

pared; For at an Hour you think not, the SON of MAN comes."

41 Then PETER said, "Master, dost thou speak this PARABLE to us, or even to all?"

42 And the LORD said, ‡ "Who then is * the FAITHFUL, the WISE Steward, whom the LORD will appoint over his DOMESTICS, to DISPENSE the * proper allowance of food **in its Season**.

43 Happy that SERVANT, whom his MASTER, at his arrival, shall find thus employed!

44 ‡ I tell you truly, That he will appoint him over ALL his PROPERTY.

45 But if that SERVANT should say in his HEART, 'My MASTER delays to come;' and shall begin to beat the SERVANTS and the MAIDENS, and to eat and drink and be drunk;

46 the MASTER of that SERVANT will come in a Day when he does not expect him, and at an Hour of which he is not aware, ‡ and will cut him off, and will appoint his PORTION with the UNBELIEVERS.

47 And ‡ THAT SERVANT, who knew the WILL of his MASTER, and was not prepared, nor did according to his WILL, he shall be beaten with many stripes;

48 ‡ but HE who KNEW not, and did things worthy of Stripes, shall be beaten with few. And from any one to whom much is given much will be required; and from him with whom much has been deposited, they will exact the more.

49 I came to throw Fire on the LAND; and what do I wish,—if it were already kindled?

50 But I have an Im-

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* VATICAN MANUSCRIPT.—41. to him—*omit*. 42. the FAITHFUL Steward, the WISE, whom. 42. portion of food in.

‡ 42. Matt. xxiv. 45; xxv. 21. ‡ 44. Matt. xxiv. 47. ‡ 46. Num. xv. 30; Matt. xxiv. 51. ‡ 47. Deut. xxv. 2; James iv. 17. ‡ 48. Lev. v. 17; 1 Tim. i. 13.

βαπτισθηναι· και πως συνεχομαι, ἑως οὑ
to be dipped; and how I am pressed, till
τελεσθῃ. [51] Δοκειτε, ὁτι ειρηνην παρεγενομην
may be finished. Do you think, that peace I came
δουναι εν τῃ γῃ; Ουχι, λεγω ὑμιν. αλλ' η
to give in the earth? No, I say to you, but rather
διαμερισμον. [52] Εσονται γαρ απο του νυν
division. Shall be for from the now
πεντε εν οικῳ ἑνι διαμεμερισμενοι, τρεις επι
five in house one having been divided, three against
δυσι, και δυο επι τρισι. [53] Διαμερισθησεται
two, and two against three. Will be divided
πατηρ εφ' υἱῳ, και υἱος επι πατρι· μητηρ επι
a father against a son, and a son against a father: a mother against
θυγατρι, και θυγατηρ επι μητρι· πενθερα
a daughter, and a daughter against a mother: a mother-in-law
επι την νυμφην αὑτης, και νυμφη επι
against the a daughter-in-law of herself, and a daughter-in-law against
την πενθεραν αὑτης.
the mother-in-law of herself.

[54] Ελεγε δε και τοις οχλοις· Ὁταν ιδητε την
He said and also to the crowds: When you see the
νεφελην ανατελλουσαν απο δυσμων, ευθεως
cloud rising from west, immediately
λεγετε· Ομβρος ερχεται· και γινεται οὑτω.
you say: A shower comes: and it happens so.
[55] Και ὁταν Νοτον πνεοντα, λεγετε· Ὁτι καυ-
And when South wind is blowing, you say: That burning
σων εσται· και γινεται. [56] Ὑποκριται, το
heat shall be: and it happens. O hypocrites, the
προσωπον της γης και του ουρανου οιδατε
face of the earth and of the heaven you know
δοκιμαζειν· τον δε καιρον τουτον πως ου
to discern; the but season this how not
δοκιμαζετε; [57] Τι δε και αφ' ἑαυτων ου κρινετε
do you discern? Why and even of yourselves not judge you
το δικαιον; [58] Ὡς γαρ ὑπαγεις μετα του αντι-
the right? When for thou goest with the oppo-
δικου σου επ' αρχοντα, εν τῃ ὁδῳ δος εργασιαν
nent of thee to a ruler, in the way give thou labor
απηλλαχθαι απ' αυτου· μηποτε κατασυρῃ σε
to be set free from him: lest he may drag thee
προς τον κριτην, και ὁ κριτης σε παραδῳ τῳ
to the judge, and the judge thee may deliver to the
πρακτορι, και ὁ πρακτωρ σε βαλῃ εις φυλα-
officer, and the officer thee may cast into prison.
κην. [59] Λεγω σοι, ου μη εξελθῃς εκειθεν,
I say to thee, not not thou mayest come out thence,
ἑως οὑ και το εσχατον λεπτον αποδῳς.
till even the last lepton thou hast paid.

mersion ‡ to undergo; and how am I pressed, till it may be consummated?

51 ‡ Do you imagine That I am come to give Peace in the LAND? I tell you, No; but rather Division.

52 For from this TIME, five in * One House will be divided; three against two, and two against three;—

53 ‡ a Father against a Son, and a Son against a Father; a Mother against * the DAUGHTER, and a Daughter against * the MOTHER; a Mother-in-law against her DAUGHTER-IN-LAW, and a Daughter-in-law against her MOTHER-IN-LAW."

54 And he said also to the CROWDS, ‡ "When you see † * a Cloud rising from the West, you immediately say, 'A Shower is coming;' and so it happens.

55 And when † the South wind is blowing, you say, 'There will be scorching Heat;' and it occurs.

56 O Hypocrites! you know how to scan the FACE of the EARTH and of the SKY; but how is it, you *cannot discern this TIME?

57 And why do you not, even of yourselves, judge what is RIGHT?

58 ‡ When thou goest with thy LEGAL OPPONENT to a Magistrate, on the ROAD labor to be released from him, lest he drag thee to the JUDGE, and the JUDGE deliver Thee to the OFFICER, and the OFFICER cast Thee into Prison.

59 I tell thee, thou wilt by no means be released till thou hast paid even the LAST † Lepton?"

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* VATICAN MANUSCRIPT.—52. One House. 53. the DAUGHTER. 53. the MOTHER. 54. a Cloud. 56. cannot.

† 54. The westerly winds in the Holy Land are still generally attended with rain, whilst the easterly winds are usually dry. † 55. Le Bruyn tells us, there blew when he was at Rama, a south-east wind, which coming from the desert beyond Jordan, caused a great heat, and that it continued some days.—*Harmer.* † 59. *Lepton,* in value about two mills, or half a farthing.

‡ 50. Mark x. 38. ‡ 51. Matt. x. 34. ‡ 53. Micah vii. 6. ‡ 54. Matt xvi. 2. ‡ 58. Prov. xxv. 8: Matt. v. 25.

ΚΕΦ. ιγʹ. 13.

[1] Παρησαν δε τινες εν αυτῳ τῳ καιρῳ, απαγ-
Were present and some in to him the season, re-
γελλοντες αυτῳ περι των Γαλιλαιων, ὡν το
porting to him concerning the Galileans, of whom the
αἱμα Πιλατος εμιξε μετα των θυσιων αυτων.
blood Pilate mingled with the sacrifices of them.
[2] Και αποκριθεις ὁ Ιησους ειπεν αυτοις· Δοκειτε,
And answering the Jesus said to them; Suppose you,
ὁτι οἱ Γαλιλαιοι οὑτοι ἁμαρτωλοι παρα παντας
that the Galileans these sinners above all
τους Γαλιλαιους εγενοντο, ὁτι τοιαυτα πεπονθα-
the Galileans were, because such things they have
σιν; [3] Ουχι, λεγω ὑμιν· αλλ' εαν μη μετανοητε,
suffered? No, I say to you; but except you reform,
παντες ὡσαυτως απολεισθε. [4] Η εκεινοι οἱ
all in like manner you will perish. Or those the
δεκα και οκτω, εφ' οὑς επεσεν ὁ πυργος εν τῳ
ten and eight, on whom fell the tower in the
Σιλωαμ, και απεκτεινεν αυτους, δοκειτε, ὁτι
Siloam, and killed them, suppose you, that
οὑτοι οφειλεται εγενοντο παρα παντας ανθρω-
they offenders were above all men
πους τους κατοικουντας εν Ἱερουσαλημ; [5] Ουχι,
those dwelling in Jerusalem? No,
λεγω ὑμιν· αλλ' εαν μη μετανοητε, παντες
I say to you; but except you reform, all
ὁμοιως απολεισθε. [6] Ελεγε δε ταυτην την
in like manner you will perish. He spoke and this the
παραβολην· Συκην ειχε τις εν τῳ αμπελωνι
parable; A fig-tree had one in the vineyard
αὑτου πεφυτευμενην· και ηλθε ζητων καρπον
of himself having been planted: and came seeking fruit
εν αυτῃ, και ουκ εὑρεν. [7] Ειπε δε προς τον
on her, and not found. He said and to the
αμπελουργον· Ιδου, τρια ετη ερχομαι ζητων
vine-dresser; Lo, three years came seeking
καρπον εν τῃ συκῃ, ταυτῃ, και ουχ εὑρισκω·
fruit on the fig-tree this, and not to find;
εκκοψον αυτην· ἱνατι και την γην καταργει;
cut down her; why and the earth it renders useless?
[8] Ὁ δε αποκριθεις λεγει αυτῳ· Κυριε, αφες
He and answering says to him: O lord, leave
αυτην και τουτο το ετος, ἑως ὁτου σκαψω περι
her also this the year, till I may dig about
αυτην, και βαλω κοπρια· [9] καν μεν ποιησῃ
her, and I may put dung; and if indeed it may bear
καρπον· ει δε μηγε, εις το μελλον εκκοψεις
fruit: if and not, in the future thou mayest cut down
αυτην. [10] Ην δε διδασκων εν μιᾳ των συνα-
her. He was and teaching in one of the syna-

CHAPTER XIII.

1 And some were present at That PERIOD, informing him concerning the GALILEANS, † Whose BLOOD Pilate mingled with their SACRIFICES.

2 And * he answering said to them, "Do you think That those GALILEANS were the greatest Transgressors in All GALILEE, Because they suffered Such things?

3 I tell you, No; but, unless you reform, you will all in like manner be destroyed.

4 Or, Those EIGHTEEN, on whom † the TOWER in SILOAM fell, and killed them, do you imagine they were greater Offenders than All THOSE MEN who DWELL in Jerusalem?

5 I tell you, No; but, unless you reform, you will all in like manner be destroyed."

6 And he spoke This PARABLE; ‡ "A certain man had a Fig-tree planted in his VINEYARD; and he came seeking Fruit on it, but found none.

7 And he said to the VINE-DRESSER, 'Behold, I have come Three Years seeking Fruit on this FIG-TREE, and find none: cut it down, why should it render the GROUND unproductive?'

8 And HE answering, said to him, 'Sir, leave it This YEAR also, till I dig about it, and manure it;

9 and * perhaps it may bear Fruit; but if not, at a FUTURE time thou mayest cut it down.'"

10 And he was teaching

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* VATICAN MANUSCRIPT.—2. he answering. 9. AFTER THAT it may bear Fruit; but if not, thou mayest.

† 1. Josephus says, that Archelaus sent his soldiers into the temple, "who suddenly falling upon them, as they were sacrificing, slew about three thousand of them." And Antipater, when he accused Archelaus for this among other crimes before the Emperor Augustus, is reported by Josephus as saying that he had "cruelly cut the throats of those who came up to the feast, and were at their own sacrifices." † 4. A tower near the pool Siloam, which supplied the city with water, and being situated in the midst of Jerusalem, at the foot of Mount Zion, was a place of great resort.—See John ix. 7; Neh. iii. 55.

‡ 6. Isa. v. 2; Matt. xxi. 19.

γωγων εν τοις σαββασι. [11] Και *ιδου, γυνη ην*
gogues in the sabbaths. And lo, a woman was

πνευμα εχουσα ασθενειας ετη δεκα και οκτω·
a spirit having of infirmity years ten and eight;

και ην συγκυπτουσα, και μη δυναμενη ανακυψαι
and was being bent double, and not being able to raise up

εις το παντελες. [12] Ιδων *δε αυτην ὁ* Ιησους,
for all time. Seeing and her the Jesus,

προσεφωνησε, και ειπεν αυτῃ· Γυναι, *απολε-*
he called to, and said to her; O woman, thou hast

λυσαι της ασθενειας σου. [13] Και *επεθηκεν*
been loosed of the infirmity of thee. And he placed

αυτῃ τας χειρας· και παραχρημα ανωρθωθη,
to her the hands; and immediately she stood erect,

και εδοξαζε τον θεον. [14] Αποκριθεις *δε ὁ αρχι-*
and glorified the God. Answering and the syna-

συναγωγος, αγανακτων, ὁτι τῳ σαββατῳ εθερα-
gogue-ruler, being angry, because in the sabbath healed

πευσεν ὁ Ιησους, *ελεγε τῳ οχλῳ·* Ἑξ *ἡμεραι*
the Jesus, he said to the crowd; Six days

εισιν, εν αἱς δει εργαζεσθαι· εν ταυταις ουν
are, in which it is proper to work; in these therefore

ερχομενοι θεραπευεσθε, και μη τῃ ἡμερᾳ του
coming be you healed, and not in the day of the

σαββατου. [15] Απεκριθη *ουν αυτῳ ὁ κυριος, και*
sabbath. Answered therefore to him the lord, and

ειπεν· Ὑποκριτα, *ἑκαστος ὑμων τῳ σαββατῳ*
said; O hypocrites, each one of you in the sabbath

ου λυει τον βουν αὑτου η τον ονον απο της
not loose the ox of himself or the ass from the

φατνης, και απαγαγων ποτιζει; [16] Ταυτην *δε,*
stall, and having led he drinks? This and,

θυγατερα Αβρααμ *ουσαν ἡν εδησεν ὁ σατανας*
a daughter of Abraham being, whom bound the adversary

ιδου δεκα και οκτω ετη, ουκ εδει λυθηναι απο
lo ten and eight years, not ought to be loosed from

του δεσμου τουτου τῃ ἡμερᾳ του σαββατου;
the bond this in the day of the sabbath?

[17] Και *ταυτα λεγοντος αυτου, κατῃσχυνοντο*
And these things saying of him, were ashamed

παντες οἱ αντικειμενοι αυτῳ· και πας ὁ οχλος
all the opponents to him; and all the crowd

εχαιρεν επι πασι τοις ενδοξοις τοις γινομενοις
rejoiced for all the glorious things those being done

ὑπ᾽ αυτου.
by him.

[18] Ελεγε *δε·* Τινι *ὁμοια εισιν ἡ βασιλεια του*
He said and; To what like is the kingdom of the

θεου; και τινι ὁμοιωσω αυτην; [19] Ὁμοια *εστι*
God, and to what shall I compare her; Like it is

κοκκῳ σιναπεως, ὃν λαβων ανθρωπος εβαλεν
a grain of mustard, which having taken a man he cast

εις κηπον ἑαυτου· και ηὐξησε, και εγενετο εις
into a garden of himself; and it grew, and became into

δενδρον *[*μεγα,*] *και τα πετεινα του ουρανου*
a tree [great,] and the birds of the heaven

in one of the SYNAGOGUES on the SABBATH.

11 And behold, there was a Woman who had a Spirit of Infirmity for eighteen Years, and was bent down, and was not able to raise herself up at all.

12 And JESUS seeing her, called to her and said, "Woman, thou art released from thine INFIRMITY."

13 ‡ And he placed his HANDS on her; and immediately she stood erect, and praised GOD.

14 And the SYNAGOGUE-RULER, being angry, Because JESUS had healed on the SABBATH, answering, said to the CROWD, ‡ "There are Six Days in which you ought to labor, in these, therefore, come and be cured, ‡ and not on the SABBATH."

15 * But the LORD answered him, and said, "Hypocrites! ‡ does not every one of you, on the SABBATH, loose his OX or his ASS from the STALL, and lead him to DRINK?

16 And was it not proper, that this woman, ‡ being a Daughter of Abraham, whom the ADVERSARY has bound, behold, Eighteen Years, to be released from this BOND on the SABBATH?"

17 And on his saying this, All his OPPOSERS were ashamed; and All the CROWD rejoiced at All THOSE GLORIOUS WORKS which were PERFORMED by him.

18 And he said, ‡ "What is the KINGDOM of GOD like? and to what shall I compare it?

19 It is like a Grain of Mustard, which a Man took, and planted in his Garden; and it grew, and became a Tree; and the BIRDS of the HEAVEN

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* VATICAN MANUSCRIPT.—15. But the Lord answered him, and said. 19. great—*omit.*

‡ 13. Mark xvi. 18; Acts ix. 17. ‡ 14. Exod. xx. 9. ‡ 14. Matt. xii. 10; Mark iii. 2; Luke vi. 7; xiv. 3. ‡ 15. Luke xv. 5. ‡ 16. Luke xix. 9. ‡ 18. Matt. xiii. 31; Mark iv. 30.

κατεσκηνωσεν εν τοις κλαδοις αυτου. [20] Και
lodged in the branches of it. And
παλιν ειπε· Τινι ὁμοιωσω την βασιλειαν του
again he said: To what shall I compare the kingdom of the
θεου; [21] Ὁμοια εστι ζυμῃ, ἡν λαβουσα γυνη
of God? Like it is to leaven, which having taken a woman
ενεκρυψεν εις αλευρον σατα τρια, ἑως οὑ εζυμωθη
mixed into of meal measures three, till was
ὁλον. [22] Και διεπορευετο κατα πολεις
leavened whole. And he passed throughout cities
και κωμας, διδασκων, και πορειαν ποιουμενος
and towns, teaching, and went on making
εις Ἱερουσαλημ. [23] Ειπε δε τις αυτῳ· Κυριε,
for Jerusalem. Said and one to him: O lord,
ει ολιγοι οἱ σωζομενοι; Ὁ δε ειπε προς αυτους·
are few those being saved? He and said to them:
[24] Αγωνιζεσθε εισελθειν δια της στενης θυρας·
Agonize you to enter through the strait door:
ὁτι πολλοι, λεγω ὑμιν, ζητησουσιν εισελθειν,
for many, I say to you, will seek to enter,
και ουκ ισχυσουσιν. [25] Αφ' οὑ αν εγερθῃ ὁ
and not will be able. From when may be raised the
οικοδεσποτης, και αποκλειση την θυραν, και
householder, and may have shut the door, and
αρξησθε εξω ἑσταναι, και κρουειν την θυραν,
you may begin without to stand, and to knock the door,
λεγοντες· Κυριε, *[κυριε,] ανοιξον ἡμιν· και
saying: O lord, [O lord,] open thou to us: and
αποκριθεις ερει ὑμιν· Ουκ οιδα ὑμας, ποθεν
answering he will say to you: Not I know you, whence
εστε. [26] Τοτε αρξεσθε λεγειν· Εφαγομεν ενωπιον
you are. Then you will begin to say: We ate in presence
σου και εν ταις πλατειαις ἡμων εδιδαξας.
of thee and in the wide places of us thou hast taught.
[27] Και ερει· Λεγω ὑμιν, ουκ οιδα *[ὑμας,]
And he will say: I say to you, not I know [you,]
ποθεν εστε· αποστητε απ' εμου παντες οἱ
whence you are: depart you from me all the
εργαται της αδικιας· [28] Εκει εσται ὁ κλαυθμος
workers of the wrong. There will be the weeping
και ὁ βρυγμος των οδοντων, ὁταν οψησθε Αβρααμ
and the gnashing of the teeth, when you may see Abraam
και Ισαακ και Ιακωβ και παντας τους προφητας
and Isaac and Jacob and all the prophets
εν τῃ βασιλειᾳ του θεου, ὑμας δε εκβαλομενους
in the kingdom of the God, you and being cast
εξω. [29] Και ἡξουσιν απο ανατολων και δυσμων,
outside. And they will come from east and west,
και απο Βορρα και Νοτου· και ανακλιθησονται
and from North and South: and will recline
εν τῃ βασιλειᾳ του θεου. [30] Και ιδου, εισιν
in the kingdom of the God. And lo, they are

built their nests in its BRANCHES."

20 And again he said, "To what shall I compare the KINGDOM of GOD?

21 It resembles Leaven, which a Woman taking, mingled in three † Measures of Meal, till the whole fermented."

22 ‡ And he passed through Cities and Villages, teaching, and traveling towards Jerusalem.

23 And some one said to him, "Master, are those few who are BEING saved?" And HE said to them,

24 ‡ "Earnestly endeavor to enter through the NARROW Door; For many, I tell you, will seek to enter in, and will not be able.

25 When the HOUSEHOLDER shall rise and close the DOOR, and you shall begin to stand without, and to knock at the DOOR, saying, ‡ 'Master, open to us;' and he shall answer and say to you, 'I do not recognize you; whence are you?'

26 you will then begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our OPEN SQUARES.'

27 ‡ But he will say *to you, 'I do not know from whence you are. Depart from me, all you WORKERS of Wickedness.'

28 There will be the WEEPING and the GNASHING of TEETH, ‡ when you shall see Abraham, and Isaac, and Jacob, and All the PROPHETS in the KINGDOM of GOD, and you cast out.

29 And they will come from the East and West, and from the North and South, and will recline in the KINGDOM of GOD.

30 ‡ And behold, they

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* VATICAN MANUSCRIPT.—25. Lord—*omit*. 27. speaking to you. I know not. 27. you—*omit*.

† 21. See Note on Matt. xiii. 33.

‡ 22. Matt. ix. 35; Mark vi. 6. ‡ 24. Matt. vii. 13. ‡ 25. Luke vi. 46. ‡ 27. Matt. vii. 23; xxv. 41. ‡ 28. Matt. viii. 11. ‡ 30. Matt. xix. 30; xx. 16; Mark x. 31.

εσχατοι, οἱ εσονται πρωτοι· και εισι πρωτοι, οἱ
last. who shall be first; and they are first, who
εσονται εσχατοι. [31] Εν αυτῃ τῃ ἡμερᾳ προσηλθον τινες Φαρισαιοι, λεγοντες αυτῳ· Εξελθε,
will be last. In this the day approached certain of Pharisees, saying to him; Come out,
και πορευου εντευθεν· ὁτι Ἡρωδης θελει σε
and go thou hence; for Herod wishes thee
αποκτειναι. [32] Και ειπεν αυτοις· Πορευθεντες
to kill. And he said to them; Having gone
ειπατε τῃ αλωπεκι ταυτῃ· Ιδου, εκβαλλω δαιμονια και ιασεις επιτελω σημερον και αυριον,
say you to the fox this; Lo, I cast out demons and cures perform to-day and to-morrow,
και τῃ τριτῃ τελειουμαι. [33] Πλην δει με
and in the third I shall have ended, But it behoves me
σημερον και αυριον και τῃ ερχομενῃ πορευεσθαι·
to-day and to-morrow and in the coming to go;
ὁτι ουκ ενδεχεται προφητην απολεσθαι εξω
for not it is possible a prophet to perish out
Ἱερουσαλημ. [34] Ἱερουσαλημ, Ἱερουσαλημ, ἡ
of Jerusalem. Jerusalem, Jerusalem, the
αποκτεινουσα τους προφητας, και λιθολουσα
killing the prophets, and stoning
τους απεσταλμενους προς αυτην, ποσακις ηθελησα επισυναξαι τα τεκνα σου, ὁν τροπον
those having been sent to her, how often I desired to gather the children of thee, what manner
ορνις την ἑαυτης νοσσιαν ὑπο τας πτερυγας;
a bird the of herself brood under the wings?
και ουκ ηθελησατε. [35] Ιδου, αφιεται ὑμιν ὁ
and not you were willing. Lo, is left to you the
οικος ὑμων. Λεγω δε ὑμιν, ὁτι ου μη με ιδητε,
house of you. I say and to you, that not not me you may see,
ἑως *[αν ἡξῃ ὁτε] ειπητε· Ευλογημενος ὁ
till [may come when] you may say; Having been blessed be
ερχομενος εν ονοματι κυριου.
coming in name of Lord.

ΚΕΦ. ιδ'. 14.

[1] Και εγενετο εν τῳ ελθειν αυτον εις οικον
And it happened in the to come him into a house
τινος των αρχοντων των Φαρισαιων σαββατῳ
of one of the rulers of the Pharisees in a sabbath
φαγειν αρτον, και αυτοι ησαν παρατηρουμενοι
to eat bread, and they were watching
αυτον. [2] Και ιδου, ανθρωπος τις ην ὑδρωπικος
him. And lo, a man certain was dropsical
εμπροσθεν αυτου. [3] Και αποκριθεις ὁ Ιησους
in presence of him. And answering the Jesus
ειπε προς τους νομικους και Φαρισαιους, λεγων·
said to the lawyers and Pharisees, saying;
Ει εξεστι τῳ σαββατῳ θεραπευειν; Οἱ δε
If it is lawful in the sabbath to cure? They but

are last who will be first, and they are first who will be last.

31 On That DAY, certain Pharisees approached, saying, "Go, depart hence; For Herod intends to kill Thee."

32 And he said to them, "Go, and tell that † FOX, Behold, I expel Demons, and perform Cures To-day and To-morrow, and on the THIRD * Day I shall have finished.

33 But I must go on To-day, and To-morrow, and the day FOLLOWING; For it is not possible for a Prophet to perish † out of Jerusalem.

34 ‡ O Jerusalem, Jerusalem! DESTROYING the PROPHETS, and stoning THOSE SENT to thee! how often have I desired to assemble thy CHILDREN, as a Bird collects HER Young under her WINGS, but you would not!

35 Behold, your HABITATION is left to you; and I tell you, That you shall not see me, till you shall say, ‡ 'Blessed be HE who COMES in the Name of Jehovah.'"

CHAPTER XIV.

1 And it occurred, on a Sabbath, as he WENT to eat Bread into the House of one of the RULING PHARISEES, that they were watching him.

2 And behold, there was a certain dropsical Person in his presence.

3 And JESUS answering, spoke to the LAWYERS and Pharisees, saying, ‡ "Is it lawful to cure on the SABBATH * Day, or not?

4 But THEY were silent.

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* VATICAN MANUSCRIPT.—32. Day. 35. may come, when—*omit.* 3. Day, or not? But.

† 32. It is not certain that Jesus meant Herod here; he might have only intended to call that man so, from whom the advice of departing came, (whether from the speaker himself, or from the person who sent him;) for it is probable that the advice was given craftily, and with a design to frighten Jesus, and make him go from that place.—*Pearce.* † 33. Because he was only to be judged by the great Sanhedrim, and they were only to pass judgment on him in that place.—*Lightfoot.*

‡ 34. Matt. xxiii. 37. ‡ 35. Psa. cxviii. 26. ‡ 3. Matt. xii. 10.

ἡσυχασαν. Και επιλαβομενος ιασατο αυτον,
were silent. And having taken hold he cured him,
και απελυσε. [5] Και αποκριθεις προς αυτους
and dismissed. And answering to them
ειπε· Τινος ὑμων ονος η βους εις φρεαρ εμπεσειται,
said; Of any one of you an ass or an ox into a pit shall fall,
και ουκ ευθεως αναπασει αυτον εν τη
and not immediately will draw out him in the
ἡμερᾳ του σαββατου; [6] Και ουκ ισχυσαν ανταποκριθηναι
day of the sabbath? And not they were able to reply
*[αυτῳ] προς ταυτα.
[to him] to these things.

[7] Ελεγε δε προς τους κεκλημενους παραβολην,
He spoke and to those having been invited a parable,
επεχων πως τας πρωτοκλισιας εξελεγοντο,
observing how the first reclining places they were choosing out,
λεγων προς αυτους· [8] Ὁταν κληθῃς ὑπο
saying to them; When thou mayest be invited by
τινος εις γαμους, μη κατακλιθῃς εις την πρωτοκλισιαν·
any one to marriage-feasts, not thou mayest recline in the first reclining place;
μηποτε εντιμοτερος σου η κεκλημενος
lest a more honorable of thee may be having been invited
ὑπ᾽ αυτου· [9] και ελθων ὁ σε και αυτον
by him; and coming he thee and him
καλεσας, ερει σοι· Δος τουτῳ τοπον· και
having invited, shall say to thee: Give thou to this a place; and
τοτε αρξῃ μετ᾽ αισχυνης τον εσχατον
then thou shouldst begin with shame the farthest
τοπον κατεχειν· [10] Αλλ᾽ ὁταν κληθῃς,
place to occupy; But when thou mayest be invited,
πορευθεις αναπεσαι εις τον εσχατον τοπων, ἱνα
having gone recline thou in the farthest place, that
ὁταν ελθῃ ὁ κεκληκως σε, ειπῃ σοι· Φιλε,
when may come he having invited thee, may say to thee; O friend,
προσαναβηθι ανωτερον. Τοτε εσται σοι δοξα
go thou up to a higher place. Then will be to thee glory
ενωπιον των συνανακειμενων σοι. [11] Ὁτι πας
in presence of those reclining with thee. For every one
ὁ ὑψων ἑαυτον, ταπεινωθησεται· και ὁ ταπεινων
the exalting himself, shall be humbled; and the humbling
ἑαυτον ὑψωθησεται. [12] Ελεγε δε και τῳ
himself shall be exalted. He said and also to the
κεκληκοτι αυτον· Ὁταν ποιῃς αριστον η
(one) having invited him: When thou mayest make a dinner or
δειπνον, μη φωνει τους φιλους σου, μηδε τους
a supper, not call the friends of thee, nor the
αδελφους σου, μηδε τους συγγενεις σου, μηδε
brethren of thee, nor the relations of thee, nor
γειτονας πλουσιους· μηποτε και αυτοι σε
neighbors rich lest also they thee

And taking hold of him, he cured, and dismissed him.

5 And *he said to them, ‡"If a Son or an Ox of any of you shall fall into a Pit, will he not immediately draw him out on the SABBATH DAY?"

6 And they could not reply to this.

7 And he spoke a Parable to THOSE who had been INVITED, observing how they were choosing out the CHIEF PLACES; saying to them,

8 "When thou art invited by any one to a Marriage-feast, do not recline in the †CHIEF PLACE; lest one more honorable than thou may have been invited by him;

9 and HE who INVITED Thee and Him, should come and say to thee, 'Give this man a Place;' and then with shame thou shouldst begin to occupy the LOWEST Place.

10 ‡But when thou art invited, go and recline in the LOWEST Place; that when HE who INVITED thee comes, he may say to thee, 'Friend, go up to a higher place;' then thou wilt have honor in the presence of *All THOSE RECLINING with thee.

11 ‡For EVERY ONE who EXALTS himself will be humbled, and HE who HUMBLES himself will be exalted."

12 And he said also to HIM who had INVITED him, "When thou makest a Dinner or a Supper, call not thy FRIENDS, nor thy BROTHERS, nor thy RELATIVES, *nor rich NEIGHBORS; lest they also should

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* VATICAN MANUSCRIPT—5. he said to them, If a Son or an Ox. 6. him—*omit*. 10. All THOSE. 12. not rich.

† 8. Rather, to lie down first: to place themselves first on the couches, whereon the Jews were used to lay at their meals. Each couch held three, who sat or rather laid themselves down upon it; and it was esteemed the greatest mark of respect to any man, when the master of the house desired him to place himself first on the couch, in what part of it he pleased. Josephus telling us how craftily Herod treated Hyrcanus, says, that he deceived him by "calling him father, and making him take his place first at feasts."—*Pearce*.

‡ 5. Exod. xxiii. 5: Deut xxii. 4 Luke xiii. 15 ‡ 10. Prov. xxv. 6, 7. ‡ 11. Job xxii 29: Psa. xviii 27; Prov. xxix. 23; Matt. xxiii. 12; Luke xviii. 14; James iv. 6; 1 Pet. v 5.

αντικαλεσωσι, και γενηται σοι ανταποδομα.
should invite again, and be made to thee a recompense.
[13] Αλλ' ὅταν ποιῃς δοχην, καλει πτωχους,
But when thou mayest make a feast, invite poor ones,
αναπηρους, χωλους, τυφλους· [14] και μακαριος
maimed ones, lame ones, blind ones: and blessed
εσῃ, ὅτι ουκ εχουσιν ανταποδουναι σοι·
thou wilt be, because not they have to recompense to thee:
ανταποδοθησεται γαρ σοι εν τῃ αναστασει των
it will be recompensed for to thee in the resurrection of the
δικαιων. [15] Ακουσας δε τις των συνανακειμενων
just. Hearing and one of those reclining
ταυτα, ειπεν αυτῳ· Μακαριος, ὅς φαγεται αρτον
these, said to him: Blessed, who shall eat bread
εν τῃ βασιλειᾳ του θεου. [16] Ὁ δε ειπεν αυτῳ·
in the kingdom of the God. He and said to him:
Ανθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε
A man certain made a supper great, and invited
πολλους. [17] Και απεστειλε τον δουλον αὑτου
many. And he sent the slave of himself
τῃ ὥρᾳ του δειπνου ειπειν τοις κεκλημενοις·
in the hour of the supper to say to those having been invited
Ερχεσθε, ὅτι ηδη ἕτοιμα εστι *[παντα.] [18] Και
Come you, for now ready is [all.] And
ηρξαντο απο μιας παραιτεισθαι παντες. Ὁ
they began from one to excuse themselves all. The
πρωτος ειπεν αυτῳ· Αγρον ηγορασα, και εχω
first said to him: A field I bought, and I have
αναγκην εξελθειν και ιδειν αυτον· ερωτω σε,
need to go out and to see him: I beseech thee,
εχε με παρῃτημενον. [19] Και ἑτερος ειπε· Ζευγη
have me having been excused. And another said: Yokes
βοων ηγορασα πεντε, και πορευομαι δοκιμασαι
of oxen I bought five, and I go to try
αυτα· ερωτω σε, εχε με παρῃτημενον. [20] Και
them: I beseech thee, have me having been excused. And
ἑτερος ειπε· Γυναικα εγημα, και δια τουτο ου
another said. A wife I married, and because of this not
δυναμαι ελθειν· [21] Και παραγενομενος ὁ δουλος
I am able to come. And having come the slave
εκεινος απηγγειλε τῳ κυριῳ αὑτου ταυτα. Τοτε
that reported to the lord of himself these. Then
οργισθεις ὁ οικοδεσποτης ειπε τῳ δουλῳ αὑτου·
being angry the householder said to the slave of himself:
Εξελθε ταχεως εις τας πλατειας και ῥυμας της
Go out quickly into the wide places and streets of the
πολεως, και τους πτωχους και αναπηρους και
city, and the poor ones and maimed ones and
χωλους και τυφλους εισαγαγε ὧδε. [22] Και ειπεν
lame ones and blind ones bring in hither. And said

invite Thee again, and a Recompense be made thee.

13 But when thou makest a Feast, invite the Poor, the Crippled, the Lame, the Blind;

14 and thou wilt be happy; Because they have no means to repay thee, therefore thou shalt be repaid at the RESURRECTION of the RIGHTEOUS."

15 And one of THOSE RECLINING with him, hearing this, said to him, ‡ "Happy he who shall eat † Bread in the KINGDOM of GOD."

16 ‡ And HE said to him, "A certain Man made a great SUPPER, and invited many.

17 And ‡ he sent his SERVANT, at the HOUR of the SUPPER, to say to THOSE who had been INVITED, 'Come, for it is now ready.'

18 And they all began, with one accord, to excuse themselves. The FIRST said to him, 'I have bought a Field, and I must go out and see it; I beseech thee to have Me excused.'

19 And another said, 'I have bought five Yoke of Oxen, and I am going to try them; I entreat thee to have Me excused.'

20 And another said, 'I have married a Wife, and, therefore, I cannot come.'

21 And that SERVANT having returned, related all to his MASTER. Then the HOUSEHOLDER, being angry, said to his SERVANT, 'Go out quickly into the OPEN SQUARES and Streets of the CITY, and bring in hither † the POOR, and Crippled, and * Blind, and Lame.'

22 And the SERVANT

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* VATICAN MANUSCRIPT.—17. All—*omit*. 21. Blind and Lame.

† 15. Instead of *arton*, bread, some one hundred MSS., with some Versions and Fathers, read *ariston*, a dinner. This is probably the best reading, as they were now at dinner.—*Clarke*.
† 21. Faint traces remain of indiscriminate invitations to Oriental entertainments at this day. See Matt. xxii. 9; Prov. ix. 23. Dr. Pococke speaks of the admission of the poor to the tables of the great. "The Arabs never set by any thing that is brought to table, but call in their neighbors and the poor, and finish every thing." An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.

‡ 15. Rev. xix 9. ‡ 16. Matt. xxii. 2. ‡ 17. Prov. ix. 2, 5.

ὁ δουλος· Κυριε, γεγονεν ὡς επεταξας, και
the slave. O lord, it is done as thou didst order, and
ετι τοπος εστι. [23] Και ειπεν ὁ κυριος προς τον
still room is. And said the lord to the
δουλον· Εξελθε εις τας ὁδους και φραγμους, και
slave; Go out into the ways and hedges, and
αναγκασον εισελθειν, ἱνα γεμισθῃ ὁ οικος μου.
urge to enter, that may be filled the house of me.
[24] Λεγω γαρ ὑμιν, ὁτι ουδεις των ανδρων εκεινων
I say for to you, that no one of the men those
των κεκλημενων γευσεται μου του δειπνου.
the having been invited shall taste of me the supper.
[25] Συνεπορευοντο δε αυτῳ οχλοι πολλοι· και
Were going with and him crowds great; and
στραφεις ειπε προς αυτους· [26] Ει τις ερχεται
turning he said to them; If any one comes
προς με, και ου μισει τον πατερα ἑαυτου, και
to me, and not hates the father of himself, and
την μητορα, και την γυναικα, και τα τεκνα, και
the mother, and the wife, and the children, and
τους αδελφους, και τας αδελφας, ετι δε και την
the brothers, and the sisters, still more and even the
ἑαυτου ψυχην, ου δυναται μου μαθητης ειναι.
of himself life, not is able of me a disciple to be.
[27] Και ὁστις ου βασταζει τον σταυρον αὑτου,
And whoever not bears the cross of himself,
και ερχεται οπισω μου, ου δυναται μου ειναι
and comes after me, not is able of me to be
μαθητης. [28] Τις γαρ εξ ὑμων, θελων πυργον
a disciple. Who for of you, wishing a tower
οικοδομησαι, ουχι πρωτον καθισας ψηφιζει την
to build, not first having sat down computes the
δαπανην, ει εχει εις απαρτισμον, [29] ἱνα μηποτε
cost, if he has to finish; that lest
θεντος αυτου θεμελιον, και μη ισχυοντος εκτελεσαι,
having laid of him a foundation, and not being able to
παντες οἱ θεωρουντες αρξωνται εμπαιζειν
finish, all those beholding should begin to deride
αυτῳ, [30] λεγοντες· Ὁτι οὑτος ὁ ανθρωπος ηρξατο
him, saying; That this the man began
οικοδομειν, και ουκ ισχυσεν εκτελεσαι. [31] Η
to build, and not was able to finish. Or
τις βασιλευς πορευομενος συμβαλειν ἑτερῳ
what king going to engage with another
βασιλει εις πολεμον, ουχι καθισας πρωτον
king in battle, not having sat down first

said, 'Sir, *I have done what thou didst command, and yet there is Room.'

23 And the MASTER said to the SERVANT, 'Go to the ROADS and Hedges, and constrain people to come in, that *the HOUSE may be filled;'

24 for I tell you, ‡ That none of THOSE MEN who have been INVITED shall taste of My SUPPER."

25 And great Crowds were going with him; and turning he said to them,

26 ‡ "If any one comes to me, and † hates not his FATHER, and MOTHER, and WIFE, and CHILDREN, and BROTHERS, and SISTERS, ‡ and still more even *his own LIFE, he cannot be my DISCIPLE.

27 ‡ * Whoever, therefore, does not bear his own CROSS, and come after me, he cannot be My Disciple.

28 For who of you wishing to build a Tower, does not first sit down and estimate the EXPENSE, to know whether he has the means to complete it?

29 lest having laid a Foundation, and not being able to finish, ALL who SEE it begin to deride him,

30 saying, 'This MAN began to build, but was not able to finish.'

31 Or What King, going to encounter Another King in Battle, * will not first

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* VATICAN MANUSCRIPT—22. I have done what thou didst command. 23. the HOUSE. 26. his own LIFE. 27. Whoever therefore does not bear his own CROSS. 31. will not first sit down and consult.

† 26. This is one amongst many examples in the sacred writings of Oriental figurative language, where the expression is hyperbolical in order to render the truth meant to be conveyed in it more striking and impressive. Matthew, in chap. x. 37, expresses the literal meaning of this passage, when he says, "loves his father and mother more than me;" and in chap. vi. 24, uses the word *hate* with similar force. So when we read in Rom. ix. 13, "Jacob have I loved, but Esau have I hated," the meaning is, I have loved Jacob more than Esau; and that this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, appears from what is said in Gen. xxix. 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah;* see also Deut. xxi. 15—17. Something resembling what Jesus here teaches, is said by Philo (de Monarch, lib. ii. p. 230) concerning the duty of a high-priest; that he was to "estrange himself from all his relations, and not, out of love to his parents, his children, or brethren, to omit any part of his duty, or act in any thing contrary to it."—*Pearce.*

‡ 24. Matt. xxi. 43; xxii. 8; Acts xiii. 46. ‡ 26. Deut. xiii. 6; xxxiii. 9; Matt. x. 37; Rom. ix. 13. ‡ 26. Rev. xii. 11. ‡ 27. Matt. xvi. 24; Mark viii. 34; Luke ix. 23; 2 Tim. iii. 12.

βουλευεται, ει δυνατος εστιν εν δεκα χιλιασιν
consult, if able he is with ten thousand

απαντησαι τῳ μετα εικοσι χιλιαδων ερχομενῳ
to meet the (one) with twenty thousand coming

επ' αυτον; [32] Ει δε μηγε, ετι αυτου πορρω
against him? If but not, while of him far off

οντος, πρεσβειαν αποστειλας, ερωτα *[τα] προς
being, an embassy having sent, he asks [the] to

ειρηνην. [33] Οὑτως ουν πας εξ ὑμων, ὁς ουκ
peace. So then all of you, who not

αποτασσεται πασι τοις ἑαυτου ὑπαρχουσιν, ου
bids farewell to all the of himself possessions, not

δυναται μου ειναι μαθητης. [34] Καλον το ἁλας
is able of me to be a disciple. Good the salt;

εαν δε το ἁλας μωρανθῃ, εν τινι αρτυθησεται;
if but the salt should be tasteless, by what shall it be salted?

[35] Ουτε εις γην, ουτε εις κοπριαν ευθετον εστιν·
Neither for land, nor for manure fit it is;

εξω βαλλουσιν αυτο. Ὁ εχων ωτα ακουειν,
out they cast it. He having ears to hear,

ακουετω.
let him hear.

ΚΕΦ. ιε'. 15.

[1] Ησαν δε εγγιζοντες αὐτῳ παντες οἱ τελω-
Were and drawing near to him all the tax-gath-

ναι και οἱ ἁμαρτωλοι, ακουειν αυτου. [2] Και
erers and the sinners, to hear him. And

διεγογγυζον οἱ Φαρισαιοι και οἱ γραμματεις,
murmured the Pharisees and the scribes,

λεγοντες· Ὁτι οὑτος ἁμαρτωλους προσδεχεται,
saying: That this sinners receives,

και συνεσθιει αυτοις. [3] Ειπε δε προς αυτους
and eats with them. He said and to them

την παραβολην ταυτην, λεγων. [4] Τις ανθρωπος
the parable this, saying: What man

εξ ὑμων εχων ἑκατον προβατα, και απολεσας
of you having a hundred sheep, and having lost

ἑν εξ αυτων, ου καταλειπει τα εννενηκονταεννεα
one of them, not leaves behind the ninety-nine

εν τῃ ερημῳ, και πορευεται επι το απολωλος,
in the desert, and goes after that having been lost,

ἑως εὑρῃ αυτο; [5] Και εὑρων, επιτιθησιν επι τους
till he may find it? And having found, he lays on the

ωμους ἑαυτου χαιρων· [6] και ελθων εις τον οικον
shoulders of himself rejoicing: and coming into the house

συγκαλει τους φιλους και τους γειτονας, λεγων
he calls together the friends and the neighbors, saying

αυτοις· Συγχαρητε μοι, ὁτι εὑρον το προβατον
to them: Rejoice with me, for I found the sheep

μου το απολωλος. [7] Λεγω ὑμιν, ὁτι οὑτω χαρα
of me that having been lost. I say to you, that thus joy

sit down, and consult whether he is able with Ten Thousand, to meet HIM who COMES against him with Twenty Thousand.

32 And if not, while the other is at a distance, he sends an Embassy, and asks for Peace.

33 So, therefore, no one of you who does not forsake ALL his POSSESSIONS, can be My Disciple.

34 ‡SALT is good; †but if *the SALT should become insipid, how shall it recover its savor?

35 It is not fit for Land, nor for Manure; they throw it away. HE who HAS Ears to hear, let him hear."

CHAPTER XV.

1 ‡And All the TRIBUTE-TAKERS and the SINNERS were drawing near to hear him.

2 And *both the PHARISEES and SCRIBES murmured, saying, "This man receives Sinners, ‡and eats with them."

3 Then he spoke this PARABLE to them, saying,

4 ‡"What Man of you, having a Hundred Sheep, and losing one of them, does not leave the NINETY-NINE in the DESERT, and go after THAT which is LOST, till he finds it?

5 And having found it, he lays it on his SHOULDERS, rejoicing.

6 And coming to the HOUSE, he calls together his FRIENDS and NEIGHBORS, saying to them, 'Rejoice with me, For I have found THAT SHEEP of mine ‡which was LOST.'

7 I say to you, That

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* VATICAN MANUSCRIPT.—32. the—*omit*. 34. also the SALT. 2. both the.

† 34. That this is possible in Palestine, is proved by what Mr. Maundrell says, in describing the *Valley of Salt*. He remarks, "Along on one side of the valley, towards *Gibul*, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, YET IT HAD PERFECTLY LOST ITS SAVOR; the inner part, which was connected to the rock, retained its savor, as I found by proof."

‡ 34. Matt. v. 13 Mark ix. 50. ‡ 1. Matt ix. 10. ‡ 2. Acts xi. 3; Gal ii. 12. ‡ 4. Matt. xviii. 12. ‡ 6. 1 Pet. ii. 10, 25.

εσται εν τῳ ουρανῳ επι ἑνι αμαρτωλῳ μετανο-
will be in the heaven over one sinner reform-
ουντι, η επι εννενηκονταεννεα δικαιοις, ὁιτινες
ing, than over ninety-nine just ones, who
ου χρειαν εχουσι μετανοιας. [8] Η τις γυνη,
no need have of reformation. Or what woman,
δραχμας εχουσα δεκα, εαν απολεσῃ δραχμην
drachmas having ten, if she may lose drachma
μιαν, ουχι ἁπτει λυχνον, και σαροι την οικιαν,
one, not lights a lamp, and sweeps the house,
και ζητει επιμελως, ἑως ὁτου εὑρῃ; [9] Και
and seeks carefully, till she finds? And
εὑρουσα συγκαλειται τας φιλας και τας γειτο-
having found she calls together the friends and the neigh-
νας, λεγουσα· Συγχαρητε μοι, ὁτι εὑρον την
bors, saying; Rejoice with me, for I found the
δραχμην, ἡν απωλεσα. [10] Οὑτω, λεγω ὑμιν,
drachma, which I lost. Thus, I say to you,
χαρα γινεται ενωπιον των αγγελων του θεου
joy is produced in presence of the messengers of the God
επι ἑνι ἁμαρτωλῳ μετανοουντι.
over one sinner reforming.

[11] Ειπε δε· Ανθρωπος τις ειχε δυο υἱους.
He said and; A man certain had two sons.
[12] Και ειπεν ὁ νεωτερος αυτων τῳ πατρι· Πατερ,
And said the younger of them to the father: O father,
δος μοι το επιβαλλον μερος της ουσιας. Και
give to me the falling to part of the property. And
διειλεν αυτοις τον βιον. [13] Και μετ᾽ ου πολλας
he divided to them the living. And after not many
ἡμερας συναγαγων ἁπαντα ὁ νεωτερος υἱος,
days having gathered together all the younger son,
απεδημησεν εις χωραν μακραν· και εκει
went abroad into a country distant: and there
διεσκορπισε την ουσιαν αὑτου, ζων ασωτως.
wasted the property of himself, living dissolutely.
[14] Δαπανησαντος δε αυτου παντα, εγενετο λιμος
Having expended and of him all, came a famine
ισχυρος κατα την χωραν εκεινην· και αυτος
mighty throughout the country that: and he
ηρξατο ὑστερεισθαι. [15] Και πορευθεις εκολληθη
began to be in want. And having gone he united
ἑνι των πολιτων της χωρος εκεινης· και επεμ-
with one of the citizens of the country that; and he
ψεν αυτον εις τους αγρους αὑτου βοσκειν χοιρους.
sent him into the fields of himself to feed swine.
[16] Και επεθυμει γεμισαι την κοιλιαν αὑτου απο
And he longed to fill the belly of himself from
των κερατιων, ὡν ησθιον οἱ χοιροι· και ουδεις
the pods, which were eating the swine; and no one
εδιδου αυτῳ. [17] Εις ἑαυτον δε ελθων, ειπε·
gave to him. To himself and coming, he said;

thus there will be more Joy in HEAVEN over One reforming Sinner, ‡ than for Ninety-nine Righteous persons who need no Reformation.

8 Or, what Woman, having ten † Drachmas, if she loses one of them, does not light a Lamp, and sweep the HOUSE, and search carefully, till she finds it?

9 And having found it, she calls together her FRIENDS and NEIGHBORS saying, 'Rejoice with me, For I have found the DRACHMA which I had lost.'

10 Thus, I say to you, there is Joy in the Presence of the ANGELS of GOD over One reforming Sinner."

11 And he said, "A certain Man had Two Sons.

12 And the YOUNGEST of them said to his FATHER, 'Father, give me the PORTION of the ESTATE FALLING to me. And * HE divided ‡ his LIVING between them.

13 And not Many Days after, the YOUNGEST Son having gathered all together, went abroad into a distant Country, and there wasted his PROPERTY in profligate living.

14 And having spent all, a great Famine occurred in that COUNTRY; and he began to be in want.

15 Then he went and attached himself to one of the CITIZENS of that COUNTRY, and he sent him into his FIELDS † to feed Swine.

16 And he longed * to be fed with the CAROB PODS, which the SWINE were eating; but no one gave to him.

17 And coming to him-

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* VATICAN MANUSCRIPT—12. HE divided. 16. to be fed with the.

† 8. The Grecian *Drachma* was about the same value as the Roman *Denarius*, i. e. about 14 cents, or 7d. † 15. This prodigal is supposed to be a Jew; and (if so) as the Jews were forbidden by their law to eat swine's flesh, the care of swine in that distant and heathen country must have been an employment as inconsistent with his religion as he could possibly have had. This circumstance therefore serves to shew us to what a very low condition he was reduced.—*Pearce.*

‡ 7. Luke v. 32. ‡ 12. Mark xii. 44.

Ποσοι μισθιοι του πατρος μου περισσευουσιν
How many hired servants of the father of me have an abundance
αρτων; εγω δε ὡδε λιμῳ απολλυμαι. [18] Αναστ-
of bread? I and here with hunger am perishing. Having
ας πορευσομαι προς τον πατερα μου, και ερω
arisen I will go to the father of me, and will say
αυτῳ· Πατερ, ἡμαρτον εις τον ουρανον και
to him; O father, I sinned against the heaven and
ενωπιον σου· [19] ουκετι ειμι αξιος κληθηναι υἱος
in presence of thee; no longer I am fit to be called a son
σου· ποιησον με ὡς ἑνα των μισθιων σου. [20] Και
of thee; make me as one of the hired servants of thee. And
αναστας ηλθε προς τον πατερα ἑαυτου. Ετι
having arisen he went to the father of himself. While
δε αυτου μακραν απεχοντος, ειδεν αυτον ὁ πα-
but of him at a distance being, saw him the fa-
τηρ αυτου, και εσπλαγχνισθη· και δραμων
ther of him, and was moved with pity; and running
επεπεσεν επι τον τραχηλον αυτου, και κατεφι-
he fell on the neck of him, and repeatedly
λησεν αυτον. [21] Ειπε δε αυτῳ ὁ υἱος· Πατερ,
kissed him. Said and to him the son; O father,
ἡμαρτον εις τον ουρανον και ενωπιον σου· και
I sinned against the heaven and in presence of thee; and
ουκετι ειμι αξιος κληθηναι υἱος σου. [22] Ειπε δε ὁ
no longer I am fit to be called a son of thee. Said but the
πατηρ προς τους δουλους αὑτου· Εξενεγκατε
father to the slaves of himself; Bring you out
την στολην την πρωτην, και ενδυσατε αυτον,
the robe the chief, and clothe you him,
και δοτε δακτυλιον εις την χειρα αυτου, και
and give you a finger-ring into the hand of him, and
ὑποδηματα εις τους ποδας. [23] Και ενεγκαντες
shoes for the feet. And having brought
τον μοσχον τον σιτευτον θυσατε· και φαγοντες
the calf the fatted do you sacrifice; and eating
ευφρανθωμεν· [24] ὁτι οὑτος ὁ υἱος μου νεκρος ην,
we may be joyful: for this the son of me dead was,
και *[αν]εζησε· και απολωλως ην, και εὑρεθη.
and [again] is alive: and having been lost he was, and is found.
Και ηρξαντο ευφραινεσθαι. [25] Ην δε ὁ υἱος
And they began to be merry. Was and the son
αυτου ὁ πρεσβυτερος εν αγρῳ· και ὡς ερχομενος
of him the elder in a field: and as he was coming
ηγγισε τῃ οικιᾳ, ηκουσε συμφωνιας και χορων.
near to the house, he heard a sound of music and dancers.
[26] Και προσκαλεσαμενος ἑνα των παιδων, επυν-
And having called to one of the servants, he in-
θανετο τι ειη ταυτα; [27] Ὁ δε ειπεν αυτῳ·
quired what may be these things? He and said to him:
Ὁτι ὁ αδελφος σου ἡκει· και εθυσεν ὁ πατηρ
That the brother of thee is come: and has sacrificed the father
σου τον μοσχον τον σιτευτον. ὁτι ὑγιαινοντα
of thee the calf the fatted, because safe
αυτον απελαβεν. [28] Ωργισθη δε, και ουκ εθε-
him he received. He was angry and, and not was dis-

self, he said, 'How many of my FATHER's Hired servants have an abundance of Bread, and I am perishing here with Hunger!

18 I will arise and go to my FATHER, and will say to him, Father, I have sinned against HEAVEN, and before thee.

19 I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

20 And he arose, and went to his FATHER. But while he was yet at some distance, his FATHER saw him, and was moved with pity; and running, he fell on his neck, and repeatedly kissed him.

21 And the SON said to him, 'Father, I have sinned against HEAVEN, and before * thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS.'

22 But the FATHER said to his SERVANTS, 'Bring * out quickly that CHIEF ROBE, and clothe him; and attach a Ring to his HAND, and Sandals to his FEET;

23 and bring the FATTED CALF, and kill it; and let us eat, and be joyful;

24 For This my SON was dead, but is restored to life; he was even lost, but is found.' And they began to be joyful.

25 Now his OLDER SON was in the Field, and as he was coming and approached the HOUSE, he heard Music and † Dancing.

26 And summoning one of the SERVANTS, he asked him the reason of this.

27 And HE said to him, 'Thy BROTHER is come; and thy FATHER has killed the FATTED CALF, Because he has received him in health.'

28 And he was enraged,

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* VATICAN MANUSCRIPT—21. thee. I am no longer worthy to be called thy Son; make me as one of thy HIRED SERVANTS. But. 22. out quickly. 24. again—omit.

† 25. *Choron*, probably ought to be rendered *a choir of singers.* Le Clerc denies that the word means dancing at all. *Symphonia*, translated *music*, may mean the musical instruments, which accompanied the choir of singers.

λεν εισελθειν. ‛Ο ουν πατηρ αυτου εξελθων
posed to enter. The therefore father of him going out
παρεκαλει αυτον. [29] ‛Ο δε αποκριθεις ειπε τῳ
besought him. He and answering said to the
πατρι· Ιδου, τοσαυτα ετη δουλευω σοι, και
father: Lo, so many years do I slave for thee, and
ουδεποτε εντολην σου παρηλθον· και εμοι ουδε-
never a command of thee I passed by: and to me never
ποτε εδωκας εριφον, ἱνα μετα των φιλων μου
thou gavest a kid, that with the friends of me
ευφρανθω. [30] ‛Οτε δε ὁ υἱος σου οὑτος, ὁ κατα-
I might be joyful. When and the son of thee this, the having
φαγων σου τον βιον μετα πορνων, ηλθεν, εθυ-
devoured of thee the living with harlots, came, thou hast
σας αυτῳ τον μοσχον τον σιτευτον. [31] ‛Ο δε
sacrificed for him the calf the fatted. He and
ειπεν αυτῳ· Τεκνον, συ παντοτε μετ᾽ εμου ει,
said to him: Child, thou always with me art,
και παντα τα εμα σα εστιν. [32] Ευφρανθηναι δε
and all the mine thine is. To be joyful but
και χαρηναι εδει, ὁτι ὁ αδελφος σου οὑτος
and to be glad was proper: for the brother of thee this
νεκρος ην, και *[αν]εζησε και απολωλως ην,
dead was, and [again] is alive: and having been lost was,
και εὑρεθη.
and is found.

ΚΕΦ. ις'. 16.

[1] Ελεγε δε και προς τους μαθητας αὑτου·
He said and also to the disciples of himself:
Ανθρωπος τις ην πλουσιος, ὁς ειχεν οικονομον·
A man certain was rich, who had a steward;
και οὑτος διεβληθη αυτῳ ὡς διασκορπιζων τα
and this was accused to him as wasting the
ὑπαρχοντα αυτου. [2] Και φωνησας αυτον, ειπεν
possessions of him. And having called him, he said
αυτῳ· Τι τουτο ακουω περι σου; αποδος τον
to him; What this I hear concerning thee? render the
λογον της οικονομιας σου· ου γαρ δυνηση ετι
account of the stewardship of thee: not for thou wilt be able longer
οικονομειν. [3] Ειπε δε εν ἑαυτῳ ὁ οικονομος· Τι
to be steward. Said and in himself the steward. What
ποιησω, ὁτι ὁ κυριος μου αφαιρειται την οικονο-
shall I do for the lord of me takes the steward-
μιαν απ᾽ εμου; Σκαπτειν ουκ ισχυω, επαιτειν
ship from me? To dig not I have strength. to beg
αισχυνομαι. [4] Εγνων τι ποιησω, ἱνα, ὁταν
I am ashamed. I know what I will do, that, when
μετασταθω της οικονομιας, δεξωνται με εις
I may be put out of the stewardship, they may receive me into
τους οικους αὑτων. [5] Και προσκαλεσαμενος
the houses of themselves. And having summoned
ἑνα ἑκαστον των χρεωφειλετων του κυριου
one each of the debtors of the lord
ἑαυτου, ελεγε τῳ πρωτῳ· Ποσον οφειλεις τῳ
of himself, he said to the first, How much owest thou to the

and refused to enter. *And his FATHER going out, entreated him.

29 And HE answering, said to his FATHER, 'Behold, so many years have I slaved for thee, and never disobeyed thy command; and yet thou never gavest Me a Kid, that I might be joyful with my FRIENDS;

30 but when THIS SON of thine came, who has CONSUMED Thy LIVING with PROSTITUTES, thou hast killed for him the *FATTED Calf.'

31 And HE said to him, 'Child, thou art always with me, and ALL that is MINE is thine.

32 It was proper to be joyful and be glad: For THIS BROTHER of thine was dead, but is restored to life; he was even lost, but is found.'"

CHAPTER XVI.

1 And he said also to *the Disciples, "There was a certain rich Man, who had a Steward, and he was accused to him of wasting his POSSESSIONS.

2 And having called him, he said to him, 'What is this that I hear of thee? render an ACCOUNT of thy STEWARDSHIP; for thou canst be a Steward no longer.'

3 And the STEWARD said within himself, 'What shall I do? For my MASTER takes the STEWARDSHIP away from me; I have not strengh to dig: * and I am ashamed to beg.

4 I know what I will do, that when I am deprived of the STEWARDSHIP, they may receive me into their own HOUSES.'

5 And calling each one of his MASTER'S DEBTORS, he said to the FIRST, How much dost thou owe my MASTER?'

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* VATICAN MANUSCRIPT.—28. And his FATHER. 30. FATTED Calf. 32. again. 1. the Disciples. 3. and I am.

κυριῳ μου; [6]῾Ο δε ειπεν· ῾Εκατον βατους ελαιου.
lord of me? He and said; A hundred baths of oil.
Και ειπεν αυτῳ· Δεξαι σου το γραμμα, και
And he said to him; Receive of thee the bill, and
καθισας ταχεως γραψον πεντηκοντα, [7]Επειτα
sitting down quickly write thou fifty. Then
ἑτερῳ ειπε· Συ δε ποσον οφειλεις; ῾Ο δε ειπεν·
to another he said, Thou and how much owest thou? He and said;
῾Εκατον κορους σιτου. *[Και] λεγει αυτῳ·
A hundred cors of wheat. [And] he says to him;
Δεξαι σου το γραμμα, και γραψον ογδοηκοντα.
Receive of thee the bill, and write eighty.
[8]Και επῃνεσεν ὁ κυριος τον οικονομον της
And praised the lord the steward the
αδικιας, ὁτι φρονιμως εποιησεν· ὁτι οἱ υἱοι του
unjust, because prudently he had done: for the sons of the
αιωνος τουτου φρονιμωτεροι ὑπερ τους υἱους του
age this more prudent above the sons of the
φωτος εις την γενεαν την ἑαυτων εισι. [9]Καγω
light for the generation that of themselves are. And I
ὑμιν λεγω· Ποιησατε ἑαυτοις φιλους εκ του
to you say; Make you to yourselves friends out of the
μαμωνα της αδικιας· ἱνα, ὁταν εκλιπητε, δεξων-
mammon of the unjust: that, when you may fail, they may
ται ὑμας εις τας αιωνιους σκηνας. [10]῾Ο πιστος
receive you into the age-lasting tabernacles. He faithful
εν ελαχιστῳ και εν πολλῳ πιστος εστι· και ὁ
in least also in much faithful is: and he
εν ελαχιστῳ αδικος, και εν πολλῳ αδικος εστιν.
in least unjust, also in much unjust is.
[11]Ει ουν εν τῳ αδικῳ μαμωνᾳ πιστοι ουκ
If therefore in the unrighteous mammon faithful not
εγενεσθε, το αληθινον τις ὑμιν πιστευσει; [12]και
you have been, the true who to you will entrust? and
ει εν τῳ αλλοτριῳ πιστοι ουκ εγενεσθε, το
if in the another faithful not you have been, the
ὑμετερον τις ὑμιν δωσει;
yours who to you will give?
[13]Ουδεις οικετης δυναται δυσι κυριοις δουλευ-
No one domestic is able two lords to serve:
ειν· η γαρ τον ἑνα μισησει, και τον ἑτερον
either for the one he will hate, and the other
αγαπησει· η ἑνος ανθεξεται, και του ἑτερου
he will love: or one he will cling to, and the other
καταφρονησει. Ου δυνασθε θεῳ δουλευειν και
he will slight. Not you are able God to serve and

6 And HE said, †'A Hundred Baths of Oil.' And *HE said to him, 'Take back *Thy ACCOUNT, and sit down quickly, and write one for fifty.'

7 Then he said to another, 'And how much dost thou owe?' And HE said, †'A Hundred Cors of Wheat.' He says to him, 'Take back *Thy ACCOUNT, and write one for eighty.'

8 And the MASTER applauded the UNJUST STEWARD, Because he had acted prudently; For the SONS of this AGE are more prudent as to THAT GENERATION which is their own, than ‡the SONS of LIGHT.

9 And I say to you, ‡Make for yourselves Friends with the DECEITFUL WEALTH, that, when *it fails, they may receive you into AIONIAN Mansions.

10 ‡HE who is FAITHFUL in a little, is also faithful in much; and HE who is UNJUST in a little, is also unjust in much.

11 If, therefore, you have not been faithful in the DELUSIVE Riches, who will confide the TRUE to you.

12 And if you have not been faithful in THAT which is ANOTHER'S, who will give you THAT which is *YOUR OWN?

13 ‡No Domestic can serve Two Masters; for he will either hate the ONE, and love the OTHER; or he will attend to one, and neglect the OTHER. You cannot serve God and Mammon.

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* VATICAN MANUSCRIPT—6. HE said. 6. Thy LETTERS, and. 7. And—*omit.* 7. Thy LETTERS, and. 9. it fails. 12. OUR OWN.

† 6. The *bath* was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. See Ezek. xlv. 11, 14. It is equal to the *ephah*, i. e., to *seven gallons and a half* of our measure.—*Clarke.* Josephus states that it contained seventy-two sextarii, or about thirteen and a half gallons. † 7. The *cor* was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the *bath* was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English.

‡ 8. John xii. 36; Eph. v. 8; 1 Thess. v. 5. ‡ 9. Dan. iv. 27; Matt. vi. 19; xix. 21; 1 Tim. vi. 17—19. ‡ 10. Matt. xxv. 21; Luke xix. 27. ‡ 13. Matt. vi. 24.

μαμωνα. [14] Ηκουον δε ταυτα παντα και οἱ
mammon. Heard and these all also the
Φαρισαιοι, φιλαργυροι ὑπαρχοντες· και εξεμυκ-
Pharisees, money-lovers being; and they
τηριζον αυτον. [15] Και ειπεν αυτοις· Ὑμεις
mocked him. And he said to them; You
εστε οἱ δικαιουντες ἑαυτους ενωπιον των
are those justifying yourselves in presence of the
ανθρωπων· ὁ δε θεος γινωσκει τας καρδιας ὑμων·
men: the but God knows the hearts of you;
ὁτι το εν ανθρωποις ὑψηλον, βδελυγμα ενωπιον
for that by men highly prized, an abomination in presence
του θεου.
of the God.

[16] Ὁ νομος και οἱ προφηται ἑως Ιωαννου· απο
The law and the prophets till John: from
τοτε ἡ βασιλεια του θεου ευαγγελιζεται, και
then the kingdom of the God is preached, and
πας εις αυτην βιαζεται. [17] Ευκοπωτερον δε
every one into her presses. Easier but
εστι τον ουρανον και την γην παρελθειν, η του
it is the heaven and the earth to pass away, than of the
νομου μιαν κεραιαν πεσειν. [18] Πας ὁ απολυων
law one fine point to fail. Every one who dismissing
την γυναικα αὑτου, και γαμων ἑτεραν, μοι-
the wife of himself, and marrying another, commits
χευει· και πας ὁ απολελυμενην απο ανδρος
adultery: and every one who her being divorced from an husband
γαμων, μοιχευει.
marrying, commits adultery.

[19] Ανθρωπος δε τις ην πλουσιος, και ενεδι-
A man now certain was rich, and was
δυσκετο πορφυραν και βυσσον, ευφραινομενος
clothed purple and fine linen, feasting
καθ' ἡμεραν λαμπρως. [20] Πτωχος δε τις *[ην]
every day sumptuously. A poor and certain [was]
ονοματι Λαζαρος, *[ὁς] εβεβλητο προς τον
named Lazarus, [who] was laid at the
πυλωνα αυτου ἡλκωμενος, [21] και επιθυμων
gate of him being covered with sores, and longing
χορτασθηναι απο των ψιχιων των πιπτοντων
to be fed from the crumbs those falling
απο της τραπεζης του πλουσιου· αλλα και οἱ
from the table of the rich: but even the
κυνες ερχομενοι απελειχον τα ἑλκη αυτου.
dogs coming licked the sores of him.
[22] Εγενετο δε αποθανειν τον πτωχον, και απε-
It happened and to die the poor, and to
νεχθηναι αυτον ὑπο των αγγελων εις τον κολ-
be borne away him by the messengers into the bo-

14 And the PHARISEES, ‡being money-lovers, also heard all these things, and they ridiculed him.

15 And he said to them, "You are THOSE who ‡JUSTIFY yourselves before MEN; but GOD knows your HEARTS; For THAT which is HIGHLY PRIZED among Men is an Abomination before * GOD.

16 ‡The LAW and the PROPHETS were till John; from that period, the KINGDOM of GOD is proclaimed, and every one **presses towards it.**

17 ‡And it is easier for HEAVEN and EARTH to pass away, than for one Point of the LAW to fail.

18 ‡EVERY ONE who DISMISSES his WIFE, and marries another, commits adultery; and *HE who MARRIES her being divorced from her Husband, commits adultery.

19 †Now there was a certain rich Man, who was clothed in Purple and Fine linen, and feasted sumptuously every Day.

20 And a certain Poor man, named Lazarus, was laid at his GATE, full of sores,

21 and longing to be fed with *THOSE CRUMBS which FELL from the RICH man's TABLE; but even the DOGS came and licked his sores.

22 And it occurred, that the POOR man died, and was carried away by the ANGELS to ABRAHAM'S

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* VATICAN MANUSCRIPT.—15. the Lord. 18. HE who MARRIES. 20. was—*omit.* 20. who—*omit.* 21. THINGS which FELL.

† 19. This parable stands in connection with a palpable confusion and interruption of our Savior's discourse, which is broken after the fifteenth verse by three verses neither connected with each other, nor with what precedes them. Neither is it directly said that our Savior did use the parable, but is abruptly introduced, &c. I am unable to learn whether a similar parable has been recognized in the rabbinical writings but the complexion of it certainly accords with their mode of illustration much better than it does with that employed by our Savior.—*McCulloh.* Dr. Lightfoot and others have shown that the Jews in their *Gemara* have a parable much to the same purpose.—*Doddridge.*

‡ 14. Matt. xxiii. 14. ‡ 15. Luke x. 29. ‡ 16. Matt. iv. 17; xi. 12, 13; Luke vii. 29. ‡ 17. Matt. v. 18. ‡ 18. Matt. v. 32; xix. 9; Mark x. 11; 1 Cor. vii. 10, 11.

πον Αβρααμ. Απεθανε δε και ὁ πλουσιος, και
som Abraam. Died and also the rich, and
εταφη. [23] Και εν τῳ ᾳδῃ επαρας τους οφθαλ-
was buried. And in the unseen having lifted the eyes
μους αὐτου, ὑπαρχων εν βασανοις, ὁρᾳ τον
of himself, being in torments, sees the
Αβρααμ απο μακροθεν, και Λαζαρον εν τοις κολ-
Abraam from a distance, and Lazarus in the bo-
ποις αυτου. [24] Και αυτος φωνησας ειπε· Πατερ
soms of him. And he crying out he said; O father
Αβρααμ, ελεησον με, και πεμψον Λαζαρον, ἱνα
Abraham, do thou pity me, and send Lazarus, that
βαψῃ το ακρον του δακτυλου αὑτου ὑδατος,
he may dip the tip of the finger of himself of water,
και καταψυξῃ την γλωσσαν μου· ὁτι οδυνωμαι
and may cool the tongue of me; for I am in pain
εν τῃ φλογι ταυτῃ. [25] Ειπε δε Αβρααμ· Τεκνον,
in the flame this. Said and Abraam; O child,
μνησθητι, ὁτι απελαβες τα αγαθα σου εν τῃ
remember, that thou didst receive the things good of thee in the
ζωῃ σου, και Λαζαρος ὁμοιως τα κακα· νυν
life of thee, and Lazarus in like manner the things bad; now
δε ὁδε παρακαλειται, συ δε οδυνασαι. [26] Και
but this is comforted, thou and art in pain. And
επι πασι τουτοις, μεταξυ ἡμων και ὑμων χασμα
besides all these, between of us and of you a chasm
μεγα εστηρικται, ὁπως οἱ θελοντες διαβηναι
great has been fixed, so that those wishing to pass over
ενθεν προς ὑμας, μη δυνωνται, μηδε οἱ εκειθεν
hence to you, not is able, nor those thence
προς ἡμας διαπερωσιν. [27] Ειπε δε· Ερωτω ουν
to us cross over. He said then; I beseech thee
σε, πατερ, ἱνα πεμψῃς αὐτον εις τον οικον του
thee, O father, that thou wouldst send him to the house of the
πατρος μου· [28] εχω γαρ πεντε αδελφους· ὁπως
father of me; I have for five brothers; that
διαμαρτυρηται αυτοις, ἱνα μη και αυτοι ελθωσιν
he may testify to them, that not also they may come
εις τον τοπον τουτον της βασανου. [29] Λεγει
into the place this of the torment. Says
*[αυτῳ] Αβρααμ· Εχουσι Μωσεα και τους
[to him] Abraam: They have Moses and the
προφητας· ακουσατωσαν αυτων. [30] Ὁ δε ειπεν·
prophets: let them hear them. He and said:
Ουχι, πατερ, Αβρααμ· αλλ' εαν τις απο νεκρων
No, O father, Abraam: but if one from dead ones
πορευθη προς αυτους, μετανοησουσιν. [31] Ειπε δε
may go to them, they will reform. He said but

†BOSOM. And the RICH man also died, and was buried;

23 and in HADES, being in Torments, he lifted up his EYES, and sees * Abraham at a distance, and Lazarus in † the FOLDS of his mantle.

24 And crying out he said, 'Father Abraham, pity me, and send Lazarus, that he may dip the TIP of his FINGER in Water, and cool my TONGUE; For I am tortured in this FLAME.'

25 But Abraham said, 'Child, recollect That thou, during thy LIFE, ‡ didst receive thy GOOD things, and Lazarus, in like manner, his EVIL things; but now * here he is comforted, and thou art tormented.

26 And besides all this, a great Chasm is situated between us and you; so that THOSE WISHING to pass over hence to you are unable; nor can * those cross over thence to us.'

27 Then he said, 'I entreat thee, then, Father, to send him to my FATHER'S HOUSE;

28 For I have Five Brothers; that he may testify fully to them, lest they also come into this PLACE of MISERY.'

29 * But Abraham says, ‡ 'They have Moses and the PROPHETS; let them hear them.'

30 And HE said, 'No, Father Abraham, but if one should go to them from the Dead, they will reform.'

31 And he said to him,

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* VATICAN MANUSCRIPT—23. Abraham. 25. here he is comforted, and. 26. those. 29. But Abraham. 29. to him—*omit*.

† 22. The expression, "Abraham's bosom," alludes to the posture used by the Jews at table. This was reclining on couches after the manner of the Romans, the upper part of the body resting upon the left elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honorable person lay first, (Lightfoot says, in the middle;) the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper; and hence is borrowed the phrase of Abraham's bosom, as denoting the state of celestial happiness. Abraham being esteemed the most honorable person, and the father of the Jewish nation, to be in his bosom signifies (in allusion to the order in which guests were placed at an entertainment) the highest state of felicity next to that of Abraham himself. —*Burder.* † 23. *Tois kolpois*, being plural, the idea seems to be as expressed in the text See Parkhurst.

‡ 25. Job xxi. 13; Luke vi. 24. ‡ 29. Isa. viii. 20; xxxiv. 16; John v. 39, 45; Acts xv. 21: xvii. 11.

αυτῳ· Ει Μωσεως και των προφητων ουκ ακου-
to him: If Moses and the prophets not they
ουσιν, ουδε εαν τις εκ νεκρων αναστῃ, πεισ-
hear. neither if one out of dead ones should rise. will
θησονται.
they be convinced.

ΚΕΦ. ιζʹ. 17.

[1] Ειπε δε προς τους μαθητας· Ανενδεκτον
He said and to the disciples: Impossible
εστι του μη ελθειν τα σκανδαλα· ουαι δε, δι'
it is of the not to come the snares; woe but, through
οὗ ερχεται. [2] Λυσιτελει αυτῳ, ει μυλος ονικος
whom they come. It is profitable for him, if a millstone upper
περικειται περι τον τραχηλον αυτου, και ερῥιπ-
was hung about the neck of him, and have been
ται εις την θαλασσαν, η ἱνα σκανδαλισῃ ἑνα
thrown into the sea, than that he should ensnare one
των μικρων τουτων. [3] Προσεχετε ἑαυτοις. Εαν
of the little ones these. Take heed to yourselves. If
δε ἁμαρτῃ *[εις σε] ὁ αδελφος σου, επιτιμησον
and should sin [against thee] the brother of thee, rebuke
αυτῳ· και εαν μετανοησῃ, αφες αυτῳ. [4] Και
him; and if he should reform, forgive him. And
εαν ἑπτακις της ἡμερας ἁμαρτῃ εις σε, και
if seven times of the day he should sin against thee, and
ἑπτακις *[της ἡμερας] επιστρεψῃ, λεγων·
seven times [of the day] he should turn, saying;
Μετανοω· αφησεις αυτῳ.
I reform; thou shalt forgive him.

[5] Και ειπον οἱ αποστολοι τῳ κυριῳ· Προσθες
And said the apostles to the lord; Do thou add
ἡμιν πιστιν. [6] Ειπε δε ὁ κυριος· Ει ειχετε
to us faith. Said and the lord: If you had
πιστιν ὡς κοκκον σιναπεως, ελεγετε αν τῃ
faith as a grain of mustard, you might say to the
συκαμινῳ ταυτῃ· Εκριζωθητι, και φυτευθητι εν
sycamine-tree this; Be thou uprooted, and be thou planted in
τῃ θαλασσῃ· και ὑπηκουσεν αν ὑμιν. [7] Τις δε
the sea; and it would obey you. Which but
εξ ὑμων δουλον εχων αροτριωντα η ποιμαινοντα,
of you a slave having ploughing or feeding cattle,
ὁς εισελθοντι εκ του αγρου ερει· Ευθεως
who having come out of the field will say; Immediately
παρελθων αναπεσαι; [8] Αλλ' ουχι ερει αυτῳ
going do thou recline? But not will say to him
Ετοιμασον τι δειπνησω, και περιζωσαμενος
Make ready what I may sup, and having girded
διακονει μοι, ἑως φαγω και πιω· και μετα ταυτα
do thou serve me, till I may eat and drink; and after these
φαγεσαι και πιεσαι συ; [9] Μη χαριν εχει τῳ δουλῳ
shalt eat and drink thou? Not favor has the slave
εκεινῳ, ὁτι εποιησε τα διαταχθεντα; *[Ου
that, because he did the things having been commanded? [No
δοκω.] [10] Οὑτω και ὑμεις, ὁταν ποιησητε παντα
I think.] So also you, when you shall have done all

'If they hear not Moses and the PROPHETS, ‡neither will they be convinced, though one should rise from the Dead.'"

CHAPTER XVII.

1 And he said to *his DISCIPLES, ‡"It is impossible for SNARES not *to come; but Woe to him through whom they come!

2 It would be better for him, if an upper Millstone were hanged about his NECK, and he be thrown into the SEA, than that he should insnare one of these LITTLE ONES.

3 Take heed to yourselves; ‡If thy BROTHER sins, ‡rebuke him; and if he reforms, forgive him.

4 And if seven times in a DAY he sins against thee, and seven times he turns to thee again, saying, 'I reform;' thou shalt forgive him."

5 And the APOSTLES said to the LORD, "Increase our Faith."

6 ‡And the LORD said, "If you had Faith as a Grain of Mustard, you might say to this SYCAMINE-TREE, Be thou uprooted and planted in the SEA; and it would obey you.

7 But which of you having a Servant ploughing or feeding cattle, will say to him as he comes in from the FIELD, 'Come immediately, and recline?'

8 But will he not say to him, 'make ready my supper; gird thyself, and serve me, while I eat and drink; and afterwards thou shalt eat and drink?'

9 Does he thank *that SERVANT because he did what was commanded?

10 So also you, when you shall have done All the

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* VATICAN MANUSCRIPT.—1. his disciples. 1. should COME; nevertheless Woe. 3. against thee—*omit.* 4. of the day—*omit.* the SERVANT. 9. him. I think not—*omit.*

‡ 31. John xii. 10, 11. ‡ 1. Matt. xviii. 6, 7; Mark ix. 42; 1 Cor. xi. 19. ‡ 3. Matt. xviii. 15, 21. ‡ 3. Lev. xix. 17; Prov. xvii. 10; James v. 19. ‡ 6. Matt. xvii 20; xxi. 21; Mark ix. 23; xi. 23.

τα διαταχθεντα ὑμιν, λεγετε· Ὁτι δουλοι
the things having been commanded you, say you: That slaves
αχρειοι εσμεν· ὁτι ὁ ωφειλομεν ποιησαι,
unprofitable we are: because what we were bound to do,
πεποιηκαμεν.
we have done.

[11] Και εγενετο εν τῳ πορευεσθαι αυτον εις
And it happened in the to go him to
Ἱερουσαλημ, και αυτος διηρχετο δια μεσου
Jerusalem, and he passed through midst
Σαμαρειας και Γαλιλαιας. [12] Και εισερχομενου
of Samaria and Galilee. And entering
αυτου εις τινα κωμην, απηντησαν αυτῳ δεκα
of him into a certain village, met him ten
λεπροι ανδρες, οἱ εστησαν πορρωθεν. [13] Και
leprous men, who stood far off. And
αυτοι ηραν φωνην, λεγοντες· Ιησου επιστατα
they lifted up a voice, saying: Jesus master,
ελεησον ἡμας. [14] Και ιδων ειπεν αυτοις·
pity us. And seeing he said to them:
Πορευθεντες επιδειξατε ἑαυτους τοις ἱερευσι.
Going show you yourselves to the priests.
Και εγενετο εν τῳ ὑπαγειν αυτους, εκαθαρισθησαν.
And it happened in the to go them, they were cleansed.
[15] Εἱς δε εξ αυτων, ιδων ὁτι ιαθη, ὑπεστρεψε,
One and of them, seeing that he was cured, turned back,
μετα φωνης μεγαλης δοξαζων τον θεον·
with a voice loud glorifying the God:
[16] και επεσεν επι προσωπον παρα τους ποδας
and fell on face at the feet
αυτου, ευχαριστων αυτῳ· και αυτος ην Σαμαρειτης.
of him, giving thanks to him: and he was a Samaritan.
[17] Αποκριθεις δε ὁ Ιησους ειπεν· Ουχι
Answering and the Jesus said: Not
οἱ δεκα εκαθαρισθησαν; οἱ δε εννεα που; [18] Ουχ
the ten were cleansed? the but nine where? Not
εὑρεθησαν ὑποστρεψαντες δουναι δοξαν τῳ θεῳ,
we found having returned to give glory to the God,
ει μη ὁ αλλογενης οὑτος; [19] Και ειπεν αυτῳ·
except the foreigner this? And he said to him:
Αναστας πορευου· *[ἡ πιστις σου σεσωκε σε.]
Arising go thou: [the faith of thee has saved thee.]
[20] Επερωτηθεις δε ὑπο των φαρισαιων, ποτε
Having been asked and by the Pharisees, when
ερχεται ἡ βασιλεια του θεου, απεκριθη αυτοις,
comes the kingdom of the God, he answered them,
και ειπεν· Ουκ ερχεται ἡ βασιλεια του θεου
and said: Not comes the kingdom of the God
μετα παρατηρησεως· [21] ουδε ερουσιν· Ιδου ὡδε,
with careful watching; nor will they say; Lo here,
η, *[ιδου] εκει· ιδου γαρ, ἡ βασιλεια του θεου
or, [lo] there, lo for, the majesty of the God

THINGS COMMANDED you, say, 'We are unprofitable Servants; for we have done only what we were bound to do.'"

11 And it occurred, as he was PROCEEDING to Jerusalem, he passed through the Interior of Samaria and Galilee.

12 And as he was about entering a Certain Village, Ten Lepers met him, who stood ‡at a distance;

13 and then lifted up

Master, pity us."

14 And seeing them, he said to them, ‡"Go, show yourselves to the PRIESTS." And it happened, as they were GOING, they were cleansed.

15 And one of them perceiving That he was cured, returned, praising GOD with a loud Voice;

16 and he fell on his Face at his FEET, thanking him; and he was a Samaritan.

17 And JESUS answering, said, "Were not the TEN cleansed? but where are the NINE?

18 Were none found to return to give Praise to GOD, except this ALIEN?"

19 And he said to him, "Arise, go thy way; *thy FAITH has saved thee."

20 And having been asked by the PHARISEES, when GOD'S KINGDOM was coming, he answered them, and said, "The KINGDOM of GOD comes not with outward show;

21 nor shall they say, 'Behold here! or there!' for, behold, † GOD'S ROYAL MAJESTY is among you."

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* VATICAN MANUSCRIPT.—19. thy FAITH has saved thee—*omit*. 21. lo—*omit*.

† 21. In this verse it has been found necessary to depart from the usual signification of *hee basileia tou theou*, the KINGDOM of GOD, and render as in the text. That this rendering is admissible and correct, see Note on Matt. iii. 2. *Basileia* here refers to the *person* to whom the title and honor of king belonged, rather than to his *territory* or *kingdom*. Prof. Whiting, an able Hebrew and Greek scholar, says, this clause in the 21st verse ought to be rendered "the *king* is among you." Dr. A. Clarke in a note on the 21st verse evidently understood it as relating to the Christ. He says, "Perhaps these Pharisees thought, that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which *Joash* was by Jehoiada the priest. See the account, 2 Chron. xxiii. 1—11."

‡ 13. Lev. xiii. 46. ‡ 14. Lev. xiii. 2; xiv. 2; Matt. viii. 4; Luke v. 14.

εντος ὑμων εστιν. [22] Ειπε δε προς τους μαθη-
in the midst of you is. He said and to the disci-

τας·, Ελευσονται ἡμεραι, ὁτε επιθυμησετε μιαν
ples: Will come days, when you will desire one

των ἡμερων του υἱου του ανθρωπου ιδειν· και
of the days of the son of the man to see; and

ουκ οψεσθε. [23] Και ερουσιν ὑμιν· Ιδου ὡδε, η,
not you will see. And they will say to you; Lo here, or,

ιδου εκει· μη απελθητε, μηδε διωξητε. [24] Ὡσπερ
lo there; not you may go away, nor may you follow. Even as

γαρ ἡ αστραπη, ἡ αστραπτουσα εκ της ὑπ᾽
for the lightning, that flashing out of the under

ουρανον, εις την ὑπ᾽ ουρανον λαμπει· οὑτως
heaven, to the under heaven shines; so

εσται ὁ υἱος του ανθρωπου *[εν τη ἡμερᾳ αυτου.]
will be the son of the man [in the day of him.]

[25] Πρωτον δε δει αυτον πολλα παθειν, και
First but it behoves him many things to suffer, and

αποδοκιμασθηναι απο της γενεας ταυτης. [26] Και
to be rejected from the generation this. And

καθως εγενετο εν ταις ἡμεραις Νωε, οὑτως εσται
as it happened in the days of Noe, so it will be

και εν ταις ἡμεραις του υἱου του ανθρωπου.
also in the days of the son of the man.

[27] Ησθιον, επινον, εγαμουν, εξεγαμιζοντο, αχρι
They ate, they drank, they married, they were given in marriage, till

ἡς ἡμερας εισηλθε Νωε εις την κιβωτον· και
of which day entered Noe into the ark; and

ηλθεν ὁ κατακλυσμος, και απωλεσεν ἁπαντας.
came the flood, and destroyed all.

[28] Ὁμοιως και ὡς εγενετο εν ταις ἡμεραις Λωτ·
In like manner also as it happened in the days of Lot;

ησθιον, επινον ηγοραζον, επωλουν, εφυτευον,
they ate, they drank, they bought, they sold, they planted,

ῳκοδομουν· [29] ᾗ δε ἡμερᾳ εξηλθε Λωτ απο
they built: in the but day went out Lot from

Σοδομων, εβρεξε πυρ και θειον απ᾽ ουρανου, και
Sodom, it rained fire and brimstone from heaven, and

απωλεσεν ἁπαντας· [30] κατα ταυτα εσται ᾗ
destroyed all: according to these it will be in the

ἡμερᾳ ὁ υἱος του ανθρωπου αποκαλυπτεται. [31] Εν
day the son of the man is revealed. In

εκεινη τη ἡμερᾳ, ὁς εσται επι του δωματος, και
that the day, who will be on the roof, and

τα σκευη αυτου εν τη οικιᾳ, μη καταβατω αραι
the goods of him in the house, not let him descend to take

αυτα· και ὁ εν τῳ αγρῳ, ὁμοιως μη επιστρε-
them; and he in the field, in like manner not let him

ψατω εις τα οπισω. [32] Μνημονευετε της γυναι-
turn for the things behind. Remember you of the wife

κος Λωτ. [33] Ὁς εαν ζητηση την ψυχην αὑτου
of Lot. Whoever may seek the life of himself

22 And he said to the DISCIPLES, ‡ Days will come, when you will desire to see one of the DAYS of the SON of MAN, and you will not see it.

23 ‡ And they will say to you, * 'Behold, there!' or 'behold, here!' follow not.

24 ‡ For as THAT LIGHTNING FLASHING out of ONE part under Heaven, shines to the OTHER part under Heaven; so will the SON of MAN be.

25 ‡ But first he must suffer Much, and be rejected by this GENERATION.

26 ‡ And as it was in the DAYS of Noah, so will it be also in the DAYS of the SON of MAN.

27 They were eating, they were drinking, they were marrying, they were given in marriage, till the DAY that Noah entered the ARK, and the DELUGE came, and destroyed them all.

28 In like manner also as it was in the DAYS of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 but ‡ on the DAY that Lot went out from Sodom, it rained Fire and Sulphur from Heaven, and destroyed them all.

30 Thus will it be in the Day when the SON of MAN is revealed.

31 On That DAY, ‡ let not him who shall be on the ROOF, and his FURNITURE in the HOUSE, descend to take it away; and in like manner, let not him who shall be in the * Field turn back.

32 ‡ Remember Lot's WIFE.

33 ‡ Whoever may seek to * save his LIFE, will

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* VATICAN MANUSCRIPT.—23. there! or behold here! follow not. For. 24. in his DAY—omit. 31. Field. 33. insure his LIFE.

‡ 22. Matt. ix. 15. ‡ 23. Matt. xxiv. 23; Mark xiii. 21; Luke xxi. 8. ‡ 24. Matt. xxiv. 27. ‡ 25. Mark viii. 31; ix. 31; x. 33; Luke ix. 22. † 26. Gen. vii. Matt. xxiv. 37. ‡ 29. Gen. xix. 16, 24. ‡ 31. Matt. xxiv. 17; Mark xiii. 15. ‡ 32. Gen. xix. 26. ‡ 33. Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; John xii. 25.

σωσαι, απολεσει αυτην· και ὁς εαν απολεσῃ
to save, will lose her; and whoever may lose
αυτην, ζωογονησει αυτην. [34] Λεγω ὑμιν· Ταυτῃ
her, will preserve her. I say to you: In this
τῃ νυκτι εσονται δυο επι κλινης μιας· εἱς παρα-
the night will be two on bed one; one will
ληφθησεται, και ὁ ἑτερος αφεθησεται. [35] Δυο
be taken, and the other will be left. Two
εσονται αληθουσαι επι το αυτο· ἡ μια παραληφ-
will be grinding on the same; the one will be
θησεται, και ἡ ἑτερα αφεθησεται. [36] Και αποκ-
taken, and the other will be left. And an-
ριθεντες λεγουσιν αυτῳ· Που, κυριε; Ὁ δε
swering they said to him; Where, O lord? He and
ειπεν αυτοις· Ὁπου το σωμα, εκει συναχθησον-
said to them; Where the body, there will be gathered
ται οἱ αετοι.
the eagles.

KEΦ. ιη'. 18.

[1] Ελεγε δε και παραβολην αυτοις, προς το
He spoke and also a parable to them, in order that
δειν παντοτε προσευχεσθαι, και μη εκκακειν,
ought always to pray, and not to be weary,
[2] λεγων· Κριτης τις ην εν τινι πολει, τον θεον
saying: A judge certain was in a certain city, the God
μη φοβουμενος, και ανθρωπον μη εντρεπομενος.
not fearing, and man not regarding.
[3] Χηρα δε ην εν τῃ πολει εκεινῃ· και ηρχετο
A widow and was in the city that; and she went
προς αυτον, λεγουσα· Εκδικησον με απο του
to him, saying; Do justice me from the
αντιδικου μου. [4] Και ουκ ηθελησεν επι χρονον.
opponent of me. And not he would for a time.
Μετα δε ταυτα ειπεν εν ἑαυτῳ· Ει και τον θεον
Afterwards but these he said in himself; If even the God
οὐ φοβουμαι, και ανθρωπον ουκ εντρεπομαι·
not I fear, and man not I regard:
[5] διαγε το παρεχειν μοι κοπον την χηραν ταυτην,
through the to render to me trouble the widow this,
εκδικησω αυτην· ἱνα μη εις τελος ερχομενη
I will do justice her; that not to end coming
ὑπωπιαζῃ με. [6] Ειπε δε ὁ κυριος· Ακουσατε,
she should pester me. Said and the lord: Hear you,
τι ὁ κριτης της αδικιας λεγει. [7] Ὁ δε θεος
what the judge the unjust says. The and God
οὑ μη ποιησει την εκδικησιν των εκλεκτων
not not will do the justice for the chosen ones
αὑτου των βοωντων προς αυτον ἡμερας και
of himself those crying to him day and
νυκτος, και μακροθυμων επ' αυτοις; [8] Λεγω
night, and bearing long towards them? I say
ὑμιν, ὁτι ποιησει την εκδικησιν αυτων εν ταχέι.
to you, that he will do the justice for them in an instant.
Πλην ὁ υἱος του ανθρωπου ελθων ἀρα εὑρησει
But the son of the man coming indeed will he find
την πιστιν επι της γης;
the faith on the earth?

lose it; and whoever may lose it, will preserve it.

34 ‡I tell you, in That NIGHT there will be two on *a Bed; One will be taken, and the OTHER left.

35 Two will be grinding together, the ONE will be taken, and the OTHER left.*

36 And answering, they said to him, ‡"Where, Lord?" And HE said to them, "Where the BODY is, there *also the EAGLES will be assembled."

CHAPTER XVIII.

1 And he also spoke a Parable to them, to show that they OUGHT ‡to pray continually, and not be weary;

2 saying, "There was a certain Judge in a certain City, who feared not GOD nor respected Man.

3 And there was a Widow in that City; and she went to him, saying, 'Obtain justice for me on my OPPONENT.'

4 And he would not for a time; but afterwards he said within himself, 'Though I fear not GOD nor regard Man;

5 ‡yet, because this WIDOW importunes me, I will do her justice, lest at last her coming should weary me!'"

6 And the LORD said, "Hear what the UNJUST JUDGE says;

7 and ‡will not GOD do justice for THOSE CHOSEN ONES of his, who are CRYING to him Day and Night, and he is compassionate towards them?

8 I tell you, ‡That he will speedily do them JUSTICE. But when the son of MAN comes, will he find this BELIEF on the LAND?"

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* VATICAN MANUSCRIPT.—34. a Bed. 37. also will.

‡ 34. Matt. xxiv. 40, 41; 1 Thes. iv. 17. ‡ 36. Matt. xxiv. 28. ‡ 1 Luke xi. 5; Rom. xii. 12; Eph. vi. 18 ‡ 6. Luke xi. 8. ‡ 7. Rev. vi 10. ‡ 8. Heb. x. [illegible]. 2 Pet iii. 3, 9.

[9] Ειπε δε και προς τινας τους πεποιθοτας εφ'
He spoke and also to some those trusting in
ἑαυτοις ὁτι εισι δικαιοι, και εξουθενουντας τους
themselves that they are just ones, and despising the
λοιπους, την παραβολην ταυτην· [10] Ανθρωποι
others, the parable this: Men
δυο ανεβησαν εις το ἱερον προσευξασθαι· ὁ εις
two went up into the temple to pray: the one
Φαρισαιος, και ὁ ἑτερος τελωνης. [11] Ὁ Φαρισαιος,
a Pharisee, and the other a tax-gatherer. The Pharisee,
σταθεις προς ἑαυτον, ταυτα προσηυχετο·
standing by himself, these he prayed:
Ὁ θεος, ευχαριστω σοι, ὁτι ουκ ειμι ὡσπερ οἱ
The God, I give thanks to thee, that not I am like the
λοιποι των ανθρωπων, ἁρπαγες, αδικοι, μοιχοι,
others of the men, plunderers, unjust ones, adulterers,
η και ὡς οὑτος ὁ τελωνης. [12] Νηστευω δις του
or even like this the tax-gatherer. I fast twice of the
σαββατου, αποδεκατω παντα ὁσα κτωμαι. [13] Και
week, I tithe all what I acquire. And
ὁ τελωνης μακροθεν ἑστως ουκ ηθελεν
the tax-gatherer at a distance having been standing not would
ουδε τους οφθαλμους εις τον ουρανον επαραι·
not even the eyes to the heaven lift up:
αλλ' ετυπτεν *[εις] το στηθος αὑτου, λεγων·
but he smote [on] the breast of himself, saying:
Ὁ θεος, ἱλασθητι μοι τῳ ἁμαρτωλῳ. [14] Λεγω
The God, be propitious to me the sinner. I say
ὑμιν, κατεβη οὑτος δεδικαιωμενος εις τον οικον
to you, went down this having been justified to the house
αὑτου, η γαρ εκεινος· ὁτι πας ὁ ὑψων ἑαυτον,
of himself, or for that: for every one the exalting himself,
ταπεινωθησεται· ὁ δε ταπεινων ἑαυτον, ὑψωθησεται.
will be humbled. he but humbling himself, will be exalted.

[15] Προσεφερον δε αυτῳ και τα βρεφη, ἱνα
They brought and to him also the infants, that
αυτων ἁπτηται· ιδοντες δε οἱ μαθηται επετιμησαν αυτοις.
them he might touch; seeing and the disciples rebuked them.
[15] Ὁ δε Ιησους προσκαλεσαμενος
The but Jesus calling to
αυτα, ειπεν· Αφετε τα παιδια ερχεσθαι προς με,
them, he said; Allow the little children to come to me,
και μη κωλυετε αυτα· των γαρ τοιουτων εστιν
and not forbid them; for the because such like is
ἡ βασιλεια του θεου. [17] Αμην λεγω ὑμιν, ὁς
the kingdom of the God. Indeed I say to you, who
εαν μη δεξηται την βασιλειαν του θεου ὡς
ever not may receive the kingdom of the God as
παιδιον, ου μη εἰσελθη εις αυτην.
a little child, not not may enter into her.

9 And he spoke this PARABLE also to SOME, ‡who TRUSTED in themselves That they were righteous, and despised OTHERS.

10 "Two Men went up into the TEMPLE to pray; the ONE a Pharisee, and the OTHER a Tribute-taker.

11 The PHARISEE standing by himself, prayed thus; †'O GOD, I thank thee, That I am not like OTHER MEN,—Rapacious, Unjust, Dissolute, or even like This TRIBUTE-TAKER.

12 I fast twice in the WEEK, I tithe all that I acquire.'

13 *But the TRIBUTE-TAKER, standing at a distance, would not even lift up his EYES to HEAVEN, but smote his BREAST, saying, 'O GOD, be propitious to me a SINNER.'

14 I tell you, this man went down to his HOUSE justified *more than the other; ‡For EVERY ONE who EXALTS himself will be humbled; and HE who HUMBLES himself will be exalted."

15 ‡And they brought to him their INFANTS also, that he might touch them; but the DISCIPLES seeing it, rebuked them.

16 But JESUS calling them to him, said, "Permit the LITTLE CHILDREN to come to me, and forbid them not; for to ‡SUCH LIKE belongs the KINGDOM of GOD.

17 ‡Indeed I say to you, Whoever does not receive the KINGDOM of GOD like a Little child, he will by no means enter it."

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* VATICAN MANUSCRIPT.—13. But. 13. on—*omit.* 14. more than the other.

† 11. The following from *Bereshith Rabba,* will illustrate this Pharisaic pride:—"Rabbi Simeon, the son of Jochai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one."

‡ 9. Luke x. 29; xvi. 15. ‡ 14. Job xxii. 29; Matt. xxiii. 12; Luke xiv. 11; James iv. 6; 1 Pet. v. 5, 5. ‡ 15. Matt. xix. 13, Mark x. 13. ‡ 16. 1 Cor. xiv. 20; 1 Pet. ii. 2. ‡ 17. Mark x. 15.

[18] Και επηρωτησε τις αυτον αρχων, λεγων·
And asked certain him ruler, saying;
Διδασκαλε αγαθε, τι ποιησας ζωην αιωνιον
O teacher good, what shall I do life age-lasting
κληρονομησω; [19] Ειπε δε αυτῳ ὁ Ιησους· Τι με
to inherit? Said and to him the Jesus; Why me
λεγεις αγαθον; ουδεις αγαθος, ει μη εἱς, ὁ
callest thou good? no one good, if not one, the
θεος. [20] Τας εντολας οιδας· "Μη μοιχευσῃς·
God. The commandments thou knowest: "Not thou mayest commit adultery,
μη φονευσῃς· μη κλεψῃς· μη
not thou mayest kill; not thou mayest steal; not
ψευδομαρτυρησῃς· τιμα τον πατερα σου, και
thou mayest bear false testimony; honor the father of thee, and
την μετερα *[σου."] [21] Ὁ δε ειπε· Ταυτα παντα
the mother of thee."] He and said, These all
εφυλαξαμην εκ νεοτητος μου. [22] Ακουσας δε
I observed from youth of me. Having heard and
*[ταυτα] ὁ Ιησους, ειπεν αυτῳ· Ετι ἑν σοι λειπει·
[these] the Jesus, said to him; Yet one to thee is wanting;
παντα ὁσα εχεις πωλησον, και διαδος πτωχοις,
all what thou hast sell, and give thou to poor ones,
και ἑξεις θησαυρον εν ουρανῳ· και δευρο,
and thou shalt have a treasure in heaven: and come,
ακολουθει μοι. [23] Ὁ δε ακουσας ταυτα, περιλυπος
follow me. He and having heard these, greatly grieved
εγενετο· ην γαρ πλουσιος σφοδρα. [24] Ιδων δε
became: he was for rich exceedingly. Seeing and
αυτον ὁ Ιησους *[περιλυπον γενομενον,] ειπε·
him the Jesus [greatly grieved becoming,] said:
Πως δυσκολως οἱ τα χρηματα εχοντες εισελευσονται
How with difficulty those the riches having shall enter
εις την βασιλειαν του θεου. [25] Ευκοπωτερον
into the kingdom of the God. Easier
γαρ εστι, καμηλον δια τρυμαλιας ῥαφιδος
for it is, a camel through hole of a needle
εισελθειν, η πλουσιον εις την βασιλειαν του
to enter, than a rich man into the kingdom of the
θεου εισελθειν. [26] Ειπον δε οἱ ακουσαντες· Και
God to enter. Said and those having heard: And
τις δυναται σωθηναι; [27] Ὁ δε ειπε· Τα αδυνατα
who is able to be saved? He but said: The things impossible
παρα ανθρωποις, δυνατα εστι παρα τῳ θεῳ.
with men, possible is with the God.
[28] Ειπε δε ὁ Πετρος· Ιδου, ἡμεις αφηκαμεν
Said and the Peter: Lo, we left
παντα, και ηκολουθησαμεν σοι. [29] Ὁ δε ειπεν
all, and followed thee. He and said
αυτοις· Αμην λεγω ὑμιν, ὁτι ουδεις εστιν ὁς
to them: Indeed I say to you, that no one is who
αφηκεν οικιαν, η γονεις, η αδελφους, η γυναικα,
left house, or parents, or brethren, or wife,
η τεκνα, ἑνεκεν της βασιλειας του θεου, [30] ὁς
or children, on account of the kingdom of the God, who

18 ‡ And a Certain Ruler asked him, saying, "Good Teacher, what shall I do to inherit aionian Life?"

19 And JESUS said to him, "Why dost thou call Me good? There is none good, except one,—GOD.

20 Thou knowest the COMMANDMENTS; ‡ Do not commit adultery, Do not kill, Do not steal, Do not testify falsely, Honor thy FATHER and MOTHER."

21 And HE said, "All these have I kept from my Youth."

22 And JESUS having heard, said to him, "Yet in One thing thou art wanting; ‡ sell all that thou hast, and give to the Poor, and thou shalt have Treasure in * HEAVEN; and come follow me."

23 And hearing this, HE became very sorrowful; for he was exceedingly rich.

24 And * Jesus seeing him, said, "With what difficulty will THOSE HAVING RICHES enter the KINGDOM of God!

25 It is easier for a Camel to pass through a Needle's Eye, than for a Rich man to enter the KINGDOM of GOD."

26 And THOSE HEARING him, said, "Who then can be saved?"

27 And HE said, ‡ "The THINGS IMPOSSIBLE with Men are possible with GOD."

28 Then PETER said, ‡ "Behold, we have forsaken * our OWN, and followed thee."

29 And HE said to them, "Indeed, I say to you, That no one has forsaken a House, or a * Wife, or Brothers, or Parents, or Children, on account of the KINGDOM of GOD,

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* VATICAN MANUSCRIPT.—20. of thee—*omit*. 22. these—*omit*. 22. HEAVEN. 24. Jesus seeing him, said. 24. becoming greatly grieved—*omit*. 28. our OWN, and. 29. Wife, or Brothers, or Parents, or Children.

‡ 18. Matt. xix. 16; Mark x. 17. ‡ 20. Exod. xx. 12, 16; Deut. v. 16—20; Rom. xiii 9. ‡ 22. Matt. vi. 19, 20; xix. 21: 1 Tim. vi. 19. ‡ 27. Jer. xxxii. 17; Zech. viii 6. ‡ 28. Matt. iv. 18—22; xix. 27.

συ μη απολαβῃ πολλαπλασιονα εν τῳ καιρῳ
not not may receive many times more in the season
τουτῳ, και εν τῳ αιωνι τῳ ερχομενῳ ζωην
this, and in the age the coming life
αιωνιον.
age-lasting.

[31]Παραλαβων δε τους δωδεκα, ειπε προς
Having taken and the twelve, he said to
αυτους· Ιδου, αναβαινομεν εις Ἱεροσολυμα, και
them: Lo, we go to Jerusalem, and
τελεσθησεται παντα τα γεγραμμενα δια των
will be finished all the having been written through the
προφητων τῳ υιῳ του ανθρωπου. [32]Παραδοθησεται
prophets in the son of the man. He will be delivered up
γαρ τοις εθνεσι, και εμπαιχθησεται, και
for to the Gentiles, and will be derided, and
ὑβρισθησεται, και εμπτυσθησεται· [33]και μαστιγωσαντες
will be shamefully treated, and will be spit on: and having been scourged
αποκτενουσιν αυτον· και τῃ ἡμερᾳ
they will kill him: and the day
τῃ τριτῃ αναστησεται. [34]Και αυτοι ουδεν τουτων
the third he will stand up. And they not one of these
συνηκαν· και ην το ῥημα τουτο κεκρυμμενον
understood: and was the thing this having been hidden
απ' αυτων, και ουκ εγινωσκον τα λεγομενα.
from them, and not they knew the things being spoken.

[35]Εγενετο δε εν τῳ εγγιζειν αυτον εις Ἱεριχω,
It happened and in the to draw nigh him to Jericho,
τυφλος τις εκαθητο παρα την ὁδον προσαιτων.
a blind man certain sat by the way begging.
[36]Ακουσας δε οχλου διαπορευομενου, επυνθανετο,
Hearing and a crowd passing along, he asked,
τι ειη τουτο; [37]Απηγγειλαν δε αυτῳ, ὁτι
what may be this? They told and him, that
Ιησους ὁ Ναζαραιος παρερχεται. [38]Και εβοησε,
Jesus the Nazarene passes by. And he shouted,
λεγων· Ιησου, υἱε Δαυιδ, ελεησον με. [39]Και
saying: Jesus, O son of David, pity me. And
οἱ προαγοντες επετιμων αυτῳ, ἱνα σιωπησῃ.
those going before rebuked him, that he might be silent.
Αυτος δε πολλῳ μαλλον εκραζεν· Υἱε Δαυιδ,
He but much more cried out: O son of David,
ελεησον με. [40]Σταθεις δε ὁ Ιησους εκελευσεν
pity me. Stopping and the Jesus commanded
αυτον αχθηναι προς αὑτον. Εγγισαντος δε
him to be led to himself. Having come and
αυτου, επηρωτησεν αυτον, [41]*[λεγων·] Τι σοι
of him, he asked him, [saying:] What for thee
θελεις ποιησω; Ὁ δε ειπε· Κυριε, ἱνα αναβλεψω.
thou desirest I should do? He and said: O lord, that I may see again.
[42]Και ὁ Ιησους ειπεν αυτῳ· Αναβλεψον·
And the Jesus said to him: See thou again:
ἡ πιστις σου σεσωκε σε. [43]Και παραχρημα
the faith of thee has saved thee. And instantly

30 who will not receive manifold, in this TIME, and in the COMING AGE aionian Life."

31 ‡ And taking the TWELVE aside, he said to them, "Behold, we go up to Jerusalem, and All the THINGS WRITTEN through the PROPHETS, will be accomplished in the SON of MAN.

32 For ‡ he will be delivered to the GENTILES, and will be mocked, and insulted, and spit upon;

33 and having scourged him, they will kill him; and the THIRD DAY he will rise again."

34 ‡ But they understood none of these things; and this MATTER was concealed from them, and they did not recognize WHAT was SPOKEN.

35 ‡ And it occurred, as he APPROACHED Jericho, a certain blind man sat begging by the ROAD.

36 And hearing a Crowd passing along, he inquired what it meant.

37 And they told him, "Jesus the NAZARITE is passing by."

38 And he shouted, saying, "Jesus, Son of David, have pity on me!"

39 And THOSE GOING BEFORE, charged him to be silent; but he cried out much more, "Son of David, have pity on me!"

40 And JESUS stopping, commanded him to be led to him. And having come near, he asked him,

41 "What dost thou wish that I should do to thee?" And HE said, "Master, to restore my sight."

42 And JESUS said to him, "Receive thy sight; ‡ thy FAITH has cured thee."

43 And instantly he saw

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* VATICAN MANUSCRIPT.—41. saying—*omit.*

‡ 31. Matt. xvi. 21; xvii. 22; xx. 17; Mark x. 32. ‡ 32. Matt. xxvii. 2; Luke xxiii. 1; John xviii. 28; Acts iii. 13. ‡ 34. Mark ix. 32; Luke ii. 50; ix. 45; John x. 6; xii. 16. ‡ 35. Matt. xx. 29; Mark x. 46. ‡ 42. Luke xvii. 19.

ανεβλεψε, και ηκολουθει αυτῳ, δοξαζων τον
he saw again, and followed him, glorifying the

θεον· και πας ὁ λαος ιδων, εδωκεν αινον τῳ θεῳ.
God; and all the people seeing, gave praise to the God

ΚΕΦ. ιθ'. 19.

[1] Και ειτελθων διηρχετο την Ἰεριχω. [2] Και
And having entered he passed through the Jericho. And

ιδου, ανηρ ονοματι καλουμενος Ζακχαιος· και
lo, a man for a name being called Zaccheus; and

αυτος ην αρχιτελωνης, και οὑτος ην πλουσιος.
he was a chief tax-gatherer, end this was rich.

[3] Και εζητει ιδειν τον Ιησουν, τις εστι· και ουκ
And he sought to see the Jesus, who he is; and not

ηδυνατο απο του οχλου, ὁτι τῃ ἡλικιᾳ μικρος
was able on account of the crowd, for the stature little

ην. [4] Και προδραμων εμπροσθεν, ανεβη επι
was. And running before, he went up on

συκομορεαν, ἱνα ιδῃ αυτον· ὁτι εκεινης
a sycamore, that he might see him; for that

ημελλε διερχεσθαι. [5] Και ὡς ηλθεν επι τον
he was about to pass by. And as he came to the

τοπον, αναβλεψας ὁ Ιησους *[ειδεν αυτον, και]
place, having looked the Jesus [saw him, and]

ειπε προς αυτον· Ζακχαιε, σπευσας καταβηθι·
said to him; O Zaccheus, having hastened descend thou;

σημερον γαρ εν τῳ οικῳ σου δει με μειναι.
to-day for in the house of thee must me to abide.

[6] Και σπευσας κατεβη, και ὑπεδεξατο αυτον
And having hastened he came down, and he received him

χαιρων. [7] Και ιδοντες ἁπαντες διεγογγυζον,
rejoicing. And seeing all murmured,

λεγοντες· Ὁτι παρα ἁμαρτωλῳ ανδρι εισηλθε
saying: That with a sinner a man he went in

καταλυσαι. [8] Σταθεις δε Ζακχαιος ειπε προς
to lodge. Standing up but Zaccheus said to

τον κυριον· Ιδου, τα ἡμιση των ὑπαρχοντων
the lord; Lo, the half of the possessions

μου, κυριε, διδωμι τοις πτωχοις· και ει τινος
of me, O lord, I give to the poor; and if of any one

τι εσυκοφαντησα αποδιδωμι τετραπλουν.
any thing I extorted I give back fourfold.

[9] Ειπε δε προς αυτον ὁ Ιησους· Ὁτι σημερον
Said and to him the Jesus; That to-day

σωτηρια τῳ οικῳ τουτῳ εγενετο· καθοτι και
salvation to the house this has come: since also

αυτος υἱος Αβρααμ εστιν· [10] ηλθε γαρ ὁ υιος
he a son of Abraham is: came for the son

του ανθρωπου ζητησαι και σωσαι το απολωλος.
of the man to seek and to save that having been lost.

[11] Ακουοντων δε αυτων ταυτα, προσθεις
Hearing and of them these things, proceeding

ειπε παραβολην, δια το εγγυς αυτον ειναι
he spoke a parable, because the near him to be

Ἱερουσαλημ, και δοκειν αυτους, ὁτι παραχρημα
Jerusalem, and to think them, that immediately

again, and followed him ‡ glorifying GOD; and all the PEOPLE seeing it, gave Praise to GOD.

CHAPTER XIX.

1 And having entered, he was passing through JERICHO;

2 and behold, a Man named Zaccheus, (he was rich, and a Chief Tribute-taker,)

3 sought to see who JESUS was, and could not on account of the CROWD, for he was of low STATURE.

4 And running *BEFORE, he climbed a Sycamore to see him; For he was about to pass by it.

5 And when *Jesus came to the PLACE, looking up he said to him, "Zaccheus, hasten down, for To-day I must abide at thy HOUSE."

6 And he hastened down, and received him rejoicing.

7 And seeing it, they all murmured, saying, ‡"He has gone in to lodge with a Sinful man."

8 But Zaccheus standing up, said to the LORD, "Behold, Master, the HALF of *My POSSESSIONS I give to the Poor; and if I have extorted any thing from any one, ‡ I restore fourfold."

9 And * Jesus said to him, "To-day has Salvation come to this HOUSE, since he also is ‡ a Son of Abraham.

10 ‡ For the SON of MAN has come to seek and to save THAT which was LOST."

11 And as they were hearing these things, proceeding he spoke a Parable, because he was near Jerusalem, and they thought that the KINGDOM of GOD

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* VATICAN MANUSCRIPT.—4. BEFORE. 5. Jesus. 5. saw him, and—*omit.* 8. MY POSSESSIONS I give to the Poor. 9. Jesus.

‡ 43. Luke v. 26; Acts iv. 21; xi. 18. ‡ 7. Matt. ix. 11; Luke v. 30. ‡ 8. Exod. xxii. 1; 1 Sam. xii. 3; 2 Sam. xii. 6. ‡ 9. Rom. iv. 11, 12, 16; Gal. iii. 7. ‡ 10. Matt. xviii. 11.

μελλει ἡ βασιλεια του θεου αναφαινεσθαι.
is about the kingdom of the God to appear.
[12] Ειπεν ουν· Ανθρωπος τις ευγενης επορευθη
He said therefore: A man certain well-born went
εις χωραν μακραν, λαβειν ἑαυτῳ βασιλειαν, και
into a country distant, to receive for himself royal dignity, and
ὑποστρεψαι. [13] Καλεσας δε δεκα δουλους ἑαυ-
to return. Having called and ten slaves of him-
του, εδωκεν αυτοις δεκα μνας, και ειπε προς
self, he gave to them ten minas, and he said to
αυτους· Πραγματευσασθε ἑως ερχομαι. [14] Οἱ
them: Do you business till I come. The
δε πολιται αυτου εμισουν αυτον, και απεστειλαν
but citizens of him hated him, and sent
πρεσβειαν οπισω αυτου, λεγοντες· Ου θελομεν
an embassy after him, saying: Not we are willing
τουτον βασιλευσαι εφ' ἡμας. [15] Και εγενετο
this to reign over us. And it happened
εν τῳ επανελθειν αυτον λαβοντα την βασιλειαν,
in the to return him having received the royal dignity,
και ειπε φωνηθηναι αὑτῳ τους δουλους τουτους,
and he ordered to be called to himself the slaves those,
οἱς εδωκε το αργυριον· ἱνα γνῳ, τις τι
to whom he gave the silver: that he might know, what each
διεπραγματευσατο. [16] Παρεγενετο δε ὁ πρω-
had gained by trading. Came and the first,
τος, λεγων· Κυριε, ἡ μνα σου προσειργασατο
saying: O lord, the mina of thee has gained
δεκα μνας. [17] Και ειπεν αυτῳ· Ευ, αγαθε δουλε·
ten minas. And he said to him: Well, O good slave:
ὁτι εν ελαχιστῳ πιστος εγενου, ισθι εξου-
because in least faithful thou hast been, be thou autho-
σιαν εχων επανω δεκα πολεων. [18] Και ηλθεν
rity having over ten cities. And came
ὁ δευτερος, λεγων· Κυριε, ἡ μνα σου εποιησε
the second, saying; O lord, the mina of thee has made
πεντε μνας. [19] Ειπε δε και τουτῳ· Και συ
five minas. He said and also to this; Also thou
γινου επανω πεντε πολεων. [20] Και ἑτερος
be over five cities. And another
ηλθε, λεγων· Κυριε, ιδου ἡ μνα σου, ἡν ειχον
came, saying: O lord, lo the mina of thee, which I had
αποκειμενην εν σουδαριῳ. [21] Εφοβουμην γαρ
being laid up in a napkin. I feared for
σε, ὁτι ανθρωπος αυστηρος ει· αιρεις, ὁ
thee, because a man harsh thou art; thou takest up, what
ουκ εθηκας, και θεριζεις, ὁ ουκ εσπειρας.
not thou didst lay down, and thou reapest, what not thou didst sow.
[22] Λεγει δε αυτῳ· Εκ του στοματος σου κρινω
He says and to him; Out of the mouth of thee I will judge

was about immediately to appear.

12 Therefore he said, † "A certain Man of noble birth went into a distant Country to procure for himself Royalty, and to return.

13 And he called Ten of his Servants, and gave them Ten † Minas, and said to them, 'Trade till I come.'

14 But his CITIZENS hated him, and sent an Embassy after him, saying, 'We are not willing for this man to reign over us.'

15 And it occurred, that at his RETURN, having received the ROYALTY, he ordered those SERVANTS to be called to him, to whom he gave the SILVER, that he might know what * they had gained by traffic.

16 Then the FIRST came, saying, 'Sir, thy MINA has gained Ten Minas.'

17 And he said to him, *'Well done, good Servant! because thou hast been ‡ faithful in a very small matter, possess authority over Ten Cities.'

18 And the SECOND, came, saying, 'Sir, thy MINA has made Five Minas.'

19 And he said also to this, 'Be thou also over Five Cities.'

20 And *the OTHER came, saying, 'Sir, behold thy MINA, which I had laid up in a Napkin;

21 ‡ for I feared thee, because thou art a harsh Man; thou takest up what thou didst not lay down, and reapest what thou didst not sow.'

22 And he said to him, ‡ Out of thine own MOUTH

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* VATICAN MANUSCRIPT.—15. they had gained. 17. Well done. 20. the OTHER.

† 12. Our Lord manifestly alludes to the case of Archelaus, who went to Rome to solicit the Emperor that he might be reinstated in his father's kingdom; and the Jews sent an ambassage after him, to petition and plead against him. But however he was confirmed in the kingdom of Judea; and when he returned, took ample vengeance of his enemies and opposers.—*Newcome.* † 13. The LXX use the original word *mnaa* for the Hebrew *maneh* from which it is evidently derived, and it appears from Ezek. xlv. 12, to have been equal to sixty shekels. Now allowing the shekel with Dr. Prideaux, to be three shillings, then the mina was equal to nine pounds English.—*A. Clarke.* Horne makes the *mina* equal £3. 2s. 6d., or fifteen dollars.

‡ 17. Matt. xxv. 21; Luke xvi. 10. ‡ 21. Matt. xxv. 24. ‡ 22. Matt. xii. 37

σε, πονηρε δουλε· ηδεις, ὁτι εγω ανθρωπος
thee, O evil slave; thou knewest, that I a man

αυστηρος ειμι, αιρων ὁ ουκ εθηκα, και θεριζων
harsh am, taking up what not I laid down, and reaping

ὁ ουκ εσπειρα· [23]και διατι ουκ εδωκας το
what not I sowed; and why not thou gavest the

αργυριον μου επι την τραπεζαν, και εγω ελθων
silver of me on the table, and I coming

συν τοκῳ αν επραξα αυτο; [24]Και τοις παρεστωσιν
with interest might have exacted it? And to those having stood by

ειπεν· Αρατε απ' αυτου την μναν, και
he said; Take you from him the mina, and

δοτε τῳ τας δεκα μνας εχοντι. [25](Και ειπον
give you to the the ten minas having. (And they said

αυτῳ· Κυριε, εχει δεκα μνας.) [26]Λεγω *[γαρ]
to him; O lord, he has ten minas.) I say [for]

ὑμιν ὁτι παντι τῳ εχοντι δοθησεται· απο δε
to you that to every one the having will be given; from but

του μη εχοντος, και ὁ εχει, αρθησεται *[απ'
of the not having, even what he has, will be taken [from

αυτου.] [27]Πλην τους εχθρους μου εκεινους,
him.] But the enemies of me those,

τους μη θελησαντας με βασιλευσαι επ' αυτους,
the not willing me to reign over them,

αγαγετε ὡδε, και κατασφαξατε εμπροσθεν μου.
bring you hither and slay in presence of me.

[28]Και ειπων ταυτα, επορευετο εμπροσθεν,
And having said these, he went before,

αναβαινων εις Ἱεροσολυμα. [29]Και εγενετο ὡς
going up to Jerusalem. And it happened as

ηγγισεν εις Βηθφαγη και Βηθανιαν, προς το
he drew near to Bethphage and Bethany, to the

ορος το καλουμενον ελαιων, απεστειλε δυο
mountain that being called of olive-trees, he sent two

των μαθητων αὑτου, [30]ειπων· Ὑπαγετε εις
of the disciples of himself, saying; Go you into

την κατεναντι κωμην· εν ᾑ εισπορευομενοι
the over-against village· in which entering

εὑρησετε πωλον δεδεμενον, εφ' ὁν ουδεις
you will find a colt having been tied, on which no one

πωποτε ανθρωπων εκαθισε· λυσαντες αυτον
ever of men sat; having loosed him

αγαγετε. [31]Και εαν τις ὑμας ερωτᾳ· Διατι
bring you. And if any one you may ask, Why

λυετε; οὑτως ερειτε *[αυτῳ·] Ὁτι ὁ κυριος
do you loose? thus say you [to him:] That the lord

αυτου χρειαν εχει. [32]Απελθοντες δε οἱ απεσταλμενοι
of him need has. Having gone and those having been sent

εὑρον, καθως ειπεν αυτοις. [33]Λυον-
found, as he said to them. Loos-

I will judge thee, Wicked Servant. ‡ Didst thou know that I am a harsh Man taking up what I laid not down, and reaping what I did not sow?

23 Why, then, didst thou not place my MONEY in the BANK, that coming I might have exacted the Same with Interest?'

24 And he said to THOSE STANDING BY, 'Take from him the MINA, and give it to HIM who has † the TEN Minas.'

25 (And they said to him, 'Sir, he has Ten Minas.')

26 'I say to you, ‡ That to EVERY ONE who HAS, more shall be given; and from HIM who HAS not, even what he has shall be taken away.

27 But * THOSE ENEMIES of mine, who were not WILLING that I should reign over them, bring hither, and slaughter them in my presence.'"

28 And having said these things, ‡ he went on before, going up to Jerusalem.

29 ‡ And it occurred, as he drew near to Bethphage and Bethany, at THAT MOUNTAIN which is CALLED the Mount of Olives, he sent two of * the DISCIPLES,

30 saying, "Go to the VILLAGE OVER AGAINST you, in which, having entered, you will find a Colt tied, on which no Man ever sat; loose, and bring him.

31 And if any one asks you, 'Why do you loose him?' you shall thus say, 'Because the MASTER wants him.'"

32 And THOSE who were SENT, went away, and found it even as he had told them.

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* VATICAN MANUSCRIPT.—26. For—*omit*. 26. from him—*omit*. 27. THESE. 29. the DISCIPLES. 31. to him—*omit*.

† 24. Perhaps it would be well to supply the word *gained* here—"Give it to him who has *gained* ten Minas, for I say to you, That to every one who has *gained*, shall be given, and from him who has not *gained*, even what he has *received* shall be taken away."—*Clarke*.

‡ 22. Matt. xxv. 26. ‡ 26. Matt xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18. ‡ 28. Mark x. 32. ‡ 29. Matt. xxi. 1; Mark xi. 1.

των δε αυτων τον πωλον, ειπο οἱ κυριοι αυτου
ing and of them the colt, said the lords of him

προς αυτους· Τι λυετε τον πωλον· [34]Οἱ δε ειπον·
to them; Why loose you the colt: They and said:

Ὁ κυριος αυτου χρειαν εχει. [35] Και ηγαγον
The lord of him need has. And they led

αυτον προς τον Ιησουν· και επιρριψαντες ἑαυ-
him to the Jesus: and having thrown of them-

των τα ἱματια επι τον πωλον, επεβιβασαν τον
selves the mantles on the colt, they set on the

Ιησουν. [36] Πορευομενου δε αυτου, ὑπεστρωννυον
Jesus. Going and of him, they spread under

τα ἱματια αὐτων εν τῃ ὁδῳ. [37] Εγγιζοντες δε
the mantles of them in the way. Drawing near and

αυτου ηδη προς τῃ καταβασει του ορους των
of him now to the descent of the mountain of the

ελαιων, ηρξαντο ἁπαν το πληθος των μαθητων
olive-trees, began all the multitude of the disciples

χαιροντες αινειν τον θεον φωνῃ μεγαλῃ περι
rejoicing to praise the God with a voice loud for

πασων ὧν ειδον δυναμεων, [38] λεγοντες· Ευλογ-
all which they saw mighty works, saying: Worthy

ημενος ὁ ερχομενος βασιλευς εν ονοματι κυριου·
of blessing the coming king in name of Lord:

ειρηνη εν ουρανῳ, και δοξα εν ὑψιστοις. [39] Και
peace in heaven, and glory in highest. And

τινες των Φαρισαιων απο του οχλου ειπον προς
some of the Pharisees from the crowd said to

αυτον· Διδασκαλε, επιτιμησον τοις μαθηταις
him: O teacher, rebuke the disciples

σου. [40] Και αποκριθεις ειπεν *[αυτοις·] Λεγω
of thee. And answering he said. [to them:] I say

ὑμιν, ὁτι εαν οὑτοι σιωπησωσιν, οἱ λιθοι κεκ-
to you, that if these should be silent, the stones will

ραξονται.
cry out.

[41] Και ὡς ηγγισεν, ιδων την πολιν, εκλαυσεν
And as he drew near, seeing the city, he wept

επ' αυτῃ, λεγων· [42] Ὁτι ει εγνως και συ,
over her, saying; That if thou hadst known even thou,

*[καιγε] εν τῃ ἡμερᾳ *[σου] ταυτῃ, τα προς
[at least] in the day [of thee] this, the things to

ειρηνην σου· νυν δε εκρυβη απο εφθαλμων
peace of thee; now but it is hidden from eyes

σου. [43] Ὁτι ἡξουσιν ἡμεραι επι σε, και περι-
of thee. For will come days on this, and will

βαλουσιν οἱ εχθροι σου χαρακα σοι, και περικυκ-
throw around the enemies of thee a rampart to thee, and will sur-

λωσουσι σε, και συνεξουσι σε παντοθεν· [44] και
round thee, and will press thee on every side; and

εδαφιουσι σε, και τα τεκνα σου εν σοι·
will level with the ground thee and the children of thee in thee.

και ουκ αφησουσιν εν σοι λιθον επι λιθῳ· ανθ'
and not they will leave in thee a stone on a stone; because

33 And as they were loosing the COLT, the OWNERS of it said to them, "Why do you untie the COLT?"

34 And THEY said, *"Because the MASTER wants him,"

35 And they led it to JESUS; ‡and having cast Their own MANTLES on the COLT, they set JESUS on it.

36 ‡And as he was going, they spread their GARMENTS on the ROAD.

37 And when he was now approaching, at the DESCENT of the MOUNT of OLIVES, all the MULTITUDE of the DISCIPLES began to rejoice, and praise God with a loud Voice, for all the Miracles which they had seen,

38 saying, ‡"Blessed be the COMING KING in the Name of Jehovah! Peace in Heaven, and Glory in the highest heaven."

39 And some of the PHARISEES, among the CROWD, said to him, "Teacher, rebuke thy DISCIPLES."

40 But answering he said; "I tell you, That if these should be silent, ‡the STONES would immediately cry out."

41 And as he drew near, beholding the CITY, ‡ he wept over it,

42 saying, "O, that thou hadst known, even thou, at this DAY, the THINGS which are for thy Peace! But now they are hidden from thine Eyes.

43 For the Days will come on thee, when thine ENEMIES shall throw a Rampart around thee, and enclose thee and press thee in on every side,

44 and will lay thee level with the ground, and thy CHILDREN in thee and they will not leave a Stone upon a Stone in thee

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* VATICAN MANUSCRIPT.—34. Because the MASTER. 40. to them—*omit.* 42. at least—*omit.* 42. of thee—*omit.*

‡ 35. Kings ix. 13; Matt. xxi. 7; Mark xi. 7; John xii. 14. ‡ 36. Matt. xxi.

‡ 38. Ps. cxviii. 26; Luke xiii. 35. ‡ 40. Hab. ii. 11. ‡ 41. John xi. 35.

ὧν ουκ εγνως τον καιρον της επισκοπης σου.
of which not thou knowest the season of the visitation of thee.
45 Και εισελθων εις το ἱερον, ηρξατο εκβαλλειν
And entering into the temple, he began to cast out
τους πωλουντας *[εν αυτῳ και αγοραζοντας,]
those selling [in it and buying,]
46 λεγων αυτοις· Γεγραπται· "Ὁ οικος μου
saying to them; It is written, "The house of me
οικος προσευχης εστιν· ὑμεις δε αυτον εποιη-
a house of prayer is, you but it made
σατε σπηλαιον ληστων." 47 Και ἠν διδασκων
a den of robbers." And he was teaching
το καθ' ἡμεραν εν τῳ ἱερῳ· οἱ δε αρχιερεις και
the every day in the temple: the and high-priests and
οἱ γραμματεις εζητουν αυτον απολεσαι, και οἱ
the scribes sought him to destroy, and the
πρωτοι του λαου. 48 Και ουχ εὑρισκον το τι
chief ones of the people. And not finding that what
ποιησωσιν· ὁ λαος γαρ ἁπας εξεκρεματο αυτου
they might do: the people for all were very attentive him
ακουων.
hearing.

ΚΕΦ. κ'. 20.

1 Και εγενετο εν μιᾳ των ἡμερων εκεινων
And it happened in one of the days those
διδασκοντος αυτου τον λαον εν τῳ ἱερῳ, και
was teaching of him the people in the temple, and
ευαγγελιζομενου, επεστησαν οἱ αρχιερεις και
preaching glad tidings, stood by the high-priests and
οἱ γραμματεις συν τοις πρεσβυτεροις, 2 και
the scribes with the elders, and
ειπον προς αυτον, λεγοντες· Ειπε ἡμιν, εν
said to him, saying: Say to us, by
ποιᾳ εξουσιᾳ ταυτα ποιεις, η τις εστιν ὁ
what authority these things doest thou? or who is he
δους σοι την εξουσιαν ταυτην; 3 Αποκριθεις
having given to thee the authority this? Answering
δε ειπε προς αυτους· Ερωτησω ὑμας καγω ἑνα
and he said to them Will ask you also I one
λογον, και ειπατε μοι· 4 Το βαπτισμα Ιωαννου
word, and say you to me. The dipping of John
εξ ουρανου ην, η εξ ανθρωπων; 5 Οἱ δε συνε-
from heaven was, or from men? They and rea-
λογισαντο προς ἑαυτους, λεγοντες· Ὁτι εαν
soned among themselves, saying: That if
ειπωμεν· Εξ ουρανου ερει· Διατι *[ουν] ουκ
we should say, From heaven he will say; Why [then] not
επιστευσατε αυτῳ; 6 Εαν δε ειπωμεν· Εξ
did you believe him? If and we should say; From
ανθρωπων· πας ὁ λαος καταλιθασει ἡμας·
men; all the people will stone us.
πεπεισμενος γαρ εστιν, Ιωαννην προφητην
having been persuaded for it is, John a prophet
ειναι. 7 Και απεκριθησαν μη ειδεναι ποθεν.
to be. And they answered not to have known whence.

because thou didst not know the SEASON of thy VISITATION.

45 ‡And going into the TEMPLE, he began to expel THOSE who SOLD,

46 saying to them, "It is written, ‡'My HOUSE '*shall be a House of 'Prayer;' but you have made it a Den of Robbers."

47 And he was teaching in the TEMPLE EVERY DAY; and ‡the HIGH-PRIESTS and the SCRIBES and the CHIEFS of the PEOPLE, were seeking to destroy him.

48 And they could not find HOW to do it, for all the PEOPLE were very attentive to hear him.

CHAPTER XX.

1 ‡And it occurred on one of *those DAYS, as he was teaching the PEOPLE in the TEMPLE, and proclaiming glad tidings, the HIGH-PRIESTS, and the SCRIBES, with the ELDERS came upon him,

2 and said to him, saying, "Tell us, ‡by What Authority thou doest These things? or who is HE that EMPOWERED thee?"

3 And answering he said to them, "I also will ask you *a Question; and answer me;

4 Was the IMMERSION of John from Heaven, or from Men?"

5 And THEY reasoned among themselves, saying, "If we say, 'From Heaven,' he will retort, 'Why did you not believe him?'

6 But if we say, 'From Men,' all the PEOPLE will STONE us, ‡for they are persuaded that John was a Prophet."

7 And they answered, that they did not know whence it was.

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* VATICAN MANUSCRIPT.—45. in it and buying—omit. 46. shall be a HOUSE.
1. the DAYS. 3. a Question. 5. then—omit.

‡ 45. Matt. xxi. 12; Mark xi. 11. 15. ‡ 46. Isa. lvi. 7. ‡ 47. Mark xi. 18; John vii. 19; viii. 37. ‡ 1. Matt. xxi. 23. ‡ 2. Acts iv. 7; vii. 27. ‡ 6. Matt. xxi. 26; Luke vii. 29

[8] Και ὁ Ιησους ειπεν αυτοις· Ουδε εγω λεγω
And the Jesus said to them: Neither I tell
ὑμιν, εν ποιᾳ εξουσια ταυτα ποιω.
to you, by what authority these I do.
[9] Ηρξατο δε προς τον λαον λεγειν την παρα-
He began and to the people to say the para-
βολην ταυτην· Ανθρωπος εφυτευσεν αμπελωνα,
ble this: A man planted a vineyard,
και εξεδοτο αυτον γεωργοις· και απεδημησε
and let out it to husbandmen: and went abroad
χρονους ἱκανους. [10] Καί εν καιρῳ απεστειλε
times many. And in season he sent
προς τους γεωργους δουλον, ἱνα απο του καρπου
to the husbandmen a slave, that from of the fruit
του αμπελωνος δωσιν αυτῳ· οἱ δε γεωργοι,
of the vineyard they might give to him: the but husbandmen,
δειραντες αυτον, ἐξαπεστειλαν κενον. [11] Και
having beaten him, sent away empty. And
προσεθετο πεμψαι ἑτερον δουλον· οἱ δε κακεινον
he proceeded to send another slave: they but also this
δειραντες και ατιμασαντες, εξαπεστειλαν κενον.
having beaten and having dishonored, sent away empty.
[12] Και προσεθετο πεμψαι τριτον· οἱ δε και του-
And he proceeded to send a third: they but also this
τον τραυματισαντες εξεβαλον. [13] Ειπε δε ὁ
having wounded cast out. Said and the
κυριος του αμπελωνος· Τι ποιησω; πεμψω τον
lord of the vineyard; What shall I do? I will send the
υἱον μου τον αγαπητον· ἱσως τουτον ιδοντες
son of me the beloved; perhaps this seeing
εντραπησονται. [14] Ιδοντες δε αυτον οἱ γεωργοι,
they will regard. Seeing but him, the husbandmen,
διελογιζοντο προς ἑαυτους, λεγοντες· Οὑτος
they reasoned with themselves, saying; This
εστιν ὁ κληρονομος· *[δευτε,] αποκτεινωμεν
is the heir; [come,] we may kill
αυτον, ἱνα ἡμων γενηται ἡ κληρονομια. [15] Και
him, that to us may be the inheritance. And
εκβαλοντες αυτον εξω του αμπελωνος, απεκτει-
casting him out of the vineyard, they
ναν. Τι ουν ποιησει αυτοις ὁ κυριος του αμπε-
killed. What then will do to them the lord of the vine-
λωνος; [16] Ελευσεται και απολεσει τους γεωρ-
yard? He will come and will destroy those husband-
γους τουτους, και δωσει τον αμπελωνα αλλοις.
men those, and give the vineyard to others.
Ακουσαντες δε ειπον· Μη γενοιτο. [17] Ὁ δε,
Having heard and they said; Not let it be. He but,
εμβλεψας αυτοις, ειπε· Τι ουν εστι το γεγραμ-
having looked to them, he said; What then is that having been
μενον τουτο· "Λιθον ὁν απεδοκιμασαν οἱ οικο-
written this; "A stone which rejected the build-
δομουντες, οὑτος εγενηθη εις κεφαλην γωνιας;"
ing, this has been made into a head corner?"
[18] Πας ὁ πεσων επ' εκεινον τον λιθον, συνθλασ-
All the falling upon that the stone, will be
θησεται· εφ' ὁν δ' αν πεσῃ, λικμησει αυτον.
bruised; on whom but it may fall, will grind to powder him.

8 And JESUS said to them, "Neither do I tell you by What Authority I perform these things."

9 And he began to speak this PARABLE to the PEOPLE. ‡ "A Man planted a Vineyard, and leased it to Cultivators, and left the country for a long time.

10 And at the Season he sent a Servant to the CULTIVATORS, that they should give him of the FRUIT of the VINEYARD. But the CULTIVATORS beat him, and sent him away empty.

11 And again he sent Another Servant; and THEY beat him also, and having shamefully treated him, sent him away empty.

12 And again he sent a third; and THEY wounded him also, and drove him out.

13 Then the OWNER of the VINEYARD said, 'What shall I do? I will send my BELOVED SON; perhaps they will respect him.'

14 But when the CULTIVATORS saw him, they reasoned among themselves, saying, 'This is the HEIR; let us kill him, that the INHERITANCE may become ours.'

15 And having thrust him out of the VINEYARD, they killed him. What, therefore, will the OWNER of the VINEYARD do to them?

16 He will come and destroy those CULTIVATORS, and give the VINEYARD to others." And having heard it, they said, "Let it not be."

17 And looking on them, HE said, "What is THIS then that is WRITTEN, ‡ 'A Stone which the BUILDERS rejected, has become the Head of the Corner.'

18 WHOEVER FALLS on that STONE will be bruised; but on whom it may fall, it will crush him to pieces."

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* VATICAN MANUSCRIPT.—14. come—*omit.*

‡ 9. Matt. xxi. 33; Mark xii. 1. ‡ 17. Psa. cxviii. 22; Matt. xxi. 42.

[19] Και εζητησαν οἱ αρχιερεις και οἱ γραμματεις
- And sought the high-priests and the scribes
επιβαλειν επ' αυτον τας χειρας εν αυτῃ τῃ
to put on him the hands in this the
ὡρᾳ· και εφοβηθησαν τον λαον· εγνωσαν γαρ,
hour; but they feared the people; they knew for,
ὁτι προς αυτους την παραβολην ταυτην ειπε.
that to them the parable this he spoke.

[20] Και παρατηρησαντες απεστειλαν εγκαθε-
And having watched they sent spies,
τους, ὑποκρινομενους ἑαυτους δικαιους ειναι·
feigning themselves righteous to be;
ἱνα επιλαβωνται αυτου λογου, εις το παρα-
that they might lay hold of him of a word, in order to the to de-
δουναι αυτον τῃ αρχῃ και τῃ εξουσιᾳ του ἡγε-
liver up him to the rule and to the authority of the gov-
μονος. [21] Και επηρωτησαν αυτον, λεγοντες·
ernor. And they asked him, saying;
Διδασκαλε, οιδαμεν, ὁτι ορθως λεγεις και
O teacher, we know, that rightly thou speakest and
διδασκεις, και ου λαμβανεις προσωπον, αλλ' επ'
thou teachest, and not thou dost accept a countenance, but in
αληθειας την ὁδον του θεου διδασκεις. [22] Εξεσ-
truth the way of the God thou teachest. Is it
τιν ἡμιν Καισαρι φορον δουναι, η ου; [23] Κατα-
lawful for us to Cesar tax to give, or not? Per-
νοησας δε αυτων την πανουργιαν, ειπε προς
ceiving but of them the craftiness, he said to
αυτους· *[Τι με πειραζετε;] [24] Δειξατε μοι
them: [Why me tempt you?] Show you to me
δηναριον· τινος εχει εικονα και επιγραφην;
a denarius; of whom has it a likeness and inscription?
Αποκριθεντες δε ειπον· Καισαρος. [25] Ὁ δε ειπεν
Answering and they said; Of Cesar. He and said
αυτοις· Αποδοτε τοινυν τα Καισαρος, Καισαρι·
to them: Give you back then the things of Cesar, to Cesar:
και τα του θεου, τῳ θεῳ. [26] Και ουκ ισχυσαν
and the things of the God, to the God. And not they were able
επιλαβεσθαι αυτου ῥηματος εναντιον του λαου·
to take hold of him of a word in presence of the people;
και θαυμασαντες επι τῃ αποκρισει αυτου,
and wondering at the answer of him,
εσιγησαν.
they were silent.

[27] Προσελθοντες δε τινες των Σαδδουκαιων,
Approaching and some of the Sadducees,
οἱ αντιλεγοντες αναστασιν μη ειναι, επερωτη-
those denying a resurrection not to be, asked
σαν αυτον, [28] λεγοντες· Διδασκαλε, Μωσης
him, saying; O teacher, Moses
εγραψεν ἡμιν, "εαν τινος αδελφος αποθανῃ
wrote for us, "if any one a brother should die
εχων γυναικα, και οὑτος ατεκνος αποθανῃ, ἱνα
having a wife, and this childless should die, that
λαβῃ ὁ αδελφος αυτου την γυναικα, και εξαν-
should take the brother of him the wife, and should
αστησῃ σπερμα τῳ αδελφῳ αυτου." [29] Ἑπτα
raise up seed to the brother of himself." Seven

19 In that very HOUR, the HIGH-PRIESTS and SCRIBES sought to lay HANDS on him, but they feared the PEOPLE; for they knew That he had spoken this PARABLE concerning them.

20 ‡And watching him, they sent forth Spies, feigning themselves to be righteous men, that they might take hold of His Speech, in order to DELIVER him up to the COMMAND and AUTHORITY of the GOVERNOR.

21 And they asked him, saying, ‡"Teacher, we know That thou speakest and teachest correctly, and dost not partially respect personal Appearance, but teachest the WAY of GOD in Truth;

22 Is it lawful for us, or not, to pay Tribute to Cesar?"

23 But perceiving Their CUNNING, he said to them,

24 "Show me a Denarius. Whose Likeness and Inscription has it?" And *THEY said, "Cesar's."

25 And HE said to them, "Render, then, the THINGS of Cesar, to Cesar; and the THINGS of GOD, to GOD."

26 And they were not able to take hold of *a WORD before the PEOPLE; and they wondered at his ANSWER, and were silent.

27 ‡Then SOME of the SADDUCEES, *who SAY there is no Resurrection, approaching, asked him,

28 saying, "Teacher, ‡Moses wrote for us, 'If a man's brother should die, having a Wife, and *he be without children, that his BROTHER should take his WIFE, and raise up Offspring to his BROTHER.'

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* VATICAN MANUSCRIPT.—23. Why tempt you me—omit. 24. THEY said, Cesar's. 26. a WORD before. 27. WHO SAY that there is no Resurrection. 28. he be without.

‡ 20. Matt xxii. 15. ‡ 21. Matt xxii. 16; Mark xii. 14. ‡ 27. Matt. xxii. 23; Mark xii. 18. ‡ 28. Deut. xxv. 5.

ουν αδελφοι ησαν· και ὁ πρωτος λαβων γυναικα,
now brothers were; and the first having taken a wife,

απεθανεν ατεκνος. [30] Και *[ελαβεν] ὁ δευτερος
died childless. And [took] the second

*[την γυναικα και οὑτος απεθαναν ατεκνος.]
[the wife, and this died childless.]

[31] Και ὁ τριτος ελαβεν αυτην· ὡσαυτως δε και
And the third took her: in like manner and also

οἱ ἑπτα· ου κατελιπον τεκνα, και απεθανον·
the seven: not they left children, and died:

[32] Ὑστερον *[δε παντων] απεθανε και ἡ γυνη.
Last [and of all] died also the woman.

[33] Εν τῃ ουν αναστασει, τινος αυτων γινεται
In the therefore resurrection, of which of them will be

γυνη; οἱ γαρ ἑπτα εσχον αυτην γυναικα. [34] Και
a wife? the for seven had her a wife. And

*[αποκριθεις] ειπεν αυτοις ὁ Ιησους· Οἱ υἱοι
[answering] he said to them the Jesus: The sons

του αιωνος τουτου γαμουσι και εκγαμισκονται·
of the age this marry and are given in marriage

[35] οἱ δε καταξιωθεντες του αιωνος εκεινου
those but having been accounted worthy of the age that

τυχειν, και της αναστασεως της εκ νεκρων,
to obtain, and of the resurrection that out of dead ones,

ουτε γαμουσιν, ουτε εκγαμισκονται· [36] ουτε γαρ
neither marry, nor are given in marriage: nor for

αποθανειν ετι δυνανται· ισαγγελοι γαρ εισι,
to die more are able: like angels for they are,

και υἱοι εισι του θεου, της αναστασεως υἱοι
and sons they are of the God, of the resurrection sons

οντες. [37] Οτι δε εγειρονται οἱ νεκροι, και Μωσης
being. That but rise the dead ones even Moses

εμηνυσεν επι της βατου, ὡς λεγει κυριον,
declared at the bush, when he calls a Lord,

τον θεον Αβρααμ, και τον θεον Ισαακ, και τον
the God of Abraham, and the God of Isaac, and the

θεον Ιακωβ. [38] Θεος δε ουκ εστι νεκρων, αλλα
God of Jacob. A God now not he is of dead ones, but

ζωντων· παντες γαρ αυτῳ ζωσιν. [39] Αποκριθεντες
of living ones; all for to him live. Answering

δε τινες των γραμματεων ειπον· Διδασκαλε,
and some of the scribes said; O teacher,

καλως ειπας. [40] Ουκετι δε ετολμων επερωταν
well thou hast spoken. No longer and they presumed to ask

αυτον ουδεν.
him nothing.

[41] Ειπε δε προς αυτους· Πως λεγουσι τον
He said and to them: How say they the

29 Now there were Seven Brothers; and the FIRST, having taken a Wife, died childless.

30 And the SECOND

31 and the THIRD took her; and in like manner also the SEVEN; they died, and left no Children.

32 And last, the WOMAN died also.

33 At the RESURRECTION, therefore, To which of them does she become a Wife; for the SEVEN had her for a Wife."

34 And JESUS said to them, "The CHILDREN of this AGE marry, and are given in marriage,

35 but THOSE DEEMED WORTHY to obtain that AGE, and THAT RESURRECTION from the Dead, neither marry, nor are given in marriage,

36 for they can die no more, ‡ because they are like angels; and are Sons of * God, being Sons of the RESURRECTION.

37 But That the DEAD rise. even Moses has declared, † at the BUSH, when he calls Jehovah, 'the 'GOD of Abraham, and 'the * God of Isaac, and 'the * God of Jacob.'

38 Now he is not a God of the Dead, but of the Living; † for to him all are alive."

39 Then some of the SCRIBES answering, said, "Teacher, thou hast spoken well."

40 * And they dared not question him any more.

41 And he said to them, ‡ "How do they say, that

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* VATICAN MANUSCRIPT.—30. took—*omit.* 30. the wife, and this died childless—*omit.* 32. And of all—*omit.* 34. answering—*omit.* 36. God. 37. God. 37. God. 40. For after.

† 37. Many modern critics regard the phrase,—at the Bush,—as referring to the section in the book of Exodus, commencing at chap. iii. 2, where it is recorded that the angel of Jehovah appeared to Moses "in a flame of fire out of a bush." In Mark xii 26. we read, Jesus asks, "Have you not read in the BOOK of Moses. at the BUSH, how GOD spoke to him?" evidently alluding to the place or section where it was to be found so here he says "That the dead rise. even Moses has declared at the [section of] The Bush when he calls Jehovah &c Now Moses could only be said to declare this by recording what the angel said See the account in Exodus. † 38 To him who regards the future resurrection of his people as though it was present:—"God. who makes alive the dead and calls things not in being as though they were." Rom. iv. 17.

‡ 36. 1 Cor. xv. 42, 49, 52; Rom. viii. 23; 1 John iii. 2. ‡ 41. Matt. xxii 42; Mark xii 35.

Χριστον υἱον Δαυιδ εινα ; [42] Και αυτος Δαυιδ
Anointed a son of David to be? And yet himself David

λεγει εν βιβλῳ ψαλμων· “Ειπεν ὁ κυριος τῳ
says in a book of psalms; “Said the Lord to the

κυριῳ μου· [43] Καθου εξ δεξιων μου ἑως αν θω
lord of me; Sit thou at right hand of me till I may place

τους εχθρους σου ὑποποδιον των ποδων σου.”
the enemies of thee a footstool of the feet of thee.”

[44] Δαυιδ ουν κυριον αυτον καλει, και πως υἱος
David therefore a lord him calls, and how a son

αυτου εστιν; [45] Ακουοντος δε παντος του λαου,
of him he is? Hearing and all of the people,

ειπε τοις μαθηταις αὑτου· [46] Προσεχετε απο
he said to the disciples of himself; Beware of

των γραμματεων των θελοντων περιπατειν εν
the scribes, those wishing to walk in

στολαις, και φιλουντων ασπασμους εν ταις
robes, and loving salutations in the

αγοραις, και πρωτοκαθεδριας εν ταις συναγωγαις,
markets, and first seats in the synagogues,

και πρωτοκλισιας εν τοις δειπνοις· [47] οἱ κατεσ-
and first places in the feasts; they de-

θιουσι τας οικιας των χηρων, και προφασει
vour the houses of the widows, and for a show

μακρα προσευχονται· οὑτοι ληψονται περισσο-
long they pray; these will receive greater

τερον κριμα.
judgment.

ΚΕΦ. κα'. 21.

[1] Αναβλεψας δε ειδε τους βαλλοντας τα δωρα
Looking and he saw those casting the gifts

αὑτων εις το γαζοφυλακιον πλουσιος. [2] Ειδε
of them into the treasury rich ones. He saw

δε *[και] τινα χηραν πενιχραν βαλλουσαν εκει
and [also] a certain widow poor casting there

δυο λεπτα· [3] και ειπεν· Αληθως λεγω ὑμιν, ὁτι
two lepta: and he said: Truly I say to you, that

ἡ χηρα ἡ πτωχη αὑτη πλειον παντων εβαλεν.
the widow that poor this more of all has cast.

[4] Ἁπαντες γαρ οὑτοι εκ του περισσευοντος
All for they out of the abundance

αὑτοις εβαλον εις τα δωρα *[του θεου] αὑτη δε
of them cast into the gifts [of the God;] she but

εκ του ὑστερηματος αὑτης ἁπαντα τον βιον,
out of the want of herself all the living,

ὁν ειχεν, εβαλε. [5] Και τινων λεγοντων περι
which she had, she cast. And some speaking about

του ἱερου ὁτι λιθοις καλοις και αναθημασι
the temple that with stones beautiful and offerings

κεκοσμηται, ειπε· [6] Ταυτα ἁ θεωρειτε, ελευ-
it was adorned, he said; These which you behold, will

σονται ἡμεραι εν αἱς ουκ αφεθησεται λιθος επι
come days in which not will be left a stone upon

λιθῳ, ὁς ου καταλυθησεται. [7] Επηρωτησαν δε
a stone, which not will be thrown down. They asked and

the MESSIAH is to be a Son of David?

42 * For David himself says in the Book of Psalms, ‡*‘Jehovah said to my ‘LORD, sit thou at my ‘Right hand,

43 ‘till I put thine ENEMIES underneath thy ‘FEET.’

44 David, therefore, calls him Lord, and how then is he * His Son?”

45 ‡ Then in the hearing of All the PEOPLE he said to * the DISCIPLES,

46 “Beware of THOSE SCRIBES who DESIRE to walk about in Long robes, and ‡ love Salutations in the MARKETS, and the Principal seats in the SYNAGOGUES, and the Upper couch at FEASTS;

47 ‡ those PLUNDERING the FAMILIES of WIDOWS, and for a Show make long Prayers; these will receive a Heavier Judgment.”

CHAPTER XXI.

1 And looking up, ‡ he saw the RICH CASTING their GIFTS into the TREASURY.

2 And he saw a Certain poor Widow casting in there Two † Lepta.

3 And he said, ‘I assure you, That this POOR WIDOW cast in more than all,

4 for all these have cast among the GIFTS out of their SUPERFLUITY; but she, out of her POVERTY, cast in All the LIVING that she had

5 ‡ And some speaking of the TEMPLE, That it was adorned with beautiful Stones and Offerings, he said,

6 “As for these things which you behold, the Days will come, in which ‡ there will not be * left here a Stone upon a Stone, that will not be thrown down.”

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* VATICAN MANUSCRIPT.—42. For David. 43. Lord. 44. His Son. 45 his DISCIPLES. 2. also—*omit.* 4 of GOD—*omit.* 6. left here.

† 2. In value about four mills, or nearly half a farthing.

‡ 42. Psa. cx. 1; Acts ii. 34. ‡ 45. Matt xxiii 1; Mark xii 38. ‡ 46. Luke xi 43. ‡ 47. Matt. xxiii. 14. ‡ 1. Matt. xii. 41. ‡ 5. Matt. xxiv 1; Mark xiii. 1. ‡ 6 Luke xix. 44.

αυτον, λεγοντες· Διδασκαλε, ποτε ουν ταυτα
him, saying; O teacher, when then these
εσται; και τι το σημειον, ὅταν μελλη ταυτα
will be? and what the sign, when may be about these
γινεσθαι; [8]Ὁ δε ειπε· Βλεπετε, μη πλανηθητε.
to be done? He but said; Look you, not you may be deceived.
Πολλοι γαρ ελευσονται επι τῳ ονοματι μου,
Many for will come in the name of me,
λεγοντες· Ὅτι εγω ειμι, και ὁ καιρος ηγγικε.
saying; That I am, and the season has approached.
Μη *[ουν] πορευθητε οπισω αυτων. [9]Ὅταν δε
Not [therefore] go you after them. When and
ακουσητε πολεμους και ακαταστασιας, μη πτοηθητε·
you may hear of wars and commotions, not you may be terrified;
δει γαρ ταυτα γενεσθαι πρωτον· αλλ'
must for these come to pass first; but
ουκ ευθεως το τελος. [10]Τοτε ελεγεν αυτοις·
not immediately the end. Then he said to them;
Εγερθησεται εθνος επι εθνος, και βασιλεια
Will rise a nation on a nation, and a kingdom
επι βασιλειαν· [11]σεισμοι τε μεγαλοι κατα τοπους,
on a kingdom; earthquakes and great in many places,
και λιμοι, και λοιμοι εσονται· φοβητρα
and famines, and pestilences will be; fearful sights
τε και σημεια απ' ουρανου μεγαλα εσται.
also and signs from heaven great will be.
[12]Προ δε τουτων παντων επιβαλουσιν εφ' ὑμας
Before but this all they will lay on you
τας χειρας αὑτων, και διωξουσι, παραδιδοντες
the hands of them, and they will persecute, delivering up
εις συναγωγας και φυλακας, αγομενους επι
to synagogues and prisons, dragging to
βασιλεις και ἡγεμονας, ἑνεκεν του ονοματος
kings and governors, on account of the name
μου. [13]Αποβησεται δε ὑμιν εις μαρτυριον.
of me. It will turn out and to you for a testimony.
[14]Θεσθε ουν εις τας καρδιας ὑμων, μη προμελεταν
Settle you therefore in the hearts of you, not to premeditate
απολογηθηναι. [15]Εγω γαρ δωσω ὑμιν
to make a defence. I for will give to you
στομα και σοφιαν, ᾑ ου δυνησονται αντειπειν η
a mouth and wisdom, which not will be able to gainsay or
αντιστηναι παντες οἱ αντικειμενοι ὑμιν. [16]Παραδοθησεσθε
resist all the opponents to you. You will be delivered up
δε και ὑπο γονεων, και αδελφων,
and also by parents, and brothers,
και συγγενων, και φιλων· και θανατωσουσιν εξ
and relatives, and friends. and they will put to death of
ὑμων. [17]Και εσεσθε μισουμενοι ὑπο παντων
you. And you will be being hated by all
δια το ονομα μου. [18]Και θριξ εκ της κεφαλης
through the name of me. And a hair from the head

7 And they asked him, saying, "Teacher, when then will these things be?" and "What will be the SIGN when these things are about to be accomplished?"

8 And HE said, ‡ "See that you be not deceived; for many will come in my NAME, saying, 'I am he, and the TIME draws near;' go not after them.

9 And when you hear of Battles and Insurrections, be not alarmed; for these things must first occur; but the END comes not immediately."

10 ‡ Then he said to them, "Nation will rise against Nation, and Kingdom against Kingdom;

11 *and in various Places there will be great Earthquakes, and Famines, and Pestilences; there will be also Fearful sights and great Signs from Heaven.

12 ‡ But before all these things they will lay their HANDS on you, and persecute you, delivering you up to Synagogues and ‡ Prisons, dragging you before Kings and Governors on account of my NAME.

13 And it will turn out to you for a Testimony.

14 ‡ Settle it in your HEARTS, therefore, not to premeditate on your defence;

15 for I will give you Eloquence and Wisdom, ‡ which All your OPPONENTS will not be able to gainsay, or resist.

16 And you will be delivered up even by Parents, and Brothers, and Relatives, and Friends; and some of you they will put to death.

17 And you will be hated by all on account of my NAME;

18 But not a Hair of your HEAD will perish.

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* VATICAN MANUSCRIPT.—8. therefore—omit. 11. there will be great Earthquakes, and in various Places Famines, and.

‡ 8. Matt. xxiv. 4; Mark xiii. 5; Eph. v. 6; 2 Thess. ii. 3. ‡ 10. Matt. xxiv. 7. ‡ 12. Mark xiii. 9. ‡ 12. Acts iv. 3; v. 18; xii. 4; xvi. 24; xxv. 23. ‡ 14. Matt. x. 19; xiii. 11; xii. 11. ‡ 15. Acts vi. 10.

ὑμων ου μη αποληται, [19] Εν τῃ ὑπομονῃ ὑμων
of you not not will perish. In the patient endurance of you
κτησασθε τας ψυχας ὑμων.
preserve you the lives of you.
[20] Ὁταν δε ιδητε κυκλουμενην ὑπο στρατοπε-
When and you may see surrounded by encampments
δων την Ἱερουσαλημ, τοτε γνωτε, ὁτι ηγγικεν
the Jerusalem, then you may know, that has come near
ἡ ερημωσις αυτης. [21] Τοτε οἱ εν τῃ Ιουδαιᾳ,
the desolation of her. Then those in the Judea,
φευγετωσαν εις τα ορη· και οἱ εν μεσῳ αυ-
let them flee to the mountains; and those in midst of
της, εκχωρειτωσαν· και οἱ εν ταις χωραις, μη
her let them go out; and those in the country places, not
εισερχεσθωσαν εις αυτην. [22] Ὁτι ἡμεραι εκδι-
let them enter into her. For days of
κησεως αὑται εισι, του πλησθηναι παντα τα
vengeance these are, of the to be fulfilled all the things
γεγραμμενα. [23] Ουαι *[δε] ταις εν γαστρι εχου-
having been written. Woe [but] to the in womb hold-
σαις και ταις θηλαζουσαις εν εκειναις ταις ἡμε-
ing and to the giving suck in those the days,
ραις· εσται γαρ αναγκη μεγαλη επι της γης,
will be for distress great upon the land,
και οργη τῳ λαῳ τουτῳ· [24] και πεσουνται
and wrath to the people this; and they will fall
στοματι μαχαιρας, και αιχμαλωτισθησονται
by edge of a sword, and they will be led captive
εις παντα τα εθνη· και Ἱερουσαλημ εσται
into all the nations; and Jerusalem will be
πατουμενη ὑπο εθνων, αχρι πληρωθωσι καιροι
trodden down by Gentiles, till may be fulfilled seasons
εθνων. [25] Και εσται σημεια εν ἡλιῳ και σεληνῃ
of Gentiles. And will be signs in sun and moon
και αστροις· και επι της γης συνοχη εθνων εν
and stars: and on the earth anguish of nations in
αποριᾳ ηχους θαλασσης και σαλου· [26] αποψυ-
perplexity of a roar of sea and of tossing: faint-
χοντων ανθρωπων απο φοβου και προσδοκιας
ing men from fear and expectation
των επερχομενων τῃ οικουμενῃ· αἱ γαρ δυναμεις
of the things coming on the habitable: the for powers
των ουρανων σαλευθησονται. [27] Και τοτε οψον-
of the heavens will be shaken. And then they will
ται τον υἱον του ανθρωπου ερχομενον εν νεφελῃ,
see the son of the man coming in a cloud,
μετα δυναμεως και δοξης πολλης. [28] Αρχομενων
with power and glory great. Beginning
δε τουτων γινεσθαι, αναψυσατε και επαρατε
and of these to occur, raise yourselves and lift up
τας κεφαλας ὑμων· διοτι εγγιζει ἡ απολυτρωσις
the heads of you; because draws near the deliverance
ὑμων. [29] Και ειπε παραβολην αυτοις· Ιδετε την
of you. And he spoke a parable to them; See you the
συκην και παντα τα δενδρα· [30] ὁταν προβαλωσιν
fig-tree and all the trees; when they shoot forth

19 By your PATIENT ENDURANCE preserve your LIVES.

20 ‡ And when you see JERUSALEM surrounded by Encampments, then know That its DESOLATION has approached.

21 Then let THOSE who are in JUDEA, flee to the MOUNTAINS; let THOSE who are in the city, depart out; and let not THOSE who are in the COUNTRY PLACES enter it.

22 For these are Days of Vengeance, ‡ that All the THINGS WRITTEN may be ACCOMPLISHED.

23 ‡ But alas for the PREGNANT and NURSING WOMEN in Those DAYS! for there will be great Distress on the LAND, and Wrath against this PEOPLE.

24 And they will fall by the Edge of the Sword, and be led captive into All the NATIONS; and Jerusalem will be trodden down by Gentiles, ‡ till * the Times of Gentiles may be accomplished.

25 ‡ And there will be Signs in the Sun and Moon and Stars; and on the EARTH Anguish of Nations in Perplexity; * Roarings of the Sea and Waves;

26 Men fainting from Fear and Apprehension of the THINGS COMING on the HABITABLE; ‡ for the POWERS of the HEAVENS will be shaken.

27 And then they will see the SON of MAN ‡ coming in a Cloud with Power and great Glory.

28 When these things are beginning to occur, raise yourselves, and lift up your HEADS; for your DELIVERANCE is drawing near."

29 And he spoke a Parable to them;—"Behold the FIG-TREE, and All the TREES.

30 When they now put

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* VATICAN MANUSCRIPT.—23. But—*omit*. 24. when they should be fulfilled; and the Times shall be those of the Gentiles. And 25. Roarings of the Sea.

‡ 20. Matt. xxiv. 15; Mark xiii. 14. ‡ 22. Dan. ix. 26; Zech. xi. 1. ‡ 24. Dan. xii. 7; Rom. xi. 25. ‡ 25. Matt. xxiv. 29; Mark xiii. 24; 2 Pet. iii. 10, 12. ‡ 26. Matt. xxiv. 29. ‡ 27. Matt. xxiv. 30; Rev. i. 7.

ηδη, βλεποντες, αφ' ἑαυτων γινωσκετε, ὁτι
now, beholding, from of yourselves you know, that
ηδη εγγυς το θερος εστιν. [31] Οὑτω και ὑμεις,
now near the summer is. So also you,
ὁταν ιδητε ταυτα γινομενα, γινωσκετε, ὁτι
when you may see these occurring, know you, that
εγγυς εστιν ἡ βασιλεια του θεου. [32] Αμην λεγω
near is the kingdom of the God. Indeed I say
ὑμιν, ὁτι ου μη παρελθῃ ἡ γενεα αὑτη, ἑως
to you, that not not may pass away the generation this, till
αν παντα γενηται. [33] Ὁ ουρανος και ἡ γη
all may be done. The heaven and the earth
παρελευσονται· οἱ δε λογοι μου ου μη παρελθωσι.
shall pass away; the but words of me not not may pass away.
[34] Προσεχετε δε ἑαυτοις, μηποτε βαρηθωσιν
Take heed but to yourselves, lest should be burdened
ὑμων αἱ καρδιαι εν κραιπαλῃ, και μεθῃ,
of you the hearts with surfeiting, and drunkenness,
και μεριμναις βιωτικαις· και αιφνιδιος εφ' ὑμας
and anxieties of life; and suddenly on you
επιστῃ ἡ ἡμερα εκεινη. [35] Ὡς παγις γαρ επελευσεται
may come the day that. As snare for it will come
επι παντας τους καθημενους επι προσωπον
on all those dwelling on face
πασης της γης. [36] Αγρυπνειτε ουν εν
of all of the earth. Watch you then in
παντι καιρῳ, δεομενοι, ἱνα καταξιωθητε εκφυγειν
every season, praying, that you may be accounted worthy to escape
ταυτα παντα τα μελλοντα γινεσθαι,
these all the things being about to occur,
και σταθηναι εμπροσθεν του υἱου του ανθρωπου.
and to stand in presence of the son of the man.

[37] Ην δε τας ἡμερας εν τῳ ἱερῳ διδασκων·
He was and the days in the temple teaching;
τας δε νυκτας εξερχομενος ηυλιζετο εις το
the and nights going out he lodged in the
ορος το καλουμενον ελαιων. [38] Και πας ὁ
mountain that being called of olive-trees. And all the
λαος ωρθριζε προς αυτον εν τῳ ἱερῳ ακουειν
people came early to him in the temple to hear
αυτου. ΚΕΦ. κβ'. 22. [1] Ηγγιζε δε ἡ ἑορτη
him. Drew near now the feast
των αζυμων, ἡ λεγομενη πασχα· [2] και εζητουν
of the unleavened cakes, that being called passover; and sought
οἱ αρχιερεις και οἱ γραμματεις, το πως ανελωσιν
the high-priests and the scribes, the how they might kill
αυτον· εφοβουντο γαρ τον λαον. [3] Εισηλθε δε
him; they feared for the people. Entered and
σατανας εις Ιουδαν τον επικαλουμενον Ισκαριωτην,
adversary into Judas that being surnamed Iscariot
οντα εκ του αριθμου των δωδεκα. [4] Και
being of the number of the twelve. And

forth, observing it, you know of yourselves That the SUMMER already is near.

31 Thus, also, when you see these events occurring, know That the KINGDOM of GOD is near.

32 Indeed I say to you, This GENERATION will not pass away, till all be accomplished.

33 The HEAVEN and the EARTH will fail; but my WORDS cannot fail.

34 But ‡ take heed to yourselves, lest Your HEARTS be oppressed by Gluttony, and Drunkenness, and Anxieties of life, and that DAY should come unexpectedly upon you.

35 For it will come, like a Snare, on All THOSE DWELLING on the Face of the Whole LAND.

36 ‡* Be you watchful. therefore, at all times, praying that you may be regarded worthy to escape All these THINGS BEING ABOUT to occur, and to stand before the SON of MAN."

37 Now he was teaching ‡ during the DAYS in the TEMPLE, and going out he lodged at NIGHTS in THAT MOUNTAIN which is called the Mount of Olives.

38 And All the PEOPLE came early to him in the TEMPLE to hear him.

CHAPTER XXII.

1 Now ‡ THAT FEAST of UNLEAVENED BREAD, which is CALLED the Passover, was drawing near.

2 And the HIGH-PRIESTS and SCRIBES sought HOW they might kill him; for they feared the PEOPLE.

3 ‡ And the Adversary entered * into THAT Judas, CALLED Iscariot, who was of the NUMBER of the TWELVE.

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* VATICAN MANUSCRIPT.—36. But watch you, and pray always, that you may prevail to escape. 3. into THAT Judas, called Iscariot.

‡ 34. Rom xiii. 13; 1 Thess. v. 6; 1 Pet. iv. 7. ‡ 36. Matt. xxiv 42; xxv. 13; Mark xiii. 33. ‡ 37. John viii 1, 2; Luke xxii. 39. ‡ 1. Matt. xxvi. 2; Mark xiv. 1. ‡ 3. Matt. xxvi. 14; Matt. xiv. 10; John xiii. 2, 27.

απελθων συνελαλησε τοις αρχιερευσι και τοις
going he talked with the high-priests and the

στρατηγοις, το πως αυτον παραδῳ αυτοις.
officers, the how him he might deliver up to them.

[5] Και εχαρησαν· και συνεθεντο αυτῳ αργυριον
And they were glad, and agreed to him silver

δουναι. [6] Και εξωμολογησε· και εζητει ευκαιριαν του παραδουναι αυτον αυτοις ατερ οχλου.
to give. And he consented; and he sought opportunity of the to deliver up him to them without of a crowd.

[7] Ηλθε δε ἡ ἡμερα των αζυμων, εν ᾑ
Came and the day of the unleavened cakes, in which

εδει θυεσθαι το πασχα· [8] και απεστειλε
it is necessary to sacrifice the paschal lamb; and he sent

Πετρον και Ιωαννην, ειπων· Πορευθεντες ἑτοιμασατε ἡμιν το πασχα, ἱνα φαγωμεν. [9] Οἱ δε
Peter and John, saying, Going prepare you for us the passover, that we may eat. They and

ειπον αυτῳ· Που θελεις ατοιμασωμεν; [10] Ὁ δε
said to him; Where wilt thou we make ready? He and

ειπεν αυτοις· Ιδου, εισελθοντων ὑμων εις την
said to them; Lo, having entered of you into the

πολιν, συναντησει ὑμιν ανθρωπος κεραμιον
city, will meet you a man a pitcher

ὑδατος βασταζων· ακολουθησατε αυτῳ εις την
of water carrying, follow you him into the

οικιαν, οὗ εισπορευεται· και ερειτε τῳ οικοδεσποτῃ της οικιας· [11] Λεγει σοι ὁ διδασκαλος·
house, where he enters, and say you to the house master of the house: Says to thee the teacher:

Που εστι το καταλυμα, ὁπου το πασχα μετα
Where is the guest-chamber, where the passover with

των μαθητων μου φαγω; [12] Κακεινος ὑμιν δειξει
the disciples of me I may eat? And he to you will show

αναγιον μεγα εστρωμενον· εκει ἑτοιμασατε.
an upper room large having been furnished: there prepare you.

[13] Απελθοντες δε εὑρον καθως ειρηκεν αυτοις·
Having gone and they found even as he had said to them:

και ἡτοιμασαν το πασχα.
and they prepared the passover.

Και ὁτε εγενετο ἡ ὡρα, ανεπεσε, και οἱ
And when came the hour, he reclined, and the

δωδεκα αποστολοι συν αυτῳ. [15] Και ειπε προς
twelve apostles with him. And he said to

αυτους· Επιθυμιᾳ επεθυμησα τουτο το πασχα
them: With desire I have desired this the passover

φαγειν μεθ' ὑμων, προ του με παθειν. [16] Λεγω
to eat with you, before the me to suffer. I say

γαρ ὑμιν, ὁτι *[ουκετι] ου μη φαγω εξ αυτου,
for to you, that [no more] not not I may eat of it,

ἑως ὁτου πληρωθῃ εν τῃ βασιλειᾳ του θεου.
till it may be fulfilled in the kingdom of the God.

[17] Και δεξαμενος ποτηριον, ευχαριστησας ειπε·
And having taken a cup, having given thanks he said:

4 And he went and talked with the HIGH-PRIESTS and OFFICERS, HOW he might deliver him up to them.

5 And they were glad, and agreed to give him Money

6 And he consented, and sought a Convenient time to DELIVER him up to them in the absence of the Crowd.

7 ‡ Now the DAY of UNLEAVENED BREAD came, on which it was necessary to sacrifice the PASCHAL LAMB.

8 And he sent Peter and John, saying, "Go, and prepare the PASSOVER for us, that we may eat."

9 And THEY said to him, "Where dost thou wish that we *prepare for thee to eat the PASSOVER?"

10 And HE said to them, "Behold, as you enter the CITY, a Man carrying a Pitcher of Water will meet you; follow him into the HOUSE where he enters.

11 And you shall say to the MASTER of the HOUSE, 'The TEACHER says to thee, Where is the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?'

12 And he will show you a large Upper-room furnished ready; there prepare."

13 And they went, and found all even as he had said to them; and they prepared the PASSOVER.

14 ‡ And when the HOUR came, he reclined, and *the APOSTLES with him.

15 And he said to them, "I have earnestly desired to eat This PASSOVER with you before I SUFFER;

16 for I say to you, I will not eat *of it, till it shall be fulfilled in the KINGDOM of GOD."

17 And taking a Cup, having given thanks, he

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* VATICAN MANUSCRIPT.—9. prepare for thee to eat the PASSOVER. 14. the APOSTLES with him. 13. no more—omit. 16. the same. till.

‡ 7 Matt. xxvi. 17; Mark xiv. 12. ‡ 14. Matt. xxvi. 20; Mark xiv. 17

Λαβετε τουτο, και διαμερισατε ἑαυτοις. [18] Λεγω
Take you this, and divide you among yourselves. I say
γαρ ὑμιν, ὁτι ου μη πιω απο του γεννηματος
for to you, that not not I may drink of the product
της αμπελου, ἑως ὁτου ἡ βασιλεια του θεου
of the vine, till the kingdom of the God
ελθῃ. [19] Και λαβων αρτον, ευχαριστησας
may come. And having taken a loaf, having given thanks
εκλασε, και εδωκεν αυτοις, λεγων· Τουτο εστι
he broke, and gave to them, saying: This is
το σωμα μου, το ὑπερ ὑμων διδομενον· τουτο
the body of me, that in behalf of you being given: this
ποιειτε εις την εμην αναμνησιν. [20] Ὡσαυτως
do you in the my remembrance. In like manner
και το ποτηριον, μετα το δειπνησαι, λεγων·
also the cup, after the supper, saying:
Τουτο το ποτηριον, ἡ καινη διαθηκη εν τῳ
This the cup, the new covenant in the
αἱματι μου, το ὑπερ ὑμων εκχυνομενον. [21] Πλην
blood of me, that in behalf of you being poured out. But
ιδου, ἡ χειρ του παραδιδοντες με μετ᾽ εμου επι
lo, the hand of the delivering up me with mine on
της τραπεζης. [22] Και ὁ μεν υἱος του ανθρωπου
the table. And the indeed son of the man
πορευεται κατα το ὡρισμενον· πλην ουαι
goes away according to that having been appointed; but woe
τῳ ανθρωπῳ εκεινῳ, δι᾽ οὑ παραδιδοται.
to the man that, through whom he is delivered up.
[23] Και αυτοι ηρξαντο συζητειν προς ἑαυτους, το,
And they began to inquire among themselves, the,
τις αρα ειη εξ αυτων ὁ τουτο μελλων πρασσειν.
which then it could be of them the this being about to do.

[24] Εγενετο δε και φιλονεικια εν αυτοις,
There had been and also a strife among them,
το, τις αυτων δοκει ειναι μειζων. [25] Ὁ δε
the, which of them thinks to be greater. He but
ειπεν αυτοις· Οἱ βασιλεις των εθνων κυριευουσιν αυτων· και οἱ εξουσιαζοντες αυτων, ευεργεται καλουνται.
said to them; The kings of the nations exercise lordship over them; and those having authority of them, benefactors are called.
[26] Ὑμεις δε ουχ οὑτως· αλλ᾽
You but not so; but
ὁ μειζων εν ὑμιν, γενεσθω ὡς ὁ νεωτερος· και
the greater among you, let him become as the younger; and
ὁ ἡγουμενος, ὡς ὁ διακονων. [27] Τις γαρ μειζων, ὁ ανακειμενος, η ὁ διακονων, ουχι ὁ ανακειμενος, εγω δε ειμι εν μεσῳ ὑμων ὡς ὁ
the governor, as he serving. Which for greater? he reclining, or he serving? not he reclining? I but am in midst of you as he

said, “Take this, and divide it among yourselves;

18 for ‡I say to you, I will not drink *from HENCEFORTH of the PRODUCT of the VINE, till the KINGDOM of GOD shall come.”

19 ‡And taking a Loaf, and having given thanks, he broke it, and gave to them, saying, “This is THAT BODY of mine which is GIVEN for you; do this in MY Remembrance.”

20 In like manner also the CUP, after the SUPPER, saying, “This CUP is the NEW Covenant in my BLOOD, THAT in your behalf being POURED OUT.

21 ‡But, behold, the HAND of HIM who DELIVERS me up is with mine on the TABLE.

22 *For indeed the SON of MAN is going away, according to THAT which has been APPOINTED; but Woe to that MAN by whom he is delivered up!”

23 And they began to inquire among themselves, WHICH of them it could be who was about to do this.

24 ‡And there was also a Contention among them, WHICH of them should be thought the greatest.

25 ‡And HE said to them, “The KINGS of the NATIONS exercise dominion over them; and THOSE HAVING AUTHORITY over them are styled †Benefactors.

26 But you must not be so; but let the GREATEST among you become as the LEAST, and the GOVERNOR as HE who SERVES

27 For who is greater, HE who RECLINES, or HE who SERVES? Is not HE who RECLINES? but I am among you as HE who SERVES.

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* VATICAN MANUSCRIPT.—18. from HENCEFORTH. 22. for indeed.

† 25. *Euergetes*, Benefactors, was a name borne by several kings in Egypt and Syria, and had become proverbial for a tyrant.—*Sharpe*.

‡ 18. Matt. xxvi. 29; Mark xiv. 25 ‡ 19. 1 Cor. xi. 24. ‡ 21. Psa. xli. 9; Matt. xxvi. 21, 23, Mark xiv. 18; John xiii. 21, 26. ‡ 24. Mark ix 34, Luke ix 46. ‡ 25. Matt. xx. 25; Mark

διακονων. [28] Ὑμεις δε εστε οἱ διαμεμενηκοτες
serving. You but are those having continued
μετ᾽ εμου εν τοις πειρασμοις μου. [29] Καγω
with me in the trials of me. And I
διατιθεμαι ὑμιν, καθως διεθετο μοι ὁ πατηρ
covenant for you, even as has covenanted for me the father
μου βασιλειαν, [30] ἱνα εσθιητε και πινητε επι
of me a kingdom, that you may eat and you may drink at
της τραπεζης μου εν τῃ βασιλειᾳ μου· και
the table of me in the kingdom of me; and
καθισεσθε επι θρονων, κρινοντες τας δωδεκα
you may sit on thrones, judging the twelve
φυλας του Ισραηλ.
tribes of the Israel.

[31] *[Ειπε δε ὁ κυριος·] Σιμων, Σιμων, ιδου,
[Said and the lord;] Simon, Simon, lo,
ὁ σατανας εξῃτησατο ὑμας, του σινιασαι ὡς
the adversary has asked for you, the to sift as
τον σιτον. [32] Εγω δε εδεηθην περι σου, ἱνα μη
the wheat. I but prayed for thee. that not
εκλειπῃ ἡ πιστις σου. Και συ ποτε επιστρε-
may fail the faith of thee. And thou when having been
ψας, στηριξον τους αδελφους σου. [33] Ὁ δε
turned, strengthen the brethren of thee He and
ειπεν αυτῳ· Κυριε, μετα σου ἑτοιμος ειμι και
said to him: O lord, with thee ready I am both
εις φυλακην και εις θανατον πορευεσθαι. [34] Ὁ
to prison and to death to go. He
δε ειπε· Λεγω σοι, Πετρε, ου μη φωνησει
but said; I say to thee, O Peter. not not will crow
σημερον αλεκτωρ, πριν η τρις απαρνησῃ μη
to-day a cock, before thrice thou wilt deny not
ειδεναι με. [35] Και ειπεν αυτοις· Ὁτε απεσ-
to have known me. And he said to them; When I
τειλα ὑμας ατερ βαλαντιου, και πηρας, και
sent you without a purse, and a bag, and
ὑποδηματων, μη τινος ὑστερησατε; Οἱ δε ειπον·
shoes, not anything wanted you? They and said;
Ουδενος. [36] Ειπεν ουν αυτοις· Αλλα νυν, ὁ
Nothing. He said then to them; But now, he
εχων βαλαντιον, αρατω, ομοιως και πηραν·
having a purse, let him take, in like manner and a bag;
και ὁ μη εχων, πωλησατω το ἱματιον αὑτου, και
and he not having, let him sell the mantle of himself. and
αγορασατω μαχαιραν. [37] Λεγω γαρ ὑμιν, ὁτι
let him buy a sword. I say for to you, that
*[ετι] τουτο το γεγραμμενον δει τελεσθηναι εν
[yet] this the having been written must to be finished in
εμοι, το· "Και μετα ανομων ελογισθη." Και
me, that; "And with law-breakers he was counted" Also
γαρ τα περι εμου τελος εχει. [38] Οἱ δε ειπον·
for the things about me an end has. They but said:
Κυριε, ιδου, μαχαιραι ὡδε δυο. Ὁ δε ειπεν
O lord, lo, swords here two. He and said
αυτοις· Ἱκανον εστι.
to them: Enough it is.

28 And **you** are THEY who have CONTINUED with me in my TRIALS.

29 And **I** covenant for you, even as my FATHER has covenanted for me, ‡ a Kingdom,

30 that you may eat and drink at my TABLE in my KINGDOM, ‡ and sit on Thrones, Judging the TWELVE Tribes of ISRAEL.

31 Simon, Simon, behold, the ADVERSARY has asked for you, that he may SIFT you like WHEAT:

32 but **I** have prayed for thee, that thy FAITH may not fail, and when thou hast turned, strengthen thy BRETHREN."

33 And HE said to him, "Master, I am ready to go with thee both to Prison and to Death."

34 ‡ And HE said, "I tell thee, Peter, a Cock will not crow To-day, * till thou shalt thrice deny that thou knowest me."

35 And he said to them ‡ "When I sent you out without a Purse, and Bag and Sandals, did you want any thing?" And THEY said, "Nothing."

36 * And he said to them, "But now, HE who HAS a Purse, let him take it and in like manner, a Bag; and HE who HAS no Sword, let him sell his MANTLE, and buy one.

37 For I tell you, That THIS which has been WRITTEN must be fully accomplished in me, ‡ 'AND HE WAS NUMBERED WITH LAW-BREAKERS;' for also the THINGS concerning me have an end."

38 And THEY said, "Master, Behold, here are two Swords." And HE said to them, "It is sufficient."

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* VATICAN MANUSCRIPT.—31. And the Lord said—*omit.* 34. till thou shalt. 36. And he said. 37. yet—*omit.*

‡ 29. Matt. xxiv. 47; Luke xii. 32; 2 Cor. i. 7; 2 Tim. ii. 12; Rev. ii. 26, 27. ‡ 30. Matt xix. 28; 1 Cor. vi. 2; Rev. iii. 21. ‡ 34. Matt. xxvi. 34; Mark xiv. 30; John xiii. 38. ‡ 35. Matt. x. 9; Luke ix. 3; x. 4. ‡ 37. Isa. liii. 12; Mark xv. 28.

[39] Και εξελθων επορευθη κατα το εθος εις
And going out he went according to the custom to
το ορος των ελαιων· ηκολουθησαν δε αυτῳ
the mountain of the olive-trees: followed and him
και οἱ μαθηται αυτου. [40] Γενομενος δε επι του
also the disciples of him. Having come and to the
τοπου, ειπεν αυτοις· Προσευχεσθε μη εισελθειν
place, he said to them: Pray you not to enter
εις πειρασμον. [41] Και αυτος απεσπασθη απ᾽
into temptation. And he was withdrawn from
αυτων ὡσει λιθου βολην, και θεις τα γονατα
them about of a stone throw, and having placed the knees
προσηυχετο, λεγων· [42] Πατερ, ει βουλει παρενεγκειν
he prayed, saying: O father, if thou art willing to take
το ποτηριον τουτο απ᾽ εμου· πλην μη
away the cup this from me: but not
το θελημα μου, αλλα το σον γενεσθω. [43]*[Ωφθη
the will of me, but the thine be done. [Appeared
δε αυτῳ αγγελος απ᾽ ουρανου, ενισχυων αυτον.
and to him a messenger from heaven, strengthening him.
[44] Και γενομενος εν αγωνιᾳ, εκτενεστερον
And being in agony, very earnestly
προσηυχετο. Εγενετο δε ὁ ἱδρως αυτου ὡσει
he prayed. Was and the sweat of him like
θρομβοι αἱματος καταβαινοντες επι την γην.]
clots of blood falling down to the ground.]
[45] Και αναστας απο της προσευχης, ελθων προς
And having stood up from the prayer, coming to
τους μαθητας, εὑρεν αυτους κοιμωμενους απο
the disciples, he found them sleeping from
της λυπης· και ειπεν αυτοις· [46] Τι καθευδετε;
the grief: and he said to them: Why sleep you?
ανασταντες προσευχεσθε, ἱνα μη εισελθητε εις
having stood up pray you, that not you may enter into
πειρασμον.
temptation.

[47] Ετι *[δε] αυτου λαλουντος, ιδου οχλος,
While [and] of him speaking, lo a crowd,
και ὁ λεγομενος Ιουδας, εἱς των δωδεκα, προηρχετο
and he being called Judas, one of the twelve, went
αυτους, και ηγγισε τῳ Ιησου φιλησαι
before them, and drew near to the Jesus to kiss
αυτον. [48] Ὁ δε Ιησους ειπεν αυτῳ· Ιουδα,
him. The but Jesus said to him; Judas,
φιληματι τον υἱον του ανθρωπου παραδιδως;
with a kiss the son of the man betrayest thou?
[49] Ιδοντες δε οἱ περι αυτον το εσομενον, ειπον
Seeing and those about him the was going to be, said
*[αυτῳ·] Κυριε, ει παταξομεν εν μαχαιρᾳ;
to him,] O lord, if shall we strike with a sword?

39 ‡And going out, he went according to his custom to the MOUNT of OLIVES; and his DISCIPLES also followed him.

40 And having arrived at the PLACE, he said to them, "Pray that you may not enter into Trial."

41 And he retired from them about a stone's throw, and kneeling down, he prayed, saying,

42 "Father, if thou art willing, take away *This Cup from me; yet not my WILL, but THINE be done."

43 †[And there appeared to him an Angel from Heaven, strengthening him.

44 And being in Agony, he prayed very earnestly; and his SWEAT was like Clots of Blood falling down to the GROUND.]

45 And rising from PRAYER, and coming to the DISCIPLES, he found them sleeping from GRIEF,

46 and said to them, "Why do you sleep? Arise, and pray that you may not enter into Trial."

47 And while he was yet speaking, ‡behold a Crowd, and HE who was CALLED Judas, one of the TWELVE, preceded them, and drew near to JESUS to kiss him.

48 But *Jesus said to him, "Judas, dost thou betray the SON of MAN with a Kiss?"

49 And THOSE about him perceiving WHAT was about TRANSPIRING, said, "Master, shall we strike with the Sword?"

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* VATICAN MANUSCRIPT.—42. This Cup. 43, 44.—*omit.* 47. And—*omit.* 48. Jesus. 49. to him—*omit.*

† 43. There is no mention of this circumstance in any of the other Evangelists: and it is worthy of remark, that among many of the ancients, the authenticity of these two verses, the 43rd and 44th, has been doubted, and in consequence, they are omitted in several MSS., and in some Versions and Fathers. The Codex Alexandrinus, and the Codex Vaticanus, the two oldest MSS. in the world, omit both verses; in some very ancient MSS. they stand with an asterisk before them, as a mark of dubiousness; and they are both wanting in the Coptic fragments published by Dr. Ford. They are however extant in such a vast number of MSS., Versions and Fathers, as to leave no doubt with most critics, of their authenticity.—*Clarke.* Griesbach notes them as wanting in some authorities, but thinks that they ought not to be omitted.

‡ 39. Matt. xxvi. 30; Mark xiv. 32; John xviii. 1. ‡ 47. Matt. xxvi. 47; Matt. xiv 43; John xviii. 3.

[50] Και επαταξεν εἱς τις εξ αυτων τον δουλον του
And struck one a certain of them the slave of the
αρχιερεως, και αφειλεν αυτου το ους το δεξιον.
high-priest, and cut off of him the ear the right.
[51] Αποκριθεις δε ὁ Ιησους ειπεν· Εατε ἑως
Answering and the Jesus said; Let you be till
τουτου. Και ἁψαμενος του ωτιου αυτου, ιασατο
this. And touching the ear of him, he healed
αυτον. [52] Ειπε δε ὁ Ιησους προς τους παραγενο-
him. Said and the Jesus to those having
μενους επ' αυτον αρχιερεις, και στρατηγους του
come on him high-priests, and officers of the
ἱερου, και πρεσβυτερους· Ὡς επι ληστην εξεληλυθατε
temple, and elders; As on a robber you have
μετα μαχαιρων και ξυλων· [53] καθ' ἡμεραν
come out with swords and clubs; every day
οντος μου μεθ' ὑμων εν τω ἱερῳ, ουκ εξετεινατε
being of me with you in the temple, not you did stretch out
τας χειρας επ' εμε· αλλ' αὑτη ὑμων εστιν ἡ
the hands on me; but this of you it is the
ὡρα, και ἡ εξουσια του σκοτους.
hour, and the authority of the darkness.

[54] Συλλαβοντες δε αυτον ηγαγον, και εισηγαγον
Having seized and him they led, and brought
αυτον εις τον οικον του αρχιερεως. Ὁ δε
him into the house of the high-priest. The but
Πετρος ηκολουθει μακροθεν. [55] Ἁψαντων δε
Peter followed at a distance. Having kindled and
πυρ εν μεσῳ της αυλης, και συγκαθισαντων
a fire in midst of the court, and having sat down
αυτων, εκαθητο ὁ Πετρος εν μεσῳ αυτων.
of them, sat the Peter in midst of them.
[56] Ιδουσα δε αυτον παιδισκη τις καθημενον προς
Seeing and him a maid-servant certain sitting by
το φως, και ατενισασα αυτῳ, ειπε· Και οὑτος
the light, and looking steadily to him, she said: Also this
συν αυτῳ ην. [57] Ὁ δε ηρνησατο *[αυτον,]
with him was. He but denied [him,]
λεγων· Γυναι, ουκ οιδα αυτον. [58] Και μετα
saying; O woman, not I know him. And after
βραχυ ἑτερος ιδων αυτον, εφη· Και συ εξ
a little another seeing him, said; Also thou of
αυτων ει. Ὁ δε Πετρος ειπεν· Ανθρωπε, ουκ
them art. The but Peter said: O man, not
ειμι. [59] Και διαστασης ὡσει ὡρας μιας, αλλος
I am. And having intervened about hour one, another
τις διισχυριζετο, λεγων· Επ' αληθειας και
person confidently affirmed, saying: In truth also
οὑτος μετ' αυτου ην· και γαρ Γαλιλαιος εστιν.
this with him was: also for a Galilean he is.
[60] Ειπε δε ὁ Πετρος· Ανθρωπε, ουκ οιδα ὁ λεγεις.
Said but the Peter: O man, not I know what thou sayest.
Και παραχρημα, ετι λαλουντος αυτου,
And immediately, while speaking of him,

50 And ‡one of them struck the SERVANT of the HIGH-PRIEST, and cut off His RIGHT EAR.

51 But *Jesus answering said, "Let this suffice." And he touched *his EAR, and healed him.

52 ‡Then JESUS said to the HIGH-PRIESTS, and Officers of the TEMPLE, and Elders, who were COMING against him, "As in pursuit of a Robber, have you come with Swords and Clubs to take me?

53 When I was with you every day in the TEMPLE, you did not stretch out your HANDS against me; ‡but this is Your HOUR, and the POWER of DARKNESS."

54 Then having seized him, they led him away, and brought him to the HOUSE of the HIGH-PRIEST. ‡But PETER followed at a distance.

55 ‡And they having kindled a Fire in the Midst of the COURT, sat down together, and PETER sat down among them.

56 And a certain Maid-servant seeing him sitting by the LIGHT, and looking steadily at him, she said, "This man also was with him."

57 But HE denied, saying, "Woman, I do not know him."

58 ‡And after a little, another saw him and said, "Thou also art one of them." And PETER said, "Man, I am not."

59 And about an HOUR having intervened, another confidently affirmed, saying, "In Truth this man was also with him; for he is also a Galilean."

60 And PETER said, "Man, I know not what thou sayest." And immediately, while he was

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* VATICAN MANUSCRIPT.—51. Jesus. 51. the EAR. 57. him—*omit*.

‡ 50. Matt. xxvi. 51; Mark xiv. 47; John xviii. 10. ‡ 52. Matt. xxvi. 55; Mark xiv 48. ‡ 53. John xii. 27. ‡ 54. Matt. xxvi. 58; John xviii. 15. ‡ 55. Matt xxvi. 69; Mark xiv. 66; John xviii. 17 18. ‡ 58. Matt. xxvi. 71; Mark xiv. 69; John xviii. 25.

εφωνησεν αλεκτωρ. [61] Και στραφεις ὁ κυριος
crew a cock. And having turned the Lord
ενεβλεψε τῳ Πετρῳ· και ὑπεμνησθη ὁ Πετρος
looked to the Peter; and was reminded the Peter
του λογου του κυριου, ὡς ειπεν αυτῳ· Ὁτι πριν
of the word of the Lord, as he said to him; That before
αλεκτορα φωνησαι, απαρνησῃ με τρις. [62] Και
a cock to crow, thou mayest deny me thrice. And
εξελθων εξω, εκλαυσε πικρως. [63] Και οἱ ανδρες
going out, he wept bitterly. And the men
οἱ συνεχοντες τον Ιησουν, ενεπαιζον αυτῳ,
those having in custody the Jesus, mocked him,
δεροντες· [64] και περικαλυψαντες αυτον, *[ετυπ-
scourging; And having blindfolded him, [they
τον αυτου το προσωπον,] και επηρωτων αυτον,
struck of him the face,] and they asked him,
λεγοντες· Προφητευσον, τις εστιν ὁ παισας
saying; Prophesy, who is he striking
σε; [65] Και ἑτερα πολλα βλασφημουντες ελεγον
thee? And other many blaspheming they spoke
εις αυτον.
against him.

[66] Και ὡς εγενετο ἡμερα, συνηχθη το πρεσ-
And as it became day, were assembled the elder-
βυτεριον του λαου, αρχιερεις τε και γραμ-
ship of the people, high-priests and and scribes,
ματεις, και ανηγαγον αυτον εις το συνεδριον
and brought him into the sanhedrim
ἑαυτων, [67] λεγοντες· Ει συ ει ὁ Χριστος, ειπε
of themselves, saying; If thou art the Anointed, tell
ἡμιν. Ειπε δε αυτοις· Εαν ὑμιν ειπω, ου μη
us. He said and to them; If to you I tell, not not
πιστευσητε· [68] εαν δε *[και] ερωτησω, ου μη
you will believe; if but [also] I ask, not not
αποκριθητε *[μοι, η απολυσητε.] [69] Απο του
you would answer [me, or would loose.] From of the
νυν εσται ὁ υἱος του ανθρωπου καθημενος εκ
now shall be the son of the man sitting at
δεξιων της δυναμεως του θεου. [70] Ειπον δε
right hand of the power of the God. Said and
παντες· Συ ουν ει ὁ υἱος του θεου; Ὁ δε προς
all, Thou then art the son of the God? He and to
αυτους εφη· Ὑμεις λεγετε· ὁτι εγω ειμι.
them said: You say: that I am.
[71] Οἱ δε ειπον Τι ετι χρειαν εχομεν μαρτυριας;
They and said: What further need have we of testimony?
Αυτοι γαρ ηκουσαμεν απο του στοματος
Ourselves for we have heard from the mouth
αυτου. ΚΕΦ. κγ'. 23. [1] Και ανασταν ἁπαν
of him. And having stood up whole
το πληθος αυτων, ηγαγον αυτον επι τον Πι-
the multitude of them, they led him to the Pi-
λατον.
late.

[2] Ηρξαντο δε κατηγορειν αυτου, λεγοντες·
They began and to accuse him, saying:

yet speaking, the COCK crew.

61 ‡And the LORD, turning, looked on PETER; and PETER was reminded of the DECLARATION of the LORD, how he said to him, "Before a Cock *crows To-day, thou shalt deny me thrice."

62 And going out, he wept bitterly.

63 And THOSE MEN who had *him in CUSTODY, derided and beat him;

64 and having blindfolded him, they asked him, saying, "Divine who is HE that STRUCK thee?"

65 And many other things they blasphemously spoke against him.

66 ‡And when it was Day, the ELDERSHIP of the PEOPLE, both High-priests and Scribes, were assembled, and they led him into their SANHEDRIM, saying,

67 "If **thou** art the MESSIAH, tell us." And he said to them, "If I inform you, you will not believe;

68 and if I interrogate you will not answer.

69 *But from this TIME the ‡SON of MAN will sit on the Right hand of the POWER of GOD."

70 And they all said, "**Thou** art, then, the SON of GOD?" And HE said to them, "**You** say; **I** am."

71 And **they** said, "What further need have we of Testimony? since we ourselves have heard this from his own MOUTH."

CHAPTER XXIII.

1 And ‡the Whole MULTITUDE of them rising up, led him to PILATE.

2 And they began to accuse him, saying, "We

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* VATICAN MANUSCRIPT.—61. crows To-day, thou shalt. 63. him. 64. struck him on the FACE and—*omit*. 68. also—*omit*. 68. me, or would loose—*omit*. 69. But from this TIME.

‡ 61. Matt. xxvi. 75; Mark xiv. 72. ‡ 66. Matt. xxvii. 1. ‡ 69. Matt. xxvi
; Mark xiv. 62; Heb. i. 3; viii. 1. ‡ 1. Matt. xxvii. 2; Mark xv. 1; John xviii 28.

Τουτον εὑρομεν διαστρεφοντα το εθνος, και
This we found misleading the nation, and
κωλυοντα Καισαρι φορυς διδοναι, λεγοντα ἑαυ-
forbidding to Cesar tax to give, saying him-
τον Χριστον βασιλεα ειναι. [3] Ὁ δε Πιλατος
self an anointed king to be. The and Pilate
επηρωτησεν αυτον, λεγων· Συ ει ὁ βασιλευς
asked him, saying: Thou art the king
των Ιουδαιων; Ὁ δε αποκριθεις αυτῳ εφη Συ
of the Jews: He and answering to him said: Thou
λεγεις. [4] Ὁ δε Πιλατος ειπε προς τους αρχιε-
sayest. The and Pilate said to the high-
ρεις και τους οχλους· Ουδεν εὑρισκω αιτιον εν
priests and the crowds: Nothing I find criminal in
τῳ ανθρωπῳ τουτῳ. [5] Οἱ δε επισχυον, λεγον-
the man this. They but were urgent. saying:
τες· Ὁτι ανασειει τον λαον, διδασκων καθ᾽
That he stirs up the people, teaching in
ὁλης της Ιουδαιας, αρξαμενος απο της Γαλιλαιας
whole of the Judea, having begun from the Galilee
ἑως ὡδε. [6] Πιλατος δε ακουσας *[Γαλιλαιαν,]
to here. Pilate and having heard [of Galilee,]
επηρωτησαν, ει ὁ ανθρωπος Γαλιλαιος εστι.
he asked, if the man a Galilean is.
[7] Και επιγνους, ὁτι εκ της εξουσιας Ἡρωδου
And having learned, that of the authority of Herod
εστιν, ανεπεμψεν αυτον προς Ἡρωδην, οντα
he is, he sent him to Herod, being
και αυτον εν Ἱεροσολυμοις εν ταυταις ταις
also him in Jerusalem in those the
ἡμεραις.
days.

[8] Ὁ δε Ἡρωδης ιδων τον Ιησουν, εχαρη λιαν·
The and Herod seeing the Jesus, rejoiced greatly;
ἠν γαρ θελων εξ ἱκανου ιδειν αυτον, δια το
he was for wishing of a long time to see him, because the
ακουειν *[πολλα] περι αυτου· και ηλπιζε τι
to hear [many things about him; and hoped some
σημειον ιδειν ὑπ᾽ αυτου γινομενον. [9] Επηρωτα
sign to see by him being done. He asked
δε αυτον εν λογοις ἱκανοις· αυτος δε ουδεν
and him in words many; he and nothing
απεκρινατο αυτῳ. [10] Ειστηκεισαν δε οἱ αρχιε-
answered him. Stood up and the high-
ρεις και οἱ γραμματεις, ευτονως κατηγορουντες
priests and the scribes, vehemently accusing
αυτου. [11] Εξουθενησας δε αυτον ὁ Ἡρωδης συν
him. Having despised and him the Herod with
τοις στρατευμασιν αὑτου, και εμπαιξας, περι-
the soldiers of himself, and having mocked, casting
βαλων αυτον εσθητα λαμπραν, ανεπεμψεν αυτον
around him a robe splendid, sent again him
τῳ Πιλατῳ. [12] Εγενοντο δε φιλοι ὁ, τε Πι-
to the Pilate. Became and friends the, both Pi-
λατος και ὁ Ἡρωδης εν αυτῃ τῃ ἡμερᾳ μετ᾽
late and the Herod in this the day with

found this man misleading *our NATION, and forbidding to pay Tax to Cesar, *and saying, ‡that he himself is an anointed King.

3 ‡And PILATE asked him, saying, "Art thou the KING of the JEWS?" And HE answering him, said, "Thou sayest."

4 Then PILATE said to the HIGH-PRIESTS and the CROWDS, ‡"I find Nothing Criminal in this MAN."

5 But THEY were urgent, saying, "He stirreth up the PEOPLE, teaching in All JUDEA, beginning from GALILEE even to this place."

6 Now Pilate hearing of Galilee, asked if the MAN was a Galilean.

7 And ascertaining That he was of the ‡PROVINCE of Herod, he sent him to *HEROD, who was also in Jerusalem in Those DAYS.

8 And HEROD ‡ seeing JESUS, was very glad; for he had wished for a long time to see him, because he had HEARD about him; and he hoped to see Some Sign done by him.

9 And he questioned him in many Words; but he answered him nothing.

10 And the HIGH-PRIESTS and the SCRIBES stood up, and vehemently accused him.

11 And HEROD, with his SOLDIERS, treated him with contempt; and having, in derision, arrayed him in a splendid Robe, sent him back to PILATE.

12 And *HEROD and PILATE became Friends to each other on That DAY;

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* VATICAN MANUSCRIPT.—2. our NATION. 2. and saying. 6. of Galilee—*omit.* 7. HEROD. 8. many things—*omit.* 12. HEROD and PILATE.

‡ 2. John xix. 12. ‡ 3. Matt. xxvii. 11; 1 Tim. vi. 13. ‡ 4. 1 Pet. ii. 22. ‡ 7. Luke iii. 1. ‡ 8. Matt. xiv. 1; Mark vi. 14; Luke ix. 9.

αλληλων· προυπηρχον γαρ εν εχθρα οντες προς
each other; formerly for in hatred being with
ἑαυτους.
themselves.
[13] Πιλατος δε συγκαλεσαμενος τους αρχιερεις
Pilate and having summoned the high-priests
και τους αρχοντας και τον λαον, [14] ειπε προς
and the chiefs and the people, said to
αυτους· Προσηνεγκατε μοι τον ανθρωπον του-
them; You have brought to me the man this,
τον, ὡς αποστρεφοντα τον λαον· και ιδου, εγω
as misleading the people; and lo, I
ενωπιον ὑμων ανακρινας, ουδεν εὑρον εν τῳ
in presence of you having examined, nothing I found in the
ανθρωπῳ τουτῳ αιτιον, ὡν κατηγορειτε κατ’
man this a fault, of which you accuse against
αυτου. [15] Αλλ’ ουδε Ἡρωδης· ανεπεμψα γαρ
him. But not even Herod; I sent for
ὑμας προς αυτον, και ιδου, ουδεν αξιον θανατου
you to him, and lo, nothing worthy of death
εστι πεπραγμενον αυτῳ. [16] Παιδευσας ουν
is having been done to him. Having scourged therefore
αυτον απολυσω. [17] *[Αναγκην δε ειχεν απο-
him I will release. [Necessary now it was to
λυειν αυτοις κατα ἑορτην ἑνα.] [18] Ανεκραξαν
release to them at a feast one.] Cried out
δε παμπληθει, λεγοντες· Αιρε τουτον, απολυ-
and all together, saying: Take away this, release
σον δε ἡμιν τον Βαραββαν· [19] Ὁστις ην δια
and to us the Barabbas; Who was through
στασιν τινα γενομενην εν τῃ πολει, και φονον,
a sedition certain having occurred in the city, and a murder,
βεβλημενος εις φυλακην.
having been cast into prison.
[20] Παλιν ουν ὁ Πιλατος προσεφωνησε, θελων
Again therefore the Pilate spoke to, wishing
απολυσαι τον Ιησουν. [21] Οἱ δε επεφωνουν,
to release the Jesus. They but cried,
λεγοντες· Σταυρωσον, σταυρωσον αυτον [22] Ὁ
saying; Crucify, crucify him. He
δε τριτον ειπε προς αυτους· Τι γαρ κακον
and third said to them: What for evil
εποιησεν οὑτος; ουδεν αιτιον θανατου εὑρον εν
has done this? nothing a cause of death I found in
αυτῳ· παιδευσας ουν αυτον απολυσω. [23] Οἱ δε
him; having scourged therefore him I will release. They but
επεκειντο φωναις μεγαλαις, αιτουμενοι αυτον
pressed with voices loud, demanding him
σταυρωθηναι· και κατισχυον αἱ φωναι αυτων
to be crucified; and prevailed the voices of them
*[και των αρχιερεων.] [24] Ὁ δε Πιλατος επε-
[and of the high-priests.] The and Pilate de-
κρινε γενεσθαι το αιτημα αυτων. [25] Απελυσε
cided to satisfy the request of them. He released
δε τον δια στασιν και φονον βεβλημενον εἱς
and the through sedition and murder having been cast into

for before they had been at Enmity with each other.

13 ‡ And PILATE, having called the HIGH-PRIESTS, and the RULERS, and the PEOPLE,

14 said to them, "You have brought this MAN to me, as one who misleads the PEOPLE; and behold, having examined him in your presence, **I** have not found this MAN guilty of the Crimes you bring against him.

15 Nor, indeed, has Herod; for * he sent him back again to you; and behold, nothing worthy of Death has been done by him;

16 having chastised him, therefore, I will release him."

17 ‡ * [For it was Necessary to release one to them at the Feast.]

18 Then they all exclaimed with one accord, saying, "Take away this man, and release to us BARABBAS;"

19 (who had been cast into * PRISON for a certain Insurrection made in the CITY, and a Murder.)

20 PILATE, therefore, again addressed them, wishing to release JESUS.

21 But THEY cried, saying, "Crucify, crucify him."

22 And HE said to them, a Third time, "For what? Has this man done Evil? I have found No Cause of Death in him; having chastised him, therefore, I will release him."

23 And THEY were urgent with loud Voices, demanding him to be crucified, and their CRIES prevailed;

24 and * Pilate decided to satisfy their REQUEST.

25 And he released HIM who had been CAST into * Prison for Insurrection

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* VATICAN MANUSCRIPT.—15. he sent him back again to you; and behold, nothing worthy of Death has been done by him. 17.—*omit.* 19. PRISON. 23. and of the HIGH-PRIESTS—*omit.* 24. Pilate. 25. Prison.

‡ 13. Matt. xxvii. 23; Mark xv. 14; John xviii. 38; xix. 4. ‡ 17. Matt. xxvii. Mark xv. 6; John xviii. 39.

την φυλακην, ὃν ητουντο· τον δε Ιησουν παρε-
the prison, whom they asked; the but Jesus he de-
δωκε τῳ θεληματι αυτων.
livered to the will of them.

[26] Και ως απηγαγον αυτον, επιλαβομενοι Σι-
And as they led him, having laid hold of Si-
μωνος τινος Κυρηναιου ερχομενου απ᾽ αγρου,
mon a certain Cyrenian coming from country,
επεθηκαν αυτῳ τον σταυρον, φερειν οπισθεν
they placed to him the cross, to carry after
του Ιησου. [27] Ηκολουθει δε αυτῳ πολυ πληθος
the Jesus. Followed and him a great multitude
του λαου, και γυναικων· αἱ *[και] εκοπτοντο
of the people, and of women; who [also] lamented
και εθρηνουν αυτον. [28] Στραφεις δε προς αυτας
and bewailed him. Turning but to them
ὁ Ιησους, ειπε· Θυγατερες Ἱερουσαλημ, μη
the Jesus, said; Daughters of Jerusalem, not
κλαιετε επ᾽ εμε, πλην εφ᾽ ἑαυτας κλαιετε, και
weep you for me, but for yourselves weep you, and
επι τα τεκνα ὑμων. [29] Ὁτι ιδου, ερχονται ἡμε-
for the children of you. For lo, come days,
ραι, εν αἱς ερουσι· Μακαριαι αἱ στειραι, και
in which they will say; Blessed the barren ones, and
κοιλιαι αἱ ουκ εγεννησαν, και μαστοι οἱ ουκ
wombs which not bore and breasts which not
εθηλασαν. [30] Τοτε αρξονται λεγειν τοις ορεσι·
suckled. Then they will begin to say to the mountains;
Πεσετε εφ᾽ ἡμας· και τοις βουνοις· Καλυψατε
Fall you on us; and to the hills; Cover you
ἡμας. [31] Ὁτι ει εν τῳ ὑγρῳ ξυλῳ ταυτα ποιου-
us. For if in the green tree these they
σιν, εν τῳ ξηρῳ τι γενηται;
do, in the dry what will be done?

[32] Ηγοντο δε και ἑτεροι δυο κακουργοι συν
Were led and also others two malefactors with
αυτῳ αναιρεθηναι. [33] Και ὁτε απηλθον επι τον
him to be put to death. And when they came to the
τοπον, τον καλουμενον Κρανιον εκει εσταυρω-
place, that being called skull, there they cruci-
σαν αυτον, και τους κακουργους· ὃν μεν εκ
fied him, and the malefactors; one indeed at
δεξιων, ὃν δε εξ αριστερων. [34] *[Ὁ δε Ιησους
right, one and at left. [The and Jesus
ελεγε· Πατερ, αφες αυτοις· οὐ γαρ οιδασι τι
said; O father, forgive them; not for they know what
ποιουσι.] Διαμεριζομεναι δε τα ἱματια αυτου,
they do.] Having divided and the garments of him,
εβαλον κληρον. [35] Και εἱστηκει ὁ λαος θεωρων·
they cast a lot. And stood the people gazing;
εξεμυκτηριζον δε και οἱ αρχοντες *[συν αυτοις,]
scoffed at and also the rulers [with them,]
λεγοντες· Αλλους εσωσε, σωσατω ἑαυτον, ει
saying: Others he saved, let him save himself, if

and Murder, whom they desired; and delivered up JESUS to their WILL.

26 And as they led him away, having laid hold of Simon, a certain Cyrenian, coming from the Country, they laid the CROSS on him, that he might carry it after JESUS.

27 And there followed him a Great Multitude of the PEOPLE, and of Women who lamented and bewailed him.

28 But *Jesus, turning to them, said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your CHILDREN.

29 For behold, †Days are approaching, in which they will say, 'Happy the BARREN! even the Wombs which never bore, and the Breasts which never suckled.'

30 Then they will begin to say to the MOUNTAINS, 'Fall on us;' and to the HILLS, 'Cover us.'

31 For if these things are done while the Tree is *Green, what will be done when it is DRY."

32 ‡Now two others, who were Criminals were also led with him to be put to death.

33 And ‡when they came to THAT PLACE which is CALLED Skull, they there nailed him to the cross, and the CRIMINALS; one at his Right hand, and the other at his Left.

34 *[Then JESUS said, "Father, forgive them, for they know not what they do."] And having divided his GARMENTS, they cast Lots.

35 And the PEOPLE stood gazing. And the RULERS also scoffed, saying, "He saved others; let him save himself, *if he is the Son,

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* VATICAN MANUSCRIPT.—27. also—omit. 28. Jesus. 31. Green. 34. Then JESUS said, "Father, forgive them, for they know not what they do."—omit. 35. with them—omit. 35. if he is the Son, the MESSIAH, the CHOSEN OF GOD.

† 29. Matt. xxvi. 19; Luke xxi. 23. ‡ 32. Isa. liii. 12; Matt. xxvii. 38. ‡ 33. Matt. xxvii. 33, Mark xv. 22; John xix. 17, 18.

οὑτος εστιν ὁ Χριστος, ὁ του θεου εκλεκτος.
this is the Anointed, the of the God chosen.
[36] Ενεπαιζον δε αυτῳ και οἱ στρατιωται, προσ-
Mocked and him also the soldiers, com-
ερχομενοι *[και] οξος προσφεροντες αυτῳ,
ing near [and] vinegar offering to him,
[37] και λεγοντες· Ει συ ει ὁ βασιλευς των Ιου-
and saying. If thou art the king of the Jews,
δαιων, σωσον σεαυτον. [38] Ην δε και επιγραφη
save thyself. Was and also an inscription
*[γεγραμμενη] επ' αυτῳ *[γραμμασιν Ἑλλη-
[having been written] over him [letters In
νικοις, και Ῥωμαικοις, και Ἑβραικοις·] "Οὑτος
Greek, and Latin, and Hebrew;] This
εστιν ὁ βασιλευς των Ιουδαιων."
is the king of the Jews."

[39] Εἱς δε των κρεμασθεντων κακουργων εβλασ-
One and of those having been hanged malefactors spoke
φημει αυτον, *[λεγων·] Ει συ ει ὁ Χριστος,
against him, [saying.] If thou art the Christ,
σωσον σεαυτον και ἡμας. [40] Αποκριθεις δε ὁ
save thyself and us. Answering but the
ἑτερος επιτιμα αυτῳ λεγων· Ουδε φοβῃ συ τον
other rebuked him saying; Not even fearest thou the
θεον, ὁτι εν τῳ αυτῳ κριματι ει; [41] Και ἡμεις
God, since in the same condemnation thou art? And we
μεν δικαιως· αξια γαρ ὡν επραξαμεν απολαμβα-
indeed justly; due for which has been done we receive:
νομεν· οὑτος δε ουδεν ατοπον επραξε. [42] Και
this but nothing amiss has done. And
ελεγε τῳ Ιησου· Μνησθητι μου, *[κυριε,]
he said to the Jesus; Do thou remember me, [O lord,]
ὁταν ελθῃς εν τῃ βασιλειᾳ σου. [43] Και ειπεν
when thou mayest come in the kingdom of thee. And said
αυτῳ ὁ Ιησους· Αμην λεγω σοι, σημερον μετ'
to him the Jesus; Indeed I say to thee, to-day with
εμου εσῃ εν τῳ παραδεισῳ.
me thou shalt be in the paradise.

[44] Ην δε ὡσει ὡρα ἑκτη, και σκοτος εγενετο
It was and about hour sixth, and darkness came
εφ' ὁλην την γην, ἑως ὡρας εννατης. [45] Και
over whole the land, till hour ninth. And
εσκοτισθη ὁ ἡλιος· και εσχισθη το καταπε-
was darkened the sun; and was rent the veil
τασμα του ναου μεσον. [46] Και φωνησας φωνῃ
of the temple midst. And crying with a voice

the MESSIAH, the CHOSEN of GOD."

36 And the SOLDIERS also derided him, coming near and offering him Vinegar,

37 and saying, "If thou art the KING of the JEWS, save thyself."

38 ‡ And there was also an Inscription over him;—"This is the KING of the JEWS."

39 ‡ And one of the CRIMINALS who were † SUSPENDED, reviled him, saying, * "Art not thou the MESSIAH? save thyself and us."

40 But the OTHER answering rebuked him, saying, "Dost thou not even fear GOD, since thou art under the SAME Sentence?

41 And we, indeed, justly; for we receive what is due for the deeds we have done; but this man has done nothing amiss."

42 And he said to * Jesus, "Remember me when thou comest * in thy KINGDOM."

43 † And * he said to him, "Indeed I say to thee, This day thou shalt be with me in † PARADISE."

44 ‡ * And it was now about the sixth Hour, and there was Darkness over the Whole LAND till the ninth * Hour;

45 the SUN failing, * and ‡ the VEIL of the TEMPLE was rent in the Midst.

46 And JESUS exclaim-

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* VATICAN MANUSCRIPT.—36. and—*omit.* 38. written—*omit.* 38. in Letters of Greek, and Latin, and Hebrew—*omit.* 39. saying—*omit.* 39. Art not thou the MESSIAH? save. 42. Jesus. 42. Lord—*omit.* 42. to. 43. he said. 44. It was now about. 44. Hour; the SUN failing, 45. and the VEIL.

† 39. It is likely that the two robbers were not *nailed* to their crosses, but only *tied* to them by cords, and thus they are represented in ancient paintings.—*A. Clarke.* † 43. This verse was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Irenæus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state. See Evanson's Diss. p. 28. Im. Ver note. † 43. The word *paradise* is not Greek, but is of Asiatic origin. In Arabic and Persian it signifies a *garden*, a *vineyard.* The Septuagint renders Gen. ii. 8, thus; "God planted a *paradise* in Eden." The word only occurs in two other places in the New Testament—2 Cor. xii. 4; and Rev. ii. 7.

‡ 38. Matt. xxvii. 37; Mark xv. 26; John xix. 19. ‡ 39. Matt. xxvii. 44; Mark xv 32. ‡ 44. Matt. xxvii. 45; Mark xv. 33. ‡ 45. Matt. xxvii. 51; Mark xv. 38.

μεγαλῃ ὁ Ιησους, ειπε· Πατερ, εις χειρας σου
loud he Jesus, said; O father, into hands of thee
παραθησομαι το πνευμα μου. Και ταυτα ειπων,
I commit the breath of me. And these having said,
εξεπνευσεν. [47] Ιδων δε ὁ ἑκατονταρχος το γε-
he breathed out. Seeing and the centurion that hav-
νομενον, εδοξασε τον θεον, λεγων· Οντως ὁ
ing occurred, glorified the God, saying; Truly the
ανθρωπος οὗτος δικαιος ην. [48] Και παντες οἱ
man this just was. And all the
συμπαραγενομενοι οχλοι επι την θεωριαν ταυ-
having come together crowds to the sight this,
την, θεωρουντες τα γενομενα, τυπτοντες
beholding the things having occurred, striking
*[ἑαυτων] τα στηθη ὑπεστρεφον. [49] Εἱστη-
[of themselves] the breasts returned. Stood
κεισαν δε παντες οἱ γνωστοι αυτου μακροθεν,
but all the acquaintances of him at a distance,
και γυναικες αἱ συνακολουθησασαι αυτῳ απο
and women those having followed him from
της Γαλιλαιας, ὁρωσαι ταυτα.
the Galilee, beholding these things.

[50] Και ιδου, ανηρ ονοματι Ιωσηφ, βουλευτης
And lo, a man with a name Joseph, a senator
ὑπαρχων, ανηρ αγαθος και δικαιος, [51] (οὗτος
being, a man good and just, (this
ουκ ην συγκατατεθειμενος τῃ βουλῃ και τῃ
not was having assented to the will and the
πραξει αυτων,) απο Αριμαθαιας πολεως των
act of them,) from Arimathea a city of the
Ιουδαιων, ὃς και προσεδεχετο *[και αυτος] την
Jews, who and was looking for [also himself] the
βασιλειαν του θεου· [52] οὗτος προσελθων τῳ
kingdom of the God; this having gone to the
Πιλατῳ, ᾐτησατο το σωμα του Ιησου. [53] Και
Pilate, asked the body of the Jesus. And
καθελων αυτο, ενετυλιξεν αυτο σιδονι, και
having taken down it, he wrapped it in linen, and
εθηκεν αυτο, εν μνηματι λαξευτῳ, οὗ ουκ ην
laid it in a tomb hewn in a rock, where not was
ουδεπω ουδεις κειμενος. [54] Και ἡμερα ην παρα-
ever yet no one being laid. And day was prepa-
σκευη, και σαββατον επεφωσκε. [55] Κατακο-
ration, and sabbath approached. Having fol-
λουθησασαι δε *[και] γυναικες, αἵτινες ησαν
lowed after and [also] women, who were
συνεληλυθυιαι αυτῳ εκ της Γαλιλαιας, εθεα-
having been with him out of the Galilee, be-
σαντο το μνημειον, και ὡς ετεθη το σωμα αυτου.
held the tomb, and how they laid the body of him.
[56] Ὑποστρεψασαι δε ἡτοιμασαν αρωματα και
Having returned and they prepared aromatics and
μυρα· και το μεν σαββατον ἡσυχασαν κατα
ointments; and the indeed sabbath they rested according to
την εντολην.
the commandment.

ing with a loud Voice, said, "Father, into thy Hands I commit my † SPIRIT;" and having said this, ‡ he expired.

47 ‡ And the CENTURION seeing WHAT had OCCURRED, he glorified GOD, saying, "Truly This MAN was righteous."

48 And All the CROWDS who had COME TOGETHER to this SPECTACLE, having beheld the THINGS which OCCURRED, returned, beating their BREASTS.

49 And All his ACQUAINTANCE, * and THOSE WOMEN who had FOLLOWED him from GALILEE, stood at a distance, beholding these things.

50 ‡ And behold, a Man named Joseph, a Senator, a good and righteous Man,

51 (he had not consented to their DESIGNS and DEEDS,) from Arimathea, a City of the Jews; and who was waiting for the KINGDOM of GOD.

52 This man coming to PILATE, asked for the BODY of JESUS.

53 And having taken it down, he wrapped it in Linen, and laid it in a Tomb cut out of a rock, in which no one had ever yet been laid.

54 And it was the Day of ‡ Preparation, and the Sabbath approached.

55 And the WOMEN following after, who had accompanied him from GALILEE, saw the TOMB, and how his BODY was laid.

56 And returning, they ‡ prepared Aromatics and Ointments; and rested on the SABBATH, according to the COMMANDMENT.

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* VATICAN MANUSCRIPT.—48. of themselves—*omit*. 49. and THOSE WOMEN who 51. also himself—*omit*. 55. also—*omit*.

† 46. My breath or life. Luke viii. 55.

‡ 46. Matt xxvii. 50; Mark xv. 37; John xix. 30. ‡ 47. Matt. xxvii. 54; Mark xv. 39 ‡ 50 Matt. xxvii. 57; Mark xv. 42; John xix. 38. ‡ 54. Matt. xxvii. 62. ‡ 56. Mark xvi. 1.

ΚΕΦ. κδ'. 24.

[1]Τη δε μια των σαββατων, ορθρου βαθεος,
In the and first of the weeks, of morning very early,

ηλθον επι το μνημα, φερουσαι ἁ ἡτοιμασαν
came to the tomb, bringing what they prepared

αρωματα· *[και τινες συν αυταις.] [2]Ευρον
aromatics; [and some with them.] They found

δε τον λιθον αποκεκυλισμενον απο του μνημειου.
and the stone having been rolled from the tomb.

[3]Και εισελθουσαι ουχ εὑρον το σωμα του κυριου
And having entered not they found the body of the Lord

Ιησου. [4]Και εγενετο εν τῳ διαπορεισθαι αυτας
Jesus. And it happened in the to be perplexed them

περι τουτου, και ιδου, ανδρες δυο επεστησαν
about this, and lo, men two stood

αυταις εν εσθησεσιν ἀστραπτουσαις. [5]Εμφο-
by them in clothing shining. Afraid

βων δε γενομενων αυτων, και κλινουσων το
and having become of them, and bowing the

προσωπον εις την γην, ειπον προς αυτας· Τι
face to the earth they said to them: Why

ζητειτε τον ζωντα μετα των νεκρων; [6]Ουκ
seek you the living among the dead ones? Not

εστιν ὡδε, αλλ' ηγερθη. Μνησθητε ὡς ελαλη-
he is here, but has been raised. Remember you how he spoke

σεν ὑμιν, ετι ὡν εν τῃ Γαλιλαιᾳ, [7]λεγων· Ὁτι
to you, while being in the Galilee, saying; That

δει τον υἱον του ανθρωπου παραδοθηναι εις
it behoves the son of the man to be delivered into

χειρας ανθρωπων ἁμαρτωλων, και σταυρωθηναι,
hands of men of sinners, and to be crucified,

και τῃ τριτῃ ἡμερα αναστηναι. [8]Και εμνησ-
and the third day to stand up. And they re-

θησαν των ῥηματων αυτου· [9]και ὑποστρεψασαι
membered the words of him: and having returned

απο του μνημειου, απηγγειλαν ταυτα παντα
from the tomb, they related these all

τοις ἑνδεκα και πασι τοις λοιποις. [10]Ησαν δε
to the eleven and to all the others. Were and

ἡ Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια
the Magdalene Mary, and Joanna, and Mary

Ιακωβου. και αἱ λοιπαι συν αυταις, αἱ ελεγον
of James, and the others with them, who spoke

προς τους αποστολους ταυτα. [11]Και εφανησαν
to the apostles these. And appeared

ενωπιον αυτων ὡσει ληρος τα ῥηματα αυτων,
in presence of them as an idle tale the words of them,

και ἡπιστουν αυταις. [12]Ὁ δε Πετρος αναστας
and they believed not them. The and Peter arising

εδραμεν επι το μνημειον, και παρακυψας βλεπει
ran to the tomb, and having stooped down he sees

τα οθονια *[κειμενα] μονα· και απηλθε προς
the linen bands [lying] alone; and he departed by

ἑαυτον, θαυμαζων το γεγονος.
himself, wondering that having occurred.

CHAPTER XXIV.

1 ‡And on the FIRST day of the WEEK, very early in the Morning, they went to the TOMB, carrying the Aromatics which they had prepared.

2 And they found the STONE rolled away from the TOMB;

3 ‡and having entered, they found not the BODY †of the LORD Jesus.

4 And it occurred, as they were in PERPLEXITY about this, ‡behold two Men stood by them in shining Clothing.

5 And the women being afraid, and bowing their FACES to the EARTH, these said to them, "Why do you seek the LIVING one among the DEAD?

6 He is not here, but has been raised. ‡Remember how he spoke to you, while he was yet in GALILEE;

7 saying, 'The SON of MAN must be delivered up into the Hands of Sinners, and be crucified, and the THIRD day rise again.'"

8 And they recollected his WORDS;

9 ‡and returning from the TOMB, related all these things to the ELEVEN, and to All the REST.

10 Now they were the MAGDALA Mary, and Joanna, and *THAT Mary the mother of James, and the OTHERS with them, who told these things to the APOSTLES.

11 ‡And *these WORDS appeared to them like idle talk; and they believed them not.

12 †But PETER arising ran to the TOMB, and stooping down he saw only the LINEN BANDS; and he went away by himself, wondering at WHAT had HAPPENED.

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* VATICAN MANUSCRIPT.—1. and some with them—*omit*. 10. THAT Mary. 11. these WORDS. 12. lying—*omit*.

† 3. Tischendorf omits the words "of the Lord Jesus." † 12. Tischendorf omits this verse.

‡ 1. Matt. xxviii. 1; Mark xvi. 1; John xx. 2. ‡ 3. Mark xvi. 5. ‡ 4. John xx. 12. ‡ 6. Matt. xvi. 21; xvii. 23; Mark viii. 31; ix. 31; Luke ix. 22. ‡ 9. Matt. xxviii. 8; Mark xvi. 10. ‡ 11. Mark xvi. 11.

13 Και ιδου, δυο εξ αυτων ησαν πορευομενοι εν
And lo, two of them were going in
αυτῃ τῃ ἡμερᾳ εις κωμην απεχουσαν σταδιους
this the day into a village being distant furlongs
εξηκοντα απο Ἱερουσαλημ, ᾗ ονομα Εμμαους.
sixty from Jerusalem, to which a name Emmaus.
14 Και αυτοι ὡμιλουν προς αλληλους περι παν-
And they were talking to each other about all
των των συμβεβηκοτων τουτων. 15 Και εγενετο
of the having happened of these. And it occurred
εν τῳ ὁμιλειν αυτους και συζητειν, και αυτος ὁ
in the to talk them and to reason, even he the
Ιησους εγγισας συνεπορευετο αυτοις. 16 Οἱ δε
Jesus having come near went with them. The but
οφθαλμοι αυτων εκρατουντο, του μη επιγνωναι
eyes of them were held, the not to know
αυτον. 17 Ειπε δε προς αυτους· Τινες οἱ λογοι
him. He said and to them; What the words
οὑτοι, οὓς αντιβαλλετε προς αλληλους περιπα-
these, which you throw to one another walk-
τουντες, και εστε σκυθρωποι; 18 Αποκριθεις δε
ing, and are sad? Answering and
ὁ εἱς, ᾧ ονομα Κλεοπας, ειπε προς αυτον·
the one, to whom a name Cleopas, said to him:
Συ μονος παροικεις Ἱερουσαλημ, και ουκ εγ-
Thou alone sojournest Jerusalem, and not thou
νως τα γενομενα εν αυτῃ εν ταις ἡμεραις
knowest the things having been done in her in the days
ταυταις; 19 Και ειπεν αυτοις· Ποια; Οἱ
these? And he said to them: What things? They
δε ειπον αυτῳ· Τα περι Ιησου του Ναζω-
and said to him: The things about Jesus the Naza-
ραιου, ὃς εγενετο ανηρ προφητης, δυνατος εν
rene, who was a man a prophet, powerful in
εργῳ και λογῳ εναντιον του θεου και παντος
work and word in presence of the God and all
του λαου. 20 Ὁπως τε παρεδωκαν αυτον οἱ
the people. How and delivered up him the
αρχιερεις και οἱ αρχοντες ἡμων εις κριμα θανα-
high-priests and the chiefs of us to a sentence of
του, και εσταυρωσαν αυτον. 21 Ἡμεις δε ηλπι-
death, and crucified him. We but hoped,
ζομεν, ὁτι αυτος εστιν ὁ μελλων λυτρουσθαι
that he it is the being about to redeem
τον Ισραηλ· αλλαγε συν πασι τουτοις τριτην
the Israel; but besides all these third
ταυτην ἡμεραν αγει σημερον, αφ' οὗ ταυτα
this day goes away to-day, from of which these
εγενετο· 22 αλλα και γυναικες τινες εξ ἡμων
occurred; but also women some of us
εξεστησαν ἡμας, γενομεναι ορθριαι επι το μνη-
astonished us, having been early at the tomb;
μειον· 23 και μη εὑρουσαι το σωμα αυτου, ηλθον,
and not having found the body of him, came,
λεγουσαι και οπτασιαν αγγελων ἑωρακεναι, οἳ
saying also a vision of messengers to have seen, who

13 ‡And behold, two of them were going on the Same DAY, to a Village called Emmaus, sixty Furlongs from Jerusalem.

14 And they were conversing with each other about All these THINGS which had HAPPENED.

15 And it occurred, while they were conversing and reasoning, *Jesus himself having approached, went with them.

16 But ‡their EYES were held, so that they did not RECOGNIZE him.

17 And he said to them, "What WORDS are these which you are exchanging with each other, as you *walk? and why are you dejected?"

18 And the ONE ‡named Cleopas, answering, said to him, "Art thou the only Sojourner in Jerusalem, who is unacquainted with the THINGS which have OCCURRED in it in these DAYS?"

19 And he said to them, "What things?" And they said to him, "The THINGS concerning Jesus, the NAZARITE, ‡a Man who was a Prophet, powerful in Work and Word before GOD and All the PEOPLE;

20 †and how the HIGH-PRIESTS and our RULERS delivered him up to a Sentence of Death, and crucified him.

21 But we hoped ‡That it was HE WHO WAS ABOUT to redeem ISRAEL; and besides all this, *This Day is the Third since these things were done.

22 But ‡some of our Women also astonished us; for having been early at the TOMB,

23 and not finding his BODY, they came, saying, that they had even seen a

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* VATICAN MANUSCRIPT.—15. Jesus. 17. walk? And they stood still and were sad. 21. This Day is the Third since.

† 13. Mark xvi. 12. ‡ 16. John xx. 14; xxi. 4. ‡ 18. John xix. 25. 19. Matt. xxi. 11; Luke vii. 16; John iii. 2; iv. 19; vi. 14; Acts ii. 22; vii. 22. ‡ 20. Luke xxiii. 1; Acts xiii. 27, 28. ‡ 21. Luke i. 68; ii. 38; Acts i. 6. ‡ 22. Matt. xxviii. 8; Mark xvi. 10; John xx. 18.

λεγουσιν αυτον ζην. [24] Και απηλθον τινες
say him to be alive. And went some
των συν ἡμιν επι το μνημειον, και εὗρον
of those with us to the tomb, and found
*[οὕτω,] καθως και αἱ γυναικες ειπον· αυτον
[thus,] even as also the woman said; him
δε ουκ ειδον. [25] Και αυτος ειπε προς αυτους·
but not they saw. And he said to them;
Ω ανοητοι και βραδεις τη καρδιᾳ του πιστευειν
O thoughtless and slow with the heart of the to believe
επι πασιν, οἱς ελαλησαν οἱ προφηται. [26] Ουχι
in all, which spoke the prophets. Not
ταυτα εδει παθειν τον Χριστον, και εισελ-
these it was binding to have suffered the Anointed, and to
θειν εις την δοξαν αὑτου; [27] Και αρξαμενος απο
enter into the glory of himself? And beginning from
Μωσεως και απο παντων των προφητων, διηρ-
Moses and from all of the prophets, he
μηνευεν αυτοις εν πασαις ταις γραφαις τα
explained to them in all the writings the things
περι αὑτου. [28] Και ηγγισαν εις την κωμην, οὗ
about himself. And they drew near to the village, where
επορευοντο· και αυτος προσεποιειτο πορρωτερω
they were going; and he seemed intending further
πορευεσθαι. [29] Και παρεβιασαντο αυτον,
to go. But they pressed him,
λεγοντες· Μεινον μεθ' ἡμων, ὁτι προς ἑσπεραν
saying; Abide with us, for toward evening
εστι, και κεκλικεν ἡ ἡμερα. Και εισηλθε του
it is, and has declined the day. And he went in the
μειναι συν αυτοις. [30] Και εγενετο εν τῳ κατα-
to abide with them. And it happened in the to
κλιθηναι αυτον μετ' αυτων, λαβων τον αρτον,
recline him with them, having taken the loaf,
ευλογησε, και κλασας επεδιδου αυτοις. [31] Αυ-
he blessed, and having broken he gave to them. Of
των δε διηνοιχθησαν οἱ οφθαλμοι, και επεγνω-
them and were opened the eyes, and they knew
σαν αυτον· και αυτος αφαντος εγενετο απ'
him: and he disappeared from
αυτων. [32] Και ειπον προς αλληλους· Ουχι ἡ
them. And they said to each other: Not the
καρδια ἡμων καιομενη ην *[εν ἡμιν,] ὡς ελαλει
heart of us burning was [in us,] as he was talking
ἡμιν εν τη ὁδῳ, *[και] ὡς διηνοιγεν ἡμιν τας
to us in the way, [and] as he was opening to us the
γραφας;
writings?

[33] Και αναστατντες αυτη τη ὡρα, ὑπεστρεψαν
And rising up in this the hour, they returned
εις Ἱερουσαλημ· και εὗρον συνηθροισμενους
to Jerusalem: and found having been assembled
τους ἑνδεκα και τους συν αυτοις, [34] λεγοντας·
the eleven and those with them, saying:
Ὅτι ηγερθη ὁ κυριος οντως, και ωφθη Σι-
That has been raised the Lord indeed, and has appeared to Si-

Vision of Angels, who said that he was alive.

24 And some of THOSE with us went to the TOMB, and found it as the WOMEN had said; but Him they saw not."

25 And he said to them, "O inconsiderate men, and slow of HEART to BELIEVE all which the PROPHETS have spoken!

26 Was it not necessary ‡for the MESSIAH to have suffered these things, and to enter his GLORY?"

27 And beginning from Moses, and through All the PROPHETS, he explained to them in All the SCRIPTURES the THINGS concerning himself.

28 And they drew near to the VILLAGE where they were going; and he seemed as intending to go further.

29 But they urged him, saying, "Remain with us, for it is towards Evening, and the DAY has *already declined. And he went in to ABIDE with them.

30 And it occurred, as he RECLINED with them, ‡taking the LOAF, he blessed God, and having broken it, he gave to them.

31 And Their EYES were opened, and they knew him; and he disappeared from them.

32 And they said to each other, "Did not our HEARTS †burn, while he talked to us on the ROAD, and while he unfolded to us the SCRIPTURES?"

33 And rising up the Same HOUR, they returned to Jerusalem, and found the ELEVEN, and THOSE with them, assembled,

34 SAYING, "The LORD has indeed been raised, and has appeared to Simon."

VATICAN MANUSCRIPT.—24. thus—*omit.* 29. already past. **32. in us—and—om.**

† 32. The *Codex Bezæ* has a very remarkable reading here; instead of *kaiomenee*, burned, has *kekalummenee*, veiled, and one of the *Itala*, has *fuit excæcatum*, was blinded. "Was not our hearts veiled (blinded) when he conversed with us on the way, and while he unfolded the Scriptures to us," seeing we did not know him.—*A. Clarke.*

‡ 26. verse 46; Acts xvii. 3; 1 Pet. i. 11. ‡ 30. Matt. xiv. 19.

μονι. [35] Και *αυτοι εξηγουντο τα εν τῃ ὁδῳ,*
mon. And they related the things in the way,
και ὡς εγνωσθη αυτοις εν τῃ κλασει του αρτου.
and how he was known to them in the breaking of the loaf.
[36] Ταυτα *δε αυτων λαλουντων, αυτος εστη εν*
These and of them speaking, he stood in
μεσῳ αυτων, και λεγει αυτοις· Ειρηνη *ὑμιν.*
midst of them, and says to them; Peace to you.
[37] Πτοηθεντες *δε και εμφοβοι γενομενοι,*
Being terrified but and affrighted having become,
εδοκουν πνευμα θεωρειν. [38] Και *ειπεν αυτοις·*
they thought a spirit to see. And he said to them;
Τι *τεταραγμενοι εστε; και διατι διαλογισμοι*
Why having been agitated are you? and why reasonings
αναβαινουσαν εν ταις καρδιαις ὑμων; [39] Ιδετε
rise in the hearts of you? See you
τας χειρας μου και τους ποδας μου, ὁτι αυτος
the hands of me and the feet of me, that he
εγω ειμι· ψηλαφησατε με και ιδετε· ὁτι πνευμα
I am; handle you me and see you; for a spirit
σαρκα και οστεα ουκ εχει, καθως εμε θεωρειτε
flesh and bones not has, as me you perceive
εχοντα. [40] Και *τουτο ειπων, επεδειξεν αυτοις*
having. And this saying, he showed to them
τας χειρας και τους ποδας. [41] Ετι *δε απιστουν-*
the hands and the feet. While and not believ-
των αυτων απο της χαρας, και θαυμαζοντων,
ing of them from the joy, and were wondering,
ειπεν αυτοις· Εχετε *τι βρωσιμων ενθαδε;*
he said to them; Have you anything eatable here?
[42] Οἱ *δε επεδωκαν αυτῳ ιχθυος οπτου μερος,*
They and gave to him of a fish broiled a piece,
*[*και απο μελισσιου κηριου.*]* [43] Και *λαβων,*
[and from a honey comb.] And having taken,
ενωπιον αυτων εφαγεν. [44] Ειπε *δε αυτοις·*
in presence of them he eat. He said and to them;
Οὑτοι *οἱ λογοι, οὑς ελαλησα προς ὑμας, ετι ων*
These the words, which I spoke to you, while being
συν ὑμιν, ὁτι δει πληρωθηναι παντα τα γεγ-
with you, that must to be fulfilled all the things having
ραμμενα εν τῳ νομῳ Μωσεως, *και προφηταις,*
been written in the law of Moses, and prophets,
και ψαλμοις περι εμου. [45] Τοτε *διηνοιξεν*
and psalms, concerning me. Then he opened
αυτων τον νουν, του συνιεναι τας γραφας·
of them the mind, of the to understand the writings;
[46] *και ειπεν αυτοις·* Ὁτι *οὑτω γεγραπται, και*
and he said to them; That thus it is written, and
οὑτως εδει παθειν τον Χριστον, *και αναστη-*
thus it behoved to have suffered the Anointed, and to stand
ναι εκ νεκρων τῃ τριτῃ ἡμερᾳ, [47] *και κηρυχ-*
up out of dead ones in the third day, and to be

35 And then related what THINGS happened on the ROAD, and how he was known to them in the BREAKING of the LOAF.

36 ‡ And as they were saying these things, **he** stood in the Midst of them, † and says to them, "Peace be to you."

37 But they being * troubled and terrified, thought they saw ‡ † a Spirit.

38 And he said to them, "Why are you troubled? and why do Doubts arise in your * HEARTS?

39 ‡ See my HANDS and my FEET, that I am **he**; handle me, and be convinced; For a Spirit has not * both Flesh and Bones as you perceive me to have."

40 † And having said this, he showed them his HANDS and his FEET.

41 And while from JOY they were unbelieving, and were wondering, he said to them, "Have you any Food here?"

42 And THEY gave him Part of a broiled Fish;

43 and taking it, ‡ he ate in their presence.

44 And he said to them, ‡ "These are the WORDS which I spoke to you, while I was yet with you, That All THINGS WRITTEN in the LAW of Moses, and in the * PROPHETS, and in the Psalms, concerning me, must be fully accomplished."

45 Then he opened Their MINDS to UNDERSTAND the SCRIPTURES,

46 and said to them, "Thus it is written, * that the MESSIAH should suffer, and should rise from the Dead the THIRD Day;

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* VATICAN MANUSCRIPT.—37. troubled, and. 38. HEART. 39. both Flesh and 42. and from a Honey comb—*omit.* 44. PROPHETS. 46. that the Messiah should suffer, and should rise.

† 36. Tischendorf omits, "And says to them, 'Peace be to you.'" † 37. Griesbach has *phantasma*, phantom, in the margin, which agrees with Mark vi. 49. † 40. Tischendorf omits this verse.

‡ 36. Mark xvi. 14; John xx. 19; 1 Cor. xv. 5. ‡ 37. Mark vi. 49. ‡ 39. John xx. 20, 27. ‡ 43. Acts x. 41. ‡ 44. Matt. xvi. 21; xvii. 22; xx. 18; Mark viii. 31; Luke ix. 22; xviii. 31.

θηναι επι τῳ ονοματι αυτου μετανοιαν και αφε-
proclaimed in the name of him reformation and forgive-

σιν αμαρτιων εις παντα τα εθνη, αρξαμενον απο
ness of sins to all the nations, beginning from

Ἱερουσαλημ. [48]Ὑμεις δε εστε μαρτυρες τουτων.
Jerusalem. . You and are witnesses of these.

[49] Και ιδου, εγω αποστελλω την επαγγελιαν
And lo, I send forth the promise

του πατρος μου εφ᾽ ὑμας· ὑμεις δε καθισατε εν
of the father of me on you; you but remain you in

τῃ πολει, ἑως οὑ ενδυσησθε δυναμιν εξ ὑψους.
the city, till you may be clothed power from on high.

[50] Εξηγαγε δε αυτους εξω ἑως εις Βηθανιαν· και
He led and them out even to Bethany; and

επαρας τας χειρας αὑτου, ευλογησεν αυτους.
having lifted up the hands of himself, he blessed them.

[51] Και εγενετο εν τῳ ευλογειν αυτον αυτους,
And it happened in the to bless him them,

διεστη απ᾽ αυτων, και ανεφερετο εις τον ου-
he stood apart from them, and was carried up into the hea-

ρανον. [52] Και αυτοι προσκυνησαντες αυτον,
ven. And they having prostrated to him,

ὑπεστρεψαν εις Ἱερουσαλημ μετα χαρας μεγα-
returned to Jerusalem with joy great:

λης· [53]και ησαν διαπαντος εν τῳ ἱερῳ, *[αινουν-
and were continually in the temple, [praising

τες και] ευλογουντες τον θεον.
and] blessing the God.

47 and that in his NAME, Reformation *in order to Forgiveness of Sins should be proclaimed to All the NATIONS, beginning at Jerusalem.

48 And ‡ you are Witnesses of these things.

49 And, behold, I send forth ‡the PROMISE of my FATHER upon you; but remain you in the CITY, till you are invested with Power from on high."

50 And he led them out ‡to Bethany; and lifting up his HANDS, he blessed them.

51 And it occurred while he was BLESSING them, he was separated from them, †and carried up into HEAVEN.

52 And they † having prostrated to him, returned to Jerusalem with great Joy;

53 and were constantly in the TEMPLE, blessing GOD.

*ACCORDIGN TO LUKE.

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* VATICAN MANUSCRIPT.—47. in order to Forgiveness. 53. praising and—*omit.* *Subscription*—ACCORDING TO LUKE.

† 51 & 52. Tischendorf omits, "and carried up into HEAVEN," and "having prostrated to him."

‡ 48. John xv. 27; Acts i. 8, 22; ii. 32; iii. 15. ‡ 49. Acts i. 4. ‡ 50. Acts i. 12.

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.
* ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

[1] Εν αρχῃ ην ὁ λογος, και ὁ λογος ην προς
In a beginning was the word, and the word was with
τον θεον, και θεος ην ὁ λογος. [2] Οὑτος ην εν
the God, and a god was the word. This was in
αρχῃ προς τον θεον. [3] Παντα δι' αυτου
a beginning with the God. All through it
† εγενετο· και χωρις αυτου εγενετο ουδε ἑν, ὁ
was done: and without it was done not even one, that
γεγονεν. [4] Εν αυτῳ ζωη ην, και ἡ ζωη ην το
has been done. In it life was, and the life was the
φως των ανθρωπων· [5] και το φως εν τῃ σκοτιᾳ
light of the men: and the light in the darkness
φαινει, και ἡ σκοτια αυτο ου καταλαβεν.
shines, and the darkness it not apprehended.

[6] Εγενετο ανθρωπος απεσταλμενος παρα θεου,
Was a man having been sent from God,
ονομα αυτῳ Ιωαννης· [7] Οὑτος ηλθεν εις μαρτυριαν,
a name to him John: this came for a witness,
ἱνα μαρτυρηση περι του φωτος, ἱνα παντες πισ-
that he might testify about the light, that all might
τευσωσι δι' αυτου. [8] Ουκ ην εκεινος το φως,
believe through him. Not was he the light,
αλλ' ἱνα μαρτυρηση περι του φωτος. [9] Ην το
but that he might testify about the light. Was the
φως το αληθινον, ὁ φωτιζει παντα ανθρωπον
light the true, which enlightens every man
ερχομενον εις τον κοσμον. [10] Εν τῳ κοσμῳ ην,
coming into the world. In the world he was.
και ὁ κοσμος δι' αυτου εγενετο, και ὁ κοσμος
and the world through him was, and the world
αυτον ουκ εγνω. [11] Εις τα ιδια ηλθε, και οἱ
him not knew. Into the own he came, and the
ιδιοι αυτον ου παρελαβον. [12] Ὁσοι δε ελαβον
own him not received. As many as but received

CHAPTER I.

1 In the ‡ Beginning was the † LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡ Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of MEN.

5 And the ‡ LIGHT shone in the DARKNESS, and the DARKNESS apprehended It not.

6 ‡ There was a Man, named John, sent by God.

7 He came for a Witness, that he might testify concerning the LIGHT, that all might believe through him.

8 He was not the LIGHT, but to testify concerning the LIGHT.

9 The TRUE LIGHT was that, which, coming into the WORLD, enlightens Every Man.

10 He was in the WORLD, and † the WORLD was (enlightened) through him; and yet the WORLD knew Him not.

11 ‡ He came to his OWN domains, and yet his OWN people received Him not;

12 but to as many as received him, ‡ he gave

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* VATICAN MANUSCRIPT.—*Title*—ACCORDING TO JOHN.

‡ 1. In this and the fourteenth verse *logos*, has been transferred, rather than translated. Dr. A. Clarke remarks, "This term should be left untranslated, for the very same reasons why the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his *person, nature,* or *work*, so the epithet *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him." See 1 John i. 1, for a clear and useful comment by the apostle John on the proem to this Gospel. † 3. *Ginomai* occurs upwards of seven hundred times in the New Testament, but never in the sense of *create*, yet in most versions it is translated, as though the word was *ktizo*. "The word occurs fifty-three times in this Gospel, and signifies to be, to come, to become, to come to pass; also, to be done or transacted. All things in the christian dispensation were done by Christ, i. e. by his authority, and according to his direction; and in the ministry committed to his apostles, nothing has been done without his warrant. See John xv. 4, 5, "Without me ye can do nothing." Compare ver. 7, 10, 16; John xvii. 8; Col. i. 16, 17." Cappe's Diss † 10. *ho kosmos*, the order, arrangement of things, the human race; here it evidently means that *kosmos* of human beings which he came to *enlighten* and to *save*. John viii. 12; iii. 16.

‡ 1. Prov. viii. 22, &c.; 1 John i. 1. ‡ 3. Eph. iii. 9; Col. i. 16. ‡ 5. John viii 12; ix. 5; xii. 35, 46. ‡ 6. Mal. iii. 1; Matt. iii. 1; Luke iii. 2. ‡ 11. Matt. xxi 38; Mark xii. 7; Luke xix. 14; xx. 14. ‡ 12. Rom. viii. 15; Gal. iii. 26, 27; 1 John iii.

αυτον, εδωκεν αυτοις εξουσιαν τεκνα θεου
him, he gave to them authority children of God
γενεσθαι, τοις πιστευουσιν εις το ονομα αυτου·
to become, to those believing into the name of him;
[13] οἱ ουκ εξ αἱματων, ουδε εκ θεληματος σαρκος,
who not from bloods, nor from a will of flesh,
ουδε εκ θεληματος ανδρος, αλλ' εκ θεου εγεννη-
nor from a will of a man, but from God were be-
θησαν. [14] Και ὁ λογος σαρξ εγενετο, και εσκη-
gotten. And the word flesh became, and taber-
νωσεν εν ἡμιν, (και εθεασαμεθα την δοξαν αυτου,
nacled among us, (and we beheld the glory of him,
δοξαν ὡς μονογενους παρα πατρος,) πληρης
a glory as of an only-begotten from a father,) full
χαριτος και αληθειας. [15] Ιωαννης μαρτυρει περι
of favor and truth. John testifies concerning
αυτου, και κεκραγε, λεγων· Οὑτος ην, ὁν
him, and cried, saying; This was, of whom
ειπον· Ὁ οπισω μου ερχομενος, εμπροσθεν μου
I said; He after me coming, before me
γεγονεν· ὁτι πρωτος μου ην. [16] Ὁτι εκ του
has become; for first of me he was. Because out of the
πληρωματος αυτου ἡμεις παντες ελαβομεν, και
fulness of him we all received, and
χαριν αντι χαριτος. [17] Ὁτι ὁ νομος δια Μω-
favor upon favor. For the law through Mo-
σεως εδοθη· ἡ χαρις και ἡ αληθεια δια Ιησου
ses was given; the favor and the truth through Jesus
Χριστου εγενετο.
Christ came.

[18] Θεον ουδεις ἑωρακε πωποτε· ὁ μονογενης
God no one has seen ever the only-begotten
υἱος, ὁ ων εις τον κολπον του πατρος, εκεινος
son, that being in the bosom of the father, he
εξηγησατο. [19] Και αὑτη εστιν ἡ μαρτυρια του
has made known. And this is the testimony of the
Ιωαννου, ὁτε απεστειλαν οἱ Ιουδαιοι εξ Ἱεροσο-
John, when sent the Jews from Jeru-
λυμων ἱερεις και Λευιτας, ἱνα ερωτησωσιν αυτον·
salem priests and Levites, that they might ask him;
Συ τις ει; [20] Και ὡμολογησε, και ουκ ηρνη-
Thou who art? And he confessed, and not denied;
σατο· και ὡμολογησεν· Ὁτι ουκ ειμι εγω ὁ
and confessed; That not am I the
Χριστος. [21] Και ἡρωτησαν αυτον· Τι ουν;
Anointed. And they asked him; What then?

Authority to become Children of God, to THOSE BELIEVING into his NAME;

13 ‡†**who** were begotten not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.

14 And the † LOGOS became ‡ Flesh, and dwelt among us,—and ‡ we beheld his GLORY, a Glory as of an Only-begotten from a Father,—full of Favor and Truth.

15 † [John testified concerning him, and cried, saying, "This is he of whom I said, ‡ 'HE who COMES after me is in advance of me; For he is my Superior.'"]

16 For out of his FULNESS **we** all received; even Favor upon Favor.

17 For the LAW was given through Moses; the FAVOR and the TRUTH came through Jesus Christ.

18 No one has ever seen God; the * Only-begotten Son, who is in the BOSOM of the FATHER, **he** has made him known.

19 Now this is the TESTIMONY of JOHN. ‡ When the JEWS sent * to him Priests and Levites to ask him, "Who art **thou**?"

20 he acknowledged and did not deny, but acknowledged, "I am not the MESSIAH."

21 And they asked him, "Who * then art **thou**?

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* VATICAN MANUSCRIPT.—18. Only-begotten Son, HE who is. 19. to him Priests 21. then art **thou**? Art thou Elijah?

† 13. Griesbach notes a different reading of this verse. Instead of *hoi......egenneetheesan* he has *hos......egenneethee*; the singular pronoun and verb for the plural; which would make the passage read—"Who *was* not begotten of Blood, nor of the Will of the Flesh, nor of the Will of a Man, but of God;" thus referring it directly to the *physical* generation of the Messiah, by the Spirit of God, rather than to the moral regeneration of believers. † 14. *Newcome* in his Translation of the New Testament, remarks, "Jesus, the Logos, is called the Word, because God revealed himself or *his word* by him." The following singular Eastern custom may perhaps illustrate the phraseology of the first part of this chapter. "In Abyssinia, there is an officer named *Kal Hatze*; the *word* or *voice* of the king, who stands always upon the steps of the throne, at the side of a lattice window, where there is a hole, covered in the inside with a curtain of green taffeta. Behind this curtain the king sits; and speaks through the aperture to the *Kal Hatze*, who communicates his commands to the officers, judges, and attendants.—*Bruce's Travels.* † 15. Some put this verse after the 18th.

‡ 13. John iii. 5; James i. 18; 1 Pet. i. 23. ‡ 14. Matt. i. 16, 20; Luke i. 31, 35; ii. 7; 1 Tim. iii. 16. ‡ 14. Matt. xvii. 2; 2 Pet. i. 17. ‡ 15. Matt. iii. 11; Mark i. 7; Luke iii. 16; ver. 27, 30; John iii. 31. ‡ 19. John v. 33.

Ηλιας ει συ, Και λεγει· Ουκ ειμι. Ὁ προ-
Elias art thou? And he says: Not I am. The pro-

φητης ει συ; Και απεκριθη· Ου. [22] Ειπον ουν
phet art thou? And he answered; No. They said then

αυτῳ· Τις ει; ἱνα αποκρισιν δωμεν τοις πεμ-
to him; Who art thou? that an answer we may give to those having

ψασιν ἡμας· τι λεγεις περι σεαυτου; [23] Εφη
sent us; what sayest thou about thyself? He said

Εγω· "φωνη βοωντος εν τῃ ερημῳ· Ευθυνατε
I; "A voice crying in the desert; Make you straight

την ὁδον κυριου," καθως ειπεν Ἡσαιας ὁ προ-
the way of a lord," as said Esaias the pro-

φητης. [24] Και οἱ απεσταλμενοι ησαν εκ των
phet. And those having been sent were of the

Φαρισαιων· [25] και ηρωτησαν αυτον, και ειπον
Pharisees; and they asked him, and said

αυτῳ· Τι ουν βαπτιζεις, ει συ ουκ ει ὁ Χρισ-
to him, Why then dippest thou, if thou not art the Anoin-

τος, ουτε Ηλιας, ουτε προφητης; [26] Απεκριθη
ted, nor Elias, nor a prophet? Answered

αυτοις ὁ Ιωαννης, λεγων· Εγω βαπτιζω εν
them the John, saying; I dip in

ὑδατι· μεσος *[δε] ὑμων ἑστηκεν, ὁν ὑμεις ουκ
water: midst [out] of you stands, whom you not

οιδατε, [27] ὁ οπισω μου ερχομενος, οὑ εγω ουκ
know, he after me coming, of whom I not

ειμι αξιος, ἱνα λυσω αυτου τον ἱμαντα του
am worthy, that I may loose of him the strap of the

ὑποδηματος. [28] Ταυτα εν Βηθανιᾳ εγενετο
sandal. These in Bethany were done

περαν του Ιορδανου, ὁπου ην Ιωαννης βαπ-
beyond the Jordan, where was John dip-

τιζων.
ping.

[29] Τῃ επαυριον βλεπει τον Ιησουν ερχομενον
In the morrow he beholds the Jesus coming

προς αυτον, και λεγει· Ιδε ὁ αμνος του θεου, ὁ
to him, and he says: Behold the lamb of the God, he

αιρων την ἁμαρτιαν του κοσμου. [30] Οὑτος
taking away the sin of the world. This

εστι, περι οὑ εγω ειπον· Οπισω μου ερχεται
is he, about whom I said: After me comes

ανηρ, ὁς εμπροσθεν μου γεγονεν· ὁτι πρωτος
a man, who before me has become: because first

μου ην. [31] Καγω ουκ ηδειν αυτον· αλλ' ἱνα
of me he was. And I not knew him: but that

φανερωθῃ τῳ Ισραηλ, δια τουτο ηλθον
he might be manifested to the Israel, because of this am come

εγω εν τῳ ὑδατι βαπτιζων. [32] Και εμαρτυρη-
I in the water dipping. And bore testi-

σεν Ιωαννης, λεγων· Ὁτι τεθεαμαι το πνευμα
mony John, saying: That I saw the spirit

καταβαινον ὡς περιστεραν εξ ουρανου, και εμει-
coming down like a dove out of heaven, and it

Art thou ‡ Elijah?" And he said, "I am not." "Art thou the PROPHET?" And he answered, "No."

22 * They said to him, "Who art thou? that we may give an Answer to THOSE who SENT us. What dost thou say concerning thyself?"

23 He said, ‡ "**I** am a Voice proclaiming in the DESERT, 'Make straight 'the WAY for the Lord,' as ‡ Isaiah the PROPHET said."

24 Now *those sent were of the PHARISEES.

25 And they asked him, and said to him, "Why then dost thou immerse, if thou art not the MESSIAH, nor Elijah, nor a Prophet?"

26 John answered them, saying, ‡ "**I** immerse in Water; *in the Midst of you, coming after me, stands one whom **you** do not know,

27 the STRAP of Whose SANDAL **I** am not worthy to untie."

28 These things occurred in Bethany beyond the JORDAN, where * JOHN was immersing.

29 On the NEXT DAY he sees JESUS coming to him, and says, "Behold ‡ the LAMB of GOD, who TAKES AWAY the SIN of the WORLD.

30 This is he of whom **I** said, 'After me comes a Man who is in advance of of me; for he is my Superior.'

31 And **I** did not know him; but for this purpose, that he might be manifested to ISRAEL, **I** am come immersing in * Water."

32 ‡ And John testified, saying, "**I** saw the SPIRIT coming down like a Dove

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* VATICAN MANUSCRIPT.—22. They said to him. 24. they who were sent. 26. but —*omit.* 26. in the Midst of you, coming after me, stands one whom **you** do not know, the STRAP of Whose SANDAL. 28. JOHN. 31. Water.

‡ 21. Mal. iv. 5; Matt. xvii. 10. ‡ 23. Matt. iii. 3; Mark i. 3; Luke iii. 4; John iii. 28. ‡ 23. Isa. xl. 3. ‡ 26. Matt. iii. 11. ‡ 29. 1 Pet. i. 19; Rev. v. 6. ‡ 32. Matt. iii. 16; Mark i. 10; Luke iii. 22.

νεν επ' αυτον. [33] Καγω ουκ ἠδειν αυτον· αλλ'
abode on him. And I not knew him: but
ὁ πεμψας με βαπτιζειν εν ὑδατι, εκεινος μοι
he having sent me to dip in water, he to me
ειπον· Εφ' ὁν αν ιδῃς το πνευμα καταβαινον,
said: On whom thou mayest see the spirit coming down,
και μενον επ' αυτον, οὑτος εστιν ὁ βαπτιζων εν
and abiding on him, this is he dipping in
πνευματι ἁγιῳ. [34] Καγω ἑωρακα, και μεμαρτυρηκα, ὁτι οὑτος εστιν ὁ υἱος του θεου.
spirit holy. And I have seen, and have testified, that this is the son of the God.

[35] Τῃ επαυριον παλιν εἱστηκει ὁ Ιωαννης, και
The morrow again was standing the John, and
εκ των μαθητων αυτου δυο. [36] Και εμβλεψας
of the disciples of him two. And having looked on
τῳ Ιησου περιπατουντι, λεγει· Ιδε ὁ αμνος του
the Jesus walking, he says; Behold the lamb of the
θεου. [37] Και ηκουσαν αυτου οἱ δυο μαθηται
God. And heard him the two disciples
λαλουντος, και ηκολουθησαν τῳ Ιησου. [38] Στραφεις δε ὁ Ιησους, και θεασαμενος αυτους ακολουθουντας, λεγει αυτοις· Τι ζητειτε; Οἱ δε
speaking, and they followed the Jesus. Having turned and the Jesus, and seeing them following, he says to them; What seek you? They and
ειπον αυτῳ· Ῥαββι, (ὁ λεγεται ἑρμηνευομενον, διδασκαλε,) που μενεις; [39] Λεγει αυτοις·
said to him, Rabbi, (which means being interpreted, O teacher,) where dwellest thou? He says to them:
Ερχεσθε και ιδετε. Ηλθον και ειδον, που μενει·
Come you and see you. They came and saw, where he dwells:
και παρ' αυτῳ εμειναν την ἡμεραν εκεινην.
and with him abode the day that.
Ὡρα ην ὡς δεκατη. [40] Ην Ανδρεας, ὁ αδελφος
Hour it was about tenth. Was Andrew, the brother
Σιμωνος Πετρου, εἱς εκ των δυο των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτῳ.
of Simon Peter, one of the two of those having heard from John, and having followed him.
[41] Εὑρισκει οὑτος πρωτως τον αδελφον τον
Finds he first the brother that
ιδιον Σιμωνα, και λεγει αυτῳ· Εὑρηκαμεν τον
own Simon, and he says to him; We have found the
Μεσσιαν (ὁ εστι μεθερμηνευομενον, Χριστος.)
Messiah which is being interpreted, Anointed.)
[42] *[Και] ηγαγεν αυτον προς τον Ιησουν.
[And] he brought him to the Jesus.

from Heaven, and resting on him.

33 And I did not know him; but HE who SENT me to immerse in Water, he said to me, 'On whom thou shalt see the SPIRIT descending and resting, this is HE who ‡IMMERSES in holy Spirit.'

34 And I have seen and testified, That he is the SON of GOD."

35 On the NEXT DAY *John was again standing, and two of his DISCIPLES;

36 and observing JESUS walking, he says, "Behold the LAMB of GOD!"

37 The TWO Disciples hearing this, followed JESUS.

38 And JESUS turning, and seeing them following, says to them, "What do you seek?" And THEY said to him, "Rabbi, (which signifies, being translated, Teacher,) where dwellest thou?"

39 He says to them, "Come and see." They went, *therefore, and saw where he dwelt, and continued with him that DAY. It was about the †tenth Hour.

40 ‡Andrew, the BROTHER of Simon Peter, was one of THOSE TWO who having heard from John, followed him.

41 He first finds his OWN BROTHER Simon, and says to him, "We have found the MESSIAH,"* (which is, being translated, Anointed.)

42 He conducted him to JESUS. JESUS looking

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* VATICAN MANUSCRIPT.—35. John. 39. therefore, and saw. 42. And—*omit*.

† 39. It was the way of the ancients to divide the day into twelve hours, and the night into as many. The first hour of the day was an hour after the sun rose, and the twelfth was when it set. This was the way in Judea, and to this the other Evangelists adhere. But St. John appears to have reckoned the hours as we do, from midnight to noon, and again from noon to midnight. And it may be observed, that he mentions the hour of the day oftener than any other Evangelist; as if with design to give his readers an opportunity of discerning his method, by comparing one passage with another. If the time here intended was that which we may call Jewish, (to distinguish it, not from the Greek and Roman which were the same with the Jewish, but from the modern; the tenth hour was about four in the afternoon, or two hours before the day ended in Judea; with which time neither the words nor circumstances of the narration seem to agree. For the words, *they abode with him that day*, rather imply, that they spent a good part of the day with him. Therefore the most reasonable account of this tenth hour is, that it was ten in the morning.—*Townson*.

‡ 33. Matt. iii. 11: Acts i. 5; ii. 4; x. 44; xi. 15. ‡ 40. Matt. iv. 18.

Εμβλεψας αυτῳ ὁ Ιησους ειπε· Συ ει Σιμων, ὁ
Having looked to him the Jesus said; Thou art Simon, the
υἱος Ιωνα· συ κληθηση Κηφας· ὁ ἑρμηνευεται
son of Jona; thou shalt be called Cephas; which means
Πετρος.
Peter.
[43] Τη επαυριον ηθελησεν εξελθειν εις την
The morrow he desired to go forth into the
Γαλιλαιαν· και εὑρισκει Φιλιππον, και λεγει
Galilee; and he finds Philip, and says
αυτῳ· Ακολουθει μοι. [44] Ην δε ὁ Φιλιππος απο
to him; Follow me. Was and the Philip from
Βηθσαιδα, εκ της πολεως Ανδρεου και Πετρου.
Bethsaida, of the city of Andrew and Peter.
[45] Εὑρισκει Φιλιππος τον Ναθαναηλ, και λεγει
Finds Philip the Nathanael, and says
αυτῳ· Ὁν εγραψε Μωσεως εν τῳ νομῳ, και
to him: Whom wrote Moses in the law, and
οἱ προφηται, εὑρηκαμεν, Ιησουν τον υἱον
the prophets, we have found, Jesus the son
του Ιωσηφ, τον απο Ναζαρεθ. [46] Και ειπεν
of the Joseph, that from Nazareth. And said
αυτῳ Ναθαναηλ· Εκ Ναζαρεθ δυναται τι αγαθον
to him Nathanael: Out of Nazareth is able any good
ειναι, Λεγει αυτῳ Φιλιππος· ερχου και ιδε.
to be? Says to him Philip; Come and see.
[47] Ειδεν ὁ Ιησους τον Ναθαναηλ ερχομενον προς
Saw the Jesus the Nathanael coming to
αυτον, και λεγει περι αυτου· Ιδε αληθως Ισ-
him, and he says concerning him; Behold indeed an
ραηλιτης, εν ᾡ δολος ουκ εστι. [48] Λεγει αυτῳ
Israelite, in whom guile not is. Says to him
Ναθαναηλ· Ποθεν με γινωσκεις; Απεκριθη
Nathanael; Whence me knowest thou? Answered
Ιησους και ειπεν αυτῳ· Προ του σε Φιλιππον
Jesus and said to him; Before the thee Philip
φωνησαι, οντα ὑπο την συκην, ειδον σε.
to have called, being under the fig-tree, I saw thee.
[49] Απεκριθη Ναθαναηλ *[και λεγει αυτῳ·]
Answered Nathanael [and says to him:]
Ῥαββι, συ ει ὁ υἱος του θεου, συ ει ὁ βασι-
Rabbi, thou art the son of the God, thou art the king
λευς του Ισραηλ. [50] Απεκριθη Ιησους και ειπεν
of the Israel. Answered Jesus and said
αυτῳ· Ὁτι ειπον σοι· Ειδον σε ὑποκατω της
to him: Because I said to thee: I saw thee underneath the
συκης, πιστευεις; μειζω τουτων οψη. [51] Και
fig-tree, believest thou? greater of these thou shalt see. And
λεγει αυτῳ· Αμην αμην λεγω ὑμιν, *[απ' αρτι]
he says to him: Indeed indeed I say to you, [from now]
οψεσθε τον ουρανον ανεωγοτα, και τους αγγε-
you shall see the heaven having been opened, and the messen-
λους του θεου αναβαινοντας και καταβαινοντας
gers of the God ascending and descending
επι τον υἱον του ανθρωπου.
on the son of the man.

at him, said, "Thou art Simon, the SON of Jonas; ‡thou shalt be called Cephas; (which denotes the same as Peter.)

43 On the NEXT DAY he wished to go to GALILEE, and finding Philip, * JESUS says to him, "Follow me."

44 Now ‡ PHILIP was from Bethsaida, the CITY of Andrew and Peter.

45 Philip finds ‡NATHANAEL, and says to him, "We have found the person described by Moses in the LAW, and by the PROPHETS, THAT JESUS, the * Son of JOSEPH, from Nazareth."

46 And Nathanael said to him, ‡ "Can any † good thing proceed from Nazareth?" * PHILIP says to him, "Come and see."

47 *Jesus saw NATHANAEL coming to him, and said concerning him, "Behold a genuine Israelite; in whom is no deceit."

48 Nathanael says to him, "How dost thou know Me?" Jesus answered and said to him, "Before PHILIP called Thee, when thou wast under the FIG-TREE, I saw thee."

49 Nathanael answered, "Rabbi, thou art the SON of GOD; thou art the ‡KING of ISRAEL."

50 Jesus answered and said to him; "Because I told thee * That I saw thee under the FIG-TREE, thou believest! Thou shalt see greater things than this."

51 And he says to him, "Truly, indeed, I say to you, you shall see the HEAVENS opened, and the ANGELS of GOD ascending from and descending to the SON of MAN."

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* VATICAN MANUSCRIPT.—43. JESUS says. 45. Son. 46. PHILIP. 47. Jesus 49. and says to him—*omit.* 50. That I saw. 51. From now—*omit.*

† 46. Some think allusion is here made to "that good thing promised," Jer. xxxiii. 14; others think this a term of reproach.

‡ 42. Matt. xvi. 18. ‡ 44. John xii. 21. ‡ 45. John xxi. 2. ‡ 46. John vii. 41, 42, 52. ‡ 49. Matt. xxi. 5; xxvii. 11, 42; John xviii. 37; xix. 3.

ΚΕΦ. β'. 2.

[1] Και τῃ ἡμερᾳ τῃ τριτῃ γαμος εγενετο
And in the day the third a marriage-feast occurred
εν Κανᾳ της Γαλιλαιας· και ην ἡ μητηρ
in Cana of the Galilee: and was the mother
του Ιησου εκει. [2] Εκληθη δε και ὁ Ιησους
of the Jesus there. Was invited and also the Jesus
και οἱ μαθηται αυτου εις τον γαμον. [3] Και
and the disciples of him to the marriage-feast. And
ὑστερησαντος οινου, λεγει ἡ μητηρ του Ιησου
having fallen short of wine, says the mother of the Jesus
προς αυτον· Οινον ουκ εχουσι. [4] Λεγει αυτῃ ὁ
to him: Wine not they have. Says to her the
Ιησους· Τι εμοι και σοι, γυναι; ουπω ἡκει ἡ
Jesus: What to me and to thee, O woman? Not yet has come the
ὡρα μου. [5] Λεγει ἡ μητηρ αυτου τοις διακονοις·
hour of me. Says the mother of him to the servants;
Ὁ, τι αν λεγῃ ὑμιν, ποιησατε. [6] Ησαν δε
Whatever he may say to you, do you. Were and
εκει ὑδριαι λιθιναι ἑξ κειμεναι κατα τον καθα-
there water-pots of stone six being placed according to the mode
ρισμον των Ιουδαιων, χωρουσαι ανα μετρητας
of cleansing of the Jews, holding each measures
δυο η τρεις. [7] Λεγει αυτοις ὁ Ιησους· Γεμισατε
two or three. Says to them the Jesus; Fill you
τας ὑδριας ὑδατος. Και εγεμισαν αυτας ἑως
the water-pots of water. And they filled them to
ανω. [8] Και λεγει αυτοις· Αντλησατε νυν, και
top. And he says to them; Draw you now, and
φερετε τῳ αρχιτρικλινῳ. Και ηνεγκαν. [9] Ὡς
carry to the ruler of the feast. And they carried. When
δε εγευσατο ὁ αρχιτρικλινος το ὑδωρ οινον
and tasted the ruler of the feast the water wine
γεγενημενον· (και ουκ ηδει ποθεν εστιν· οἱ δε
having become; (and not he knew whence it is; the but
διακονοι ηδεισαν, οἱ ηντληκοτες το ὑδωρ·)
servants knew, those having drawn the water:)
φωνει τον νυμφιον ὁ αρχιτρικλινος, [10] και λεγει
calls the bridegroom the ruler of the feast, and says
αυτῳ· Πας ανθρωπος πρωτον τον καλον οινον
to him: Every man first the good wine

CHAPTER II.

1 And on the *THIRD Day there was a Marriage-feast in Cana of GALILEE; and the MOTHER of JESUS was there;

2 and JESUS also, and his DISCIPLES, were invited to the MARRIAGE-FEAST.

3 And the Wine falling short, the MOTHER of JESUS says to him, "They have no Wine."

4 JESUS says to her, ‡"O Woman, what hast thou to do with me? My time has not yet arrived."

5 His MOTHER says to the SERVANTS, "Do whatever he may bid you."

6 Now six stone Water-jars were there, placed ‡ according to the JEWISH CUSTOM of PURIFICATION, each containing two or three † Measures.

7 JESUS says them, "Fill the JARS with Water." And they filled them to the top.

8 And he says them, "Draw now, and carry to the † RULER OF THE FEAST. And *they carried some.

9 And when the RULER OF THE FEAST tasted ‡ the WATER made Wine, and knew not whence it was, (but THOSE SERVANTS knew who had DRAWN the WATER,) the RULER OF THE FEAST called the BRIDEGROOM,

10 and says to him, "Every Man First presents GOOD Wine, and when they

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* VATICAN MANUSCRIPT.—1. THIRD Day. 8. THEY carried.

† 6. The exact capacity of this measure cannot now be determined. The LXX use the word in the original for the *bath*, which contained about seven gallons: and for the *seah*, which contained one-third of the bath. 2 Chron. iv. 5; 1 Kings xviii. 32. † 8. The Greek word here is a compound, denoting the president of the *tridinium*, or guest chamber, so called from its containing three couches placed in the form of a crescent, on which the guests *reclined* during the entertainment. It was the duty of this officer to prepare the feast, arrange the couches, dispose the guests, place the dishes, and taste the wine and viands.—Stockius in Verb. Lightfoot, in his Horæ Heb. Talmud, adds, "That he performed the duty of chaplain also, by saying grace, and pronouncing those benedictions which were accustomed to be given upon occasion of a marriage. He blessed the cup also prepared for the guests; and having first drank of it himself, sent it round to the company. In the Book of Ecclesiasticus (xxxii. 1) we have an account of his duties.

‡ 4. John xix. 26. ‡ 6. Mark vii. 3. ‡ 9. John iv. 46.

τιθησι, και ὁταν μεθυσθωσι, *[τοτε] τον
places, and when they may have drunk freely, [then] the
ελασσω· συ τετηρηκας τον καλον οινον ἑως αρτι.
worse; thou hast kept the good wine till now.

[11] Ταυτην εποιησε την αρχην των σημειων ὁ
This did the beginning of the signs the
Ιησους εν Κανᾳ της Γαλιλαιας, και εφανερωσε
Jesus in Cana of the Galillee, and manifested
την δοξαν αὑτου· και επιστευσαν εις αυτον οἱ
the glory of himself; and believed into him the
μαθηται αυτου.
disciples of him.

[12] Μετα τουτο κατεβη εις Καπερναουμ, αυτος
After this he went down into Capernaum, he
και ἡ μητηρ αυτου, και οἱ αδελφοι *[αυτου,] και
and the mother of him, and the brothers [of him,] and
οἱ μαθηται αυτου· και εκει εμειναν ου πολλας
the disciples of him; and there remained not many
ἡμερας. [13] Και εγγυς ην το πασχα των Ιουδαι-
days. And nigh was the passover of the Jews,
ων, και ανεβη εις Ἱεροσολυμα ὁ Ιησους. [14] Και
and went up to Jerusalem the Jesus. And
εὑρεν εν τῳ ιερῳ τους πωλουντας βοας και προ-
he found in the temple those selling oxen and sheep
βατα και περιττερας, και τους κερματιστας
and doves, and the money-changers
καθημενους. [15] Και ποιησας φραγελλιον εκ
sitting. And having made a whip out of
σχοινιων, παντας εξεβαλεν εκ του ἱερου, τα
rushes, all he drove out of the temple, the
τε προβατα και τους βοας· και των κολλυβισ-
and sheep and the oxen; and of the money-chan-
των εξεχεε το κερμα, και τας τραπεζας ανεσ-
gers he poured out the coin, and the tables over-
τρεψε· [16] και τοις τας περιστερας πωλουσιν
turned: and to those the doves selling
ειπεν· Αρατε ταυτα εντευθεν· μη ποιειτε τον
he said: Take these hence: not make you the
οικον του πατρος μου οικον εμποριου. [17] Εμνησ-
house of the father of me a house of merchandise. Remem-
θησαν *[δε] οἱ μαθηται αυτου, ὁτι γεγραμμενον
bered [and] the disciples of him, that having been written
εστιν· "Ὁ ζηλος του οικου σου καταφαγεται
it is: "The zeal of the house of thee will consume
με." [18] Απεκριθησαν ουν οἱ Ιουδαιοι και ειπον
me." Answered then the Jews and said
αυτῳ· Τι σημειον δεικνυεις ἡμιν, ὁτι ταυτα
to him; What sign showest thou to us, that these

have †drunk freely, the INFERIOR; but thou hast kept the GOOD Wine till now."

11 This * First of SIGNS JESUS performed in Cana of GALILEE, and displayed his GLORY; and his DISCIPLES believed into him.

12 After this he went down to Capernaum, **he**, and his MOTHER, and his BROTHERS, and his DISCIPLES; but they did not remain there Many Days.

13 ‡ And the PASSOVER of the JEWS was near, and JESUS went up to Jerusalem.

14 ‡ And he found the MONEY-CHANGERS sitting in the TEMPLE, and THOSE who SOLD Oxen, and Sheep, and Doves.

15 † And having made a Whip of Rushes, he drove them all out of the TEMPLE, with the SHEEP and the CATTLE, and he poured out the COIN of the BANKERS, and overturned the TABLES,

16 and said to THOSE who SOLD DOVES, "Take these things hence. Make not my FATHER'S HOUSE a House of Traffic."

17 And his DISCIPLES recollected That it is written, ‡ "My ZEAL for thy HOUSE consumes me."

18 Then the JEWS answered and said to him, ‡ "What Sign dost thou show us, why thou doest these things?"

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* VATICAN MANUSCRIPT.—10. then—*omit*. 11. First of. **12.** his—*omit*. 17. And—*omit*.

† 10. The Greek expression here does not imply the least degree of intoxication. The verbs *methusko* and *methuo*, from *methu*, wine, which, from *meta thuein*, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint. Gen. xliii. 34; Cant. v. 1; 1 Mac. xvi. 16; Ecclus. i. 16. And the prophet Isaiah, chap. lviii. 11, speaking of the abundant blessings of the godly compares them to a well-watered garden, which the LXX translate *oos keepos methuoon*, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little.—*Clark*.

† 15. It is probable that *this* cleansing of the temple occurred at the commencement of our Lord's ministry, and is not to be confounded with *that* mentioned by the other evangelists, which took place at its close.

‡ 13. Ex. xii. 14; John v. 1; vi. 4; xi. 55. ‡ 14. Matt. xxi. 12; Mark xi. 15; Luke xix. 45. ‡ 17. Psa. lxix. 9. ‡ 18. Matt. xii. 38; John vi. 30.

ποιεις; [19] Απεκριθη ὁ Ιησους και ειπεν αυτοις·
thou doest? Answered the Jesus and said to them;
Λυσατε τον ναον τουτον, και εν τρισιν ἡμεραις
Destroy the temple this, and in three days
εγερω αυτον. [20] Ειπον ουν οἱ Ιουδαιοι· Τεσσα-
I will raise it. Said then the Jews; Forty
ρακοντα και ἑξ ετεσιν ῳκοδομηθη ὁ ναος οὑτος·
and six years was being built the temple this;
και συ εν τρισιν ἡμεραις εγερεις αυτον, [21] Εκει-
and thou in three days wilt raise it? He
νος δε ελεγε περι του ναου του σωματος αὑτου.
but spoke concerning the temple of the body of himself.
[22] Ὁτε ουν ηγερθη εκ νεκρων, εμνησθησαν οἱ
When therefore he was raised out of dead ones, remembered the
μαθηται αυτου, ὁτι τουτο ελεγε· και επιστευ-
disciples of him, that this he spoke; and they believed
σαν τη γραφη, και τῳ λογῳ ᾡ ειπεν ὁ
the writing, and the word which said the
Ιησους.
Jesus.

[23] Ὡς δε ην εν τοις Ἱεροσολυμοις εν τῳ
When and was in the Jerusalem at the
πασχα εν τη ἑορτη, πολλοι επιστευσαν εις το
passover at the feast, many believed into the
ονομα αυτου, θεωρουντες αυτου τα σημεια ἁ
name of him, beholding of him the signs which
εποιει. [24] Αυτος δε ὁ Ιησους ουκ επιστευεν
he did. He but the Jesus not committed
εαυτον αυτοις, δια το αυτον γινωσκειν παντας·
himself to them, because the him to know all:
[25] και ὁτι ου χρειαν ειχεν, ἱνα τις μαρτυρηση
and because not need he had, that any one should testify
περι του ανθρωπου· αυτος γαρ εγινωσκε, τι
concerning the man: he for knew, what
ην εν τῳ ανθρωπῳ.
was in the man.

ΚΕΦ. γ'. 3.

[1] Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδη-
Was and a man of the Pharisees, Nicode-
μος ονομα αυτῳ, αρχων των Ιουδαιων· [2] οὑτος
mus a name to him, a ruler of the Jews: this
ηλθε προς αυτον νυκτος, και ειπεν αυτῳ· Ῥαβ-
came to him by night, and said to him: Rab-
βι, οιδαμεν, ὁτι απο θεου εληλυθας διδασκαλος·
bi, we know, that from God thou hast come a teacher:
ουδεις γαρ ταυτα τα σημεια δυναται ποιειν, ἁ
no one for these the signs is able to do, which
συ ποιεις, εαν μη ᾑ ὁ θεος μετ' αυτου.
thou doest, expect may be the God with him.
[3] Απεκριθη ὁ Ιησους και ειπεν αυτῳ· †Αμην αμην
Answered the Jesus and said to him. Indeed indeed

19 *Jesus answered and said to them, ‡"Destroy this TEMPLE, and in Three Days I will raise it."

20 Then the JEWS said, "Forty and Six Years has this TEMPLE been in building and wilt thou erect it in Three Days?"

21 But he spoke of the TEMPLE of his BODY.

22 When, therefore, he was raised from the Dead, ‡his DISCIPLES remembered That he had said This; and they believed the SCRIPTURE, and the WORD which JESUS had spoken.

23 Now while he was in JERUSALEM at the FEAST of the PASSOVER, many believed into his NAME, beholding His SIGNS which he performed.

24 But *Jesus did not trust himself to them, because he KNEW them all,

25 and required not that any one should testify concerning MAN; for he knew what was in MAN.

CHAPTER III.

1 And there was a Man of the PHARISEES, whose name was Nicodemus, a Ruler of the JEWS;

2 He came to him by Night, and said to him, "Rabbi, we know That thou art a Teacher come from God; ‡for no one can work These SIGNS that thou workest, unless GOD be with him."

3 *Jesus answered and said to him, "Indeed I

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* VATICAN MANUSCRIPT.—19. Jesus. 24. Jesus. 3. Jesus.

† 19. Or, *destroy this very* TEMPLE; perhaps pointing to his body at the same time. † 20. Herod began to rebuild the temple in the 18th year of his reign, or sixteen years before Jesus was born. Jesus was at this time about thirty years old, which makes the term exactly 46 years. But although Herod finished the main work in nine years and a half, yet Josephus tells us that the whole of the buildings were not completed till Nero's reign, some 80 years after the 18th of Herod's reign. † 3. The repetition of *Ameen*, among the Jewish writers, was considered of equal import with the most solemn oath—*Clarke*.

‡ 19. Matt. xxvi. 61; xxvii. 40; Mark xiv. 58; xv. 29. ‡ 22. Luke xxiv. 8. ‡ 2. John vii. 50; xix 39. ‡ 2. John ix. 16, 33; Acts ii. 22; x. 38.

λεγω σοι, εαν μη τις γεννηθῃ ανωθεν, ου δυνα-
I say to thee, if not any one may be born from above, not is able
ται ιδειν την βασιλειαν του θεου. [4] Λεγει προς
to see the kingdom of the God. Says to
αυτον ὁ Νικοδημος· Πως δυναται ανθρωπος
him the Nicodemus; How is able a man
γεννηθηναι γερων ων; μη δυναται εις την κοι-
to be born old being? not is able into the womb
λιαν της μητρος αὑτου δευτερον εισελθειν, και
of the mother of himself a second time to enter, and
γεννηθηναι; [5] Απεκριθη Ιησους· Αμην αμην
to be born? Answered Jesus; Indeed indeed
λεγω σοι, εαν μη τις γεννηθῃ εξ ὑδατος και
I say to thee, if not any one may be born out of water and
πνευματος, ου δυναται εισελθειν εις την βασι-
spirit, not is able to enter into the king-
λειαν του θεου. [6] Το γεγεννημενον εκ της
dom of the God. That having been born out of the
σαρκος, σαρξ εστι· και το γεγεννημενον εκ της
flesh, flesh is; and that having been born out of the
πνευματος, πνευμα εστι. [7] Μη θαυμασῃς, ὁτι
spirit, a spirit is. Not thou mayest wonder, that
ειπον σοι· Δει ὑμας γεννηθηναι ανωθεν. [8] Το
I said to thee; Must you to be born from above. The
πνευμα ὁπου θελει πνει· και την φωνην αυτου
spirit where it wills breathes; and the sound of it
ακουεις, αλλ' ουκ οιδας, ποθεν ερχεται, και
thou hearest, but not thou knowest, whence it comes, and
που ὑπαγει· οὑτως εστι πας ὁ γεγεννημενος εκ
where it goes: thus is every one the having been born out of
του πνευματος. [9] Απεκριθη Νικοδημος και ειπεν
of the spirit. Answered Nicodemus and said
αυτῳ· Πως δυναται ταυτα γενεσθαι; [10] Απεκ-
to him: How is able these to be? An-
ριθη Ιησους και ειπεν αυτῳ· Συ ει ὁ διδασκαλος
swered Jesus and said to him: Thou art the teacher
του Ισραηλ, και ταυτα ου γινωσκεις; [11] Αμην
of the Israel, and these not thou knowest? Indeed
αμην λεγω σοι, ὁτι ὁ οιδαμεν λαλουμεν, και ὁ
indeed I say to thee, that which we know we speak, and what
ἑωρακαμεν μαρτυρουμεν· και την μαρτυριαν
we have seen we testify; and the testimony
ἡμων ου λαμβανετε. [12] Ει τα επιγεια ειπον
of us not you receive. If the things earthly I told
ὑμιν, και ου πιστευετε· πως, εαν ειπω ὑμιν
you, and not you believe; how, if I tell you
τα επουρανια, πιστευσετε; [13] Και ουδεις
the things heavenly, will you believe? And no one
αναβεβηκεν εις τον ουρανον, ει μη ὁ εκ του
has ascended into the heaven, except he out of the
ουρανου καταβας, ὁ υιος του ανθρωπου, *[ὁ ων
heaven having descended, the son of the man, [he being
εν τῳ ουρανῳ.] [14] Και καθως Μωσης ὑψωσε τον
in the heaven.] And even as Moses raised aloft the
οφιν εν τῃ ερημῳ, οὑτως ὑψωθηναι δει τον
serpent in the desert, thus to be raised it behoves the
υἱον του ανθρωπου· [15] ἱνα πας ὁ πιστευων εις
son of the man: that every one who believing into

assure thee, if any one be not born from above, he cannot see the KINGDOM of GOD.

4 NICODEMUS says to him, "How can a Man be born, being old? Can he enter a second time into his MOTHER'S WOMB, and be born?"

5 Jesus replied, "Truly indeed I say to thee, if any one be not ‡ born of Water and Spirit, he cannot enter the KINGDOM of GOD.

6 THAT which has been BORN of the FLESH, is Flesh; and THAT which has been ‡ BORN of the SPIRIT, is Spirit.

7 Do not wonder, Because I said to thee, you must be born from above.

8 The SPIRIT breathes where it will, and thou hearest its VOICE, but thou knowest not whence it comes, or where it goes; thus it is with EVERY ONE who has been BORN of the SPIRIT."

9 Nicodemus answered and said to him, "How can these things be?"

10 JESUS answered and said to him, "Art thou the TEACHER of ISRAEL, and knowest not these things?

11 Most assuredly I tell thee, That what we know, we speak, ‡and what we have seen, we testify; and you receive not our TESTIMONY.

12 If I told you of EARTHLY things, and you do not believe, how will you believe if I tell you of HEAVENLY things?

13 ‡ And no one has ascended into HEAVEN, except the SON of MAN who DESCENDED from HEAVEN.

14 ‡ And as Moses elevated the SERPENT in the DESERT, so must the SON of MAN be placed on high;

15 that EVERY ONE BE-

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* VATICAN MANUSCRIPT.—13. he being in HEAVEN—*omit.*

‡ 5. Mark xvi. 16; Acts ii. 38. ‡ 6. 1 Cor. xv. 44—46. ‡ 11. Matt. xi. 27; John i. 18; vii. 16; viii. 28; xii. 49; xiv. 24. ‡ 13. John xvi. 29; Acts ii. 34; 1 Cor. xv. 47; Eph. iv. 9, 10. ‡ 14. Num. xxi. 9.

αυτον, *[μη αποληται, αλλ'] εχῃ ζωην αιω-
him, [not may be destroyed, but] may have life age-
νιον. 16 Οὕτω γαρ ηγαπησεν ὁ θεος τον κοσμον,
lasting. Thus for loved the God the world,
ὥστε τον υἱον αὑτου τον μονογενη εδωκεν, ἱνα
so that the son of himself the only-begotten he gave, that
πας ὁ πιστευων εις αυτον, μη αποληται, αλλ'
every one who believing into him, not may be destroyed, but
εχῃ ζωην αιωνιων. 17 Ου γαρ απεστειλεν ὁ
may have life age-lasting. Not for sent the
θεος τον υἱον αὑτου εις τον κοσμον, ἱνα κρινῃ
God the son of himself into the world, that he might judge
τον κοσμον, αλλ' ἱνα σωθῃ ὁ κοσμος δι'
the world, but that might be saved the world through
αυτου. 18 Ὁ πιστευων εις αυτον, ου κρινεται·
him. He believing into him, not is judged:
ὁ *[δε] μη πιστευων, ηδη κεκριται, ὁτι μη πε-
he [but] not believing, already is judged, because not he
πιστευκεν εις το ονομα του μονογενους υἱου του
has believed into the name of the only-begotten son of the
θεου. 19 Αυτη δε εστιν ἡ κρισις, ὁτι το φως
God. This and is the judgment, that the light
εληλυθεν εις τον κοσμον, και ηγαπησαν οἱ
has come into the world, and loved the
ανθρωποι μαλλον το σκοτος, η το φως· ην γαρ
men rather the darkness, than the light; was for
πονηρα αυτων τα εργα. 20 Πας γαρ ὁ φαυλα
evil of them the works. Every one for the vile things
πρασσων, μισει το φως, και ουκ ερχεται προς
doing, hates the light, and not comes to
το φως, ἱνα μη ελεγχθῃ τα εργα αυτου. 21 Ὁ
the light, that not may be detected the works of him. He
δε ποιων την αληθειαν, ερχεται προς το φως,
but doing the truth, comes to the light,
ἱνα φανερωθῃ αυτου τα εργα, ὁτι εν θεῳ
so that may be made manifest of him the works, that in God
εστιν ειργασμενα.
it is having been done.

22 Μετα ταυτα ηλθεν ὁ Ιησους και οἱ μαθηται
After these came the Jesus and the disciples
αυτου εις την Ιουδαιαν γην· και εκει διετριβε
of him into the Judean land; and there remained
μετ' αυτων, και εβαπτιζεν. 23 Ην δε και Ιωαν-
with them, and was dipping. Was and also John
νης βαπτιζων εν Αινων, εγγυς του Σαλειμ, ὁτι
dipping in Enon, near the Salim, because
ὑδατα πολλα ην εκει· και παρεγινοντο, και
waters many was there: and they were coming, and
εβαπτιζοντο. 24 Ουπω γαρ ην βεβλημενος εις
were being dipped. Not yet for was having been cast into
την φυλακην ὁ Ιωαννης. 25 Εγενετο ουν ζητη-
the prison the John. Occurred then a dis-
σις εκ των μαθητων Ιωαννου μετα Ιουδαιου περι
pute of the disciples of John with a Jew about
καθαρισμου. 26 Και ηλθον προς τον Ιωαννην,
cleansing. And they came to the John,

LIEVING into him may ‡ have aionian Life.

16 ‡ For GOD so loved the WORLD, that he gave * his SON, the ONLY-BEGOTTEN, that EVERY ONE BELIEVING into him may not perish, but obtain aionian Life.

17 ‡ For GOD sent not his SON into the WORLD that he might judge the WORLD, but that the WORLD through him might be saved.

18 ‡ HE BELIEVING into him is not judged; but HE not BELIEVING has been judged already, Because he has not believed into the NAME of the ONLY-BEGOTTEN Son of GOD.

19 And this is the JUDGMENT, ‡ That the LIGHT has come into the WORLD, and MEN loved the DARKNESS rather than the LIGHT; for Their WORKS were evil.

20 For ‡ EVERY ONE who does Vile things hates the LIGHT, and comes not to the LIGHT, that his WORKS may not be detected.

21 But HE who DOES the TRUTH comes to the LIGHT, so that His WORKS may be manifested That they have been done in God.

22 After this, JESUS and his DISCIPLES went into the TERRITORY of JUDEA, and there he remained with them, and was immersing.

23 And * JOHN also was immersing in Enon, near SALIM, because there were many Waters there; and they were coming and being immersed.

24 ‡ For * John had not yet been cast into PRISON.

25 A Dispute then occurred among * the DISCIPLES of John with a Jew, about Purification.

26 And they came to

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* VATICAN MANUSCRIPT.—15. may not be destroyed, but—*omit*. 16. the SON. 18 but—*om*. 23. JOHN. 24. John. 25. THOSE DISCIPLES who were of John and a Jew, about.

‡ 15. John vi. 47. ‡ 16. Rom. v. 8; 1 John iv. 9. ‡ 17. Luke ix. 56; John v. 45; viii. 15; xii. 47; 1 John iv. 14. ‡ 18. John v. 24; vi. 40, 47; xx. 31. ‡ 19. John i. 4, 9-11; viii. 12. ‡ 20. Eph. v. 13. ‡ 24. Matt. xiv. 3.

και ειπον αυτῳ· Ῥαββι, ὁς ην μετα σου περαν
and said to him; Rabbi, who was with thee beyond

του Ιορδανου, ᾡ συ μεμαρτυρηκας, ιδε, οὑτος
the Jordan, to whom thou hast testified, behold, he

βαπτιζει, και παντες ερχονται προς αυτον.
dips, and all come to him.

27 *Απεκριθη Ιωαννης και ειπεν· Ου δυναται*
Answered John and said; Not is able

ανθρωπος λαμβανειν ουδεν, εαν μη ᾑ δεδομε-
a man to receive nothing, except it may be having been

νον αυτῳ εκ του ουρανου. 28 *Αυτοι ὑμεις μοι*
given to him from the heaven. Yourselves you to me

μαρτυρειτε, ὁτι ειπον· Ουκ ειμι εγω ὁ Χριστος,
bear testimony, that I said; Not am I the Anointed,

αλλ' ὁτι απεσταλμενος ειμι εμπροσθεν εκεινου.
but that having been sent I am in presence of him.

29 *Ὁ εχων την νυμφην, νυμφιος εστιν· ὁ δε*
He having the bride, a bridegroom is; the but

φιλος του νυμφιου, ὁ ἑστηκως και ακουων αυτου,
friend of the bridegroom, that standing and hearing him,

χαρᾳ χαιρει δια την φωνην του νυμφιου. Αὑτη
with joy rejoices through the voice of the bridegroom. This

ουν ἡ χαρα ἡ εμη πεπληρωται. 30 *Εκεινον*
therefore the joy that of me has been completed. Him

δει αυξανειν, εμε δε ελαττουσθαι. 31 *Ὁ*
it behoves to increase, me but to decrease. He

ανωθεν ερχομενος, επανω παντων εστιν. Ὁ
from above coming, over all is. He

ων εκ της γης, εκ της γης εστι, και εκ της
being from the earth, from the earth is, and from the

γης λαλει· ὁ εκ του ουρανου ερχομενος, επανω
earth speaks; he from the heaven coming, over

παντων εστι, 32 *[*και*] *ὁ ἑωρακε και ηκουσε,*
all is, [and] what he has seen and heard,

τουτο μαρτυρει· και την μαρτυριαν αυτου ουδεις
this he testifies, and the testimony of him no one

λαμβανει. 33 *Ὁ λαβων αυτου την μαρτυριαν,*
receives. He receiving of him the testimony,

εσφραγισεν, ὁτι ὁ θεος αληθης εστιν. 34 *Ὁν*
has set his seal, that the God true is. Whom

γαρ απεστειλαν ὁ θεος, τα ῥηματα του θεου
for has sent the God, the words of the God

λαλει· ου γαρ εκ μετρου διδωσιν ὁ θεος το
speaks; not for by measure gives the God the

πνευμα. 35 *Ὁ πατηρ αγαπᾳ τον υἱον, και παν-*
spirit. The father loves the son, and all

τα δεδωκεν εν τῃ χειρι αυτου. 36 *Ὁ πιστευων*
has been given in the hand of him. He believing

εις τον υἱον, εχει ζωην αιωνιον· ὁ δε απειθων
into the son, has life age-lasting: he but disobeying

τῳ υἱῳ, ουκ οψεται ζωην αλλ' ἡ οργη του θεου
the son, not shall see life, but the anger of the God

μενει επ' αυτον.
abides on him.

JOHN, and said to him, "Rabbi, he who was with thee beyond the JORDAN, ‡to whom 𝔱𝔥ou hast testified, behold, HE immerses, and all are coming to him."

27 John answered and said, ‡"A Man can receive nothing unless it be given him from HEAVEN.

28 𝔜ou yourselves are witnesses for me, That I said, ‡'𝔍 am not the MESSIAH,' but That I have been sent before 𝔥im.

29 The Bridegroom is HE who POSSESSES the BRIDE; but THAT FRIEND of the BRIDEGROOM who stands and hears him, rejoices with joy, because of the BRIDEGROOM'S VOICE; this, therefore, MY JOY has been completed.

30 𝔋𝔢 must increase, but 𝔍 must decrease.

31 ‡HE who COMES from above is over all. HE who is from the EARTH, is of the EARTH, and speaks of the EARTH. HE who COMES from HEAVEN is over all.

32 And what he has seen and heard, 𝔱𝔥is he testifies; and no one receives his TESTIMONY.

33 He who RECEIVES His TESTIMONY has set his seal That GOD is true.

34 ‡ For he whom GOD has sent speaks the WORDS of GOD; for *he gives not the SPIRIT by Measure.

35 The FATHER loves the SON, ‡ and has given All things into his HAND.

36 ‡ HE BELIEVING into the SON has aíonían Life; but HE DISOBEYING the SON, shall not see Life; but the Anger of GOD abides on him."

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* VATICAN MANUSCRIPT.—32. And—*omit.* 34. he gives not.

‡ 26. John i. 7, 15, 27, 34. ‡ 27. 1 Cor. iv. 7; Heb. v. 4. James i. 17. ‡ 28. John i. 20, 27. ‡ 31. Matt. xxviii. 18; John i. 15, 27; Rom. ix. 5. ‡ 34 John viii. 16. ‡ 35. Luke x. 22; John v. 20, 22; xiii. 3, xvii. 2; Heb. ii. 8. ‡ 36. John vi. 47; 1 John v. 10, 11.

ΚΕΦ. δ'. 4.

[1] Ως ουν εγνω ὁ κυριος, ὁτι ηκουσαν οἱ
When therefore knew the Lord, that heard the
Φαρισαιοι, ὁτι Ιησους πλειονας μαθητας ποιει
Pharisees, that Jesus more disciples made
και βαπτιζει, η Ιωαννης· [2] (καιτοιγε Ιησους
and dipped, than John; (though indeed Jesus
αυτος ουκ εβαπτιζεν, αλλ οἱ μαθηται αυτου·)
himself not dipped, but the disciples of him;)
[3] αφηκε την Ιουδαιαν, και απηλθε παλιν εις
he left the Judea, and went again into
την Γαλιλαιαν. [4] Εδει δε αυτον διερχεσθαι δια
the Galilee. It behoved and him to pass through
της Σαμαρειας. [5] Ερχεται ουν εις πολιν της
the Samaria. He comes therefore into a city of the
Σαμαρειας, λεγομενην Συχαρ, πλησιον του
Samaritans, being called Sychar, near by the
χωριου, οὗ εδωκεν Ιακωβ Ιωσηφ τῳ υἱῳ
field, of which gave Jacob Joseph to the son
αὑτου. [6] Ην δε εκει πηγη του Ιακωβ. Ὁ ουν
of himself. Was and there a spring of the Jacob. The then
Ιησους κεκοπιακως εκ της ὁδοιποριας, εκαθεζετο
Jesus having become weary from the journey, sat down
οὑτως επι τῃ πηγῃ· ὡρα ην ὡσει ἑκτη.
thus over the spring: hour was about six.
[7] Ερχεται γυνη εκ της Σαμαρειας, αντλησαι
Comes a woman of the Samaria, to draw
ὑδωρ. Λεγει αυτῃ ὁ Ιησους· Δος μοι πιειν.
water. Say to her the Jesus: Give to me to drink.
[8] (Οἱ γαρ μαθηται αυτου απεληλυθεισαν εις την
(The for disciples of him had gone into the
πολιν, ἱνα τροφας αγωρασωσι.) [9] Λεγει ουν
city, that provisions they might buy.) Says then
αυτῳ ἡ γυνη ἡ Σαμαρειτις· Πως συ, Ιουδαιος
to him the woman that Samaritan: How thou, a Jew
ων, παρ' εμου πιειν αιτεις, ουσης γυναικος
being, from me to drink askest, being a woman
Σαμαρειτιδος; (Ου γαρ συγχρωνται Ιουδαιοι
a Samaritan? (Not for associate with Jews
Σαμαρειταις.) [10] Απεκριθη Ιησους και ειπεν
Samaritans.) Answered Jesus and said
αυτῃ· Ει ῃδεις την δωρεαν του θεου, και
to her: If thou hadst known the gift of the God, and
τις εστιν ὁ λεγων σοι· Δος μοι ποιειν· συ
who is he saying to thee: Give to me to drink: thou
αν ῃτησας αυτον, και εδωκεν αν σοι ὑδωρ ζων.
wouldst ask him, and he would give thee water living.
[11] Λεγει αυτῳ ἡ γυνη· Κυριε, ουτε αντλημα
Says to him the woman: O lord, nothing to draw with

CHAPTER IV.

1 When, therefore, the LORD knew, That the PHARISEES had heard, ‡ That Jesus was making and immersing More Disciples than John;

2 (though Jesus himself did not immerse, but his DISCIPLES;)

3 he left JUDEA, and went again into GALILEE.

4 And it was necessary for him to pass through SAMARIA.

5 He comes, therefore, to a City of SAMARIA called † Sychar, near the FIELD which ‡ Jacob gave * to JOSEPH his SON.

6 And JACOB's Fountain was there. JESUS, therefore, having become weary from the JOURNEY, sat down over the FOUNTAIN. It was about the † sixth Hour.

7 There comes a Woman of SAMARIA to draw Water. JESUS says to her, "Give me to drink."

8 (For his DISCIPLES had gone into the CITY, that they might buy Provisions.)

9 The SAMARITAN WOMAN, therefore, says to him, "How dost thou, being a Jew, ask drink of me, who am a Samaritan Woman?" (‡ For the Jews do not associate with Samaritans.)

10 Jesus answered and said to her, "If thou didst know the GIFT of GOD, and who is HE that says to thee, 'Give me to drink,' thou wouldst ask him, and he would give thee Living Water."

11 * She says to him, "Sir, thou hast nothing to

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* VATICAN MANUSCRIPT.—5. to JOSEPH his SON. 11. She says.

† 5. Called at first Sichem, or Shechem, and afterwards Sichar. From Judges ix. 7, it seems to have been situated at the foot of Mount Gerizim. on which the Samaritan temple was built. † 6. According to John's computation of time, this would be six o'clock in the afternoon. See Note on John i. 39. The women of the East have stated times for going to draw water—not in the heat of the day, but in the cool of either morning or evening. It was very likely in the evening that this Samaritan woman came to draw water, because it is said, Jesus had become weary with his journey; and because the Samaritans when they came to see him, invited him to remain or lodge with them.

‡ 1. John iii. 22, 26. ‡ 5. Gen. xxxiii. 19; xlviii. 22; Joshua xxvi. 32. ‡ 9. 2 Kings xvii. 24; Luke ix. 52, 53; Acts x. 28.

εχεις, και το φρεαρ εστι βαθυ· ποθεν ουν εχεις
thou hast, and the well is deep: whence then hast thou
το ὑδωρ το ζων. [12] Μη συ μειζων ει του πατρος
the water the living? Not thou greater art the father
ἡμων Ιακωβ; ὁς εδωκεν ἡμιν το φρεαρ, και
of us Jacob? who gave to us the well, and
αυτος εξ αυτου επιε, και οἱ υἱοι αυτου, και τα
he of it drank, and the sons of him, and the
θρεμματα αυτου. [13] Απεκριθη Ιησους και ειπεν
cattle of him. Answered Jesus and said
αυτῃ· Πας ὁ πινων εκ του ὑδατος τουτου, διψη-
to her; All the drinking of the water this, will
σει παλιν· [14] ὁς δ' αν πιῃ εκ του ὑδατος, οὑ
thirst again; who but ever may drink of the water, of which
εγω δωσω αυτῳ, ου μη διψησῃ εις τον αιωνα·
I shall give to him, not not may thirst to the age;
αλλα το ὑδωρ, ὁ δωσω αυτῳ, γενησεται εν
but the water, which I shall give him, shall be in
αυτῳ πηγη ὑδατος ἁλλομενου εις ζωην αιωνιον.
him a well of water springing into life age-lasting.
[15] Λεγει προς αυτον ἡ γυνη· Κυριε, δος μοι
Says to him the woman; O lord, give to me
τουτο το ὑδωρ, ἱνα μη διψω, μηδε ερχωμαι εν-
this the water, that not I may thirst, nor may come to
θαδε αντλειν. [16] Λεγει αυτῃ ὁ Ιησους· Ὑπαγε,
this place to draw. Says to her the Jesus; Go,
φωνησον τον ανδρα σου, και ελθε ενθαδε.
call the husband of thee, and come here.
[17] Απεκριθη ἡ γυνη και ειπεν· Ουκ εχω ανδρα.
Answered the woman and said; Not I have a husband.
Λεγει αυτῃ ὁ Ιησους· Καλως ειπας· Ὁτι ανδρα
Says to her the Jesus; Rightly thou didst say: That a husband
ουκ εχω. [18] Πεντε γαρ ανδρας εσχες· και νυν
not I have. Five for husbands thou hast had; and now
ὁν εχεις, ουκ εστι σου ανηρ· τουτο αληθες
whom thou hast, not is of thee a husband: this truly
ειρηκας. [19] Λεγει αυτῳ ἡ γυνη· Κυριε, θεωρω,
thou hast said. Says to him the woman; O lord, I see,
ὁτι προφητης ει συ. [20] Οἱ πατερες ἡμων εν τῳ
that a prophet art thou. The fathers of us in the
ορει τουτῳ προσεκυνησαν· και ὑμεις λεγετε,
mountain this worshipped: and you say,
ὁτι εν Ἱεροσολυμοις εστιν ὁ τοπος, ὁπου δει
that in Jerusalem is the place, where it is necessary
προσκυνειν. [21] Λεγει αυτῃ ὁ Ιησους· Γυναι, πισ-
to worship. Says to her the Jesus: O woman, believe
τευσον μοι, ὁτι ερχεται ὡρα, ὁτε ουτε εν τῳ ορει
thou me, that comes an hour, when neither in the mountain
τουτῳ, ουτε εν Ιεροσολυμοις προσκυνησετε τῳ
this, nor in Jerusalem you shall worship the
πατρι. [22] Ὑμεις προσκυνειτε ὁ ουκ οιδατε·
father. You worship what not you know;
ἡμεις προσκυνουμεν ὁ οιδαμεν· ὁτι ἡ σωτηρια
we worship what we know: because the salvation
εκ των Ιουδαιων εστιν. [23] Αλλ' ερχεται ὡρα,
from the Jews is. But comes an hour,

draw with, and the WELL is deep; whence, then, hast thou the LIVING WATER.

12 Art thou greater than our FATHER Jacob, who gave us the WELL, and drank of it himself, and his SONS, and his CATTLE?"

13 Jesus answered and said to her, "EVERY ONE DRINKING of this WATER will thirst again;

14 but ‡he, who may drink of the WATER which I will give him, shall not thirst to the AGE; but the WATER which I will give him, shall become in him a Fountain of Water, springing up into aionian Life."

15 ‡The WOMAN says to him, "Sir, give me This WATER that I may not thirst, nor * come here to draw."

16 * He says to her, "Go, call thy HUSBAND, and come here."

17 The WOMAN answered and said, "I have no Husband." JESUS said to her, "Correctly thou didst say, 'I have no Husband.'

18 For thou hast had Five Husbands, and he whom now thou hast is not Thy Husband; this thou hast truly spoken."

19 The WOMAN says to him, "Sir, ‡ I see That thou art a Prophet.

20 Our FATHERS worshipped in this MOUNTAIN; and you say, That in ‡Jerusalem is the PLACE where it is necessary to worship."

21 JESUS says to her, "Woman, believe me, That an Hour is coming, when neither in this MOUNTAIN, nor in Jerusalem, will you worship the FATHER.

22 You worship what you do not know; we worship what we know; because SALVATION is of the JEWS.

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* VATICAN MANUSCRIPT.—15. come over here. 16. He says.

‡ 14. John vi. 35; vii. 38. ‡ 15. John xvii. 2, 3; Rom. vi. 23; 1 John v. 20. ‡ 19. vii. 16; xxiv. 19; John vi. 14; vii. 40. ‡ 20. Deut. xii. 5, 11; 1 Kings ix. 3; 2 Chron. vii. 1

και νυν εστιν, ὁτε οἱ αληθινοι προσκυνηται
and now is, when the true worshippers
προσκυνησουσι τῳ πατρι εν πνευματι και αληθειᾳ·
shall worship the father in spirit and truth;
και γαρ ὁ πατηρ τοιουτους ζητει τους
even for the father such like seeks those
προσκυνουντας αυτον. [24] Πνευμα ὁ θεος· και
worshipping him. A spirit the God: and
τους προσκυνουντας αυτον, εν πνευματι και
those worshipping him, in spirit and
αληθειᾳ δει προσκυνειν. [25] Λεγει αυτῳ ἡ
truth it behoves to worship. Says to him the
γυνη· Οιδα, ὁτι Μεσσιας ερχεται· (ὁ λεγομενος
woman: I know, that Messiah comes: (he being called
Χριστος·) ὁταν ελθῃ εκεινος, αναγγελει
Anointed:) when may come he, he will relate
ἡμιν παντα. [26] Λεγει αυτῃ ὁ Ιησους· Εγω ειμι,
to us all. Says to her the Jesus: I am,
ὁ λαλων σοι. [27] Και επι τουτῳ ηλθον οἱ μαθηται
he talking to thee. And on this came the disciples
αυτου, και εθαυμαζον, ὁτι μετα γυναικος
of him, and wondered, that with a woman
ελαλει. Ουδεις μεντοι ειπε· Τι ζητεις; η, τι
he talked. No one nevertheless said; What seekest thou; or, why
λαλεις μετ' αυτης; [28] Αφηκεν ουν την ὑδριαν
talkest thou with her? Left therefore the bucket
αὑτης ἡ γυνη, και απηλθεν εις την πολιν, και
of herself the woman, and went into the city, and
λεγει τοις ανθρωποις· [29] Δευτε, ιδετε ανθρωπον,
says to the men; Come you, see a man,
ὁς ειπε μοι παντα ὁσα εποιησα· μητι οὑτος
who told me all what I did; not this
εστιν ὁ Χριστος; [30] Εξηλθον εκ της πολεως,
is the Anointed? They went out of the city,
και ηρχοντο προς αυτον.
and were coming to him.

[31] Εν δε τῳ μεταξυ ηρωτων αυτον οἱ μαθηται
In and the meantime were asking him the disciples
λεγοντες· Ῥαββι, φαγε. [32] Ὁ δε ειπεν αυτοις·
saying; Rabbi, eat. He but said to them;
Εγω βρωσιν εχω φαγειν, ἡν ὑμεις ουκ οιδατε.
I food have to eat, which you not know.
[33] Ελεγον ουν οἱ μαθηται προς αλληλους· Μη
Said then the disciples to each other; Not
τις ηνεγκεν αυτῳ φαγειν; [34] Λεγει αυτοις ὁ
any one brought to him food? Says to them the
Ιησους. Εμον βρωμα εστιν, ἱνα ποιω το
Jesus. My food is, that I may do the
θελημα του πεμψαντος με, και τελειωσω αυτου
will of the sending me, and may finish of him
το εργον. [35] Ουχ ὑμεις λεγετε, ὁτι ετι τετραμηνος
the work. Not you say, that yet four months
εστι, και ὁ θερισμος ερχεται; Ιδου, λεγω
it is, and the harvest comes? Lo, I say
ὑμιν, επαρατε τους οφθαλμους ὑμων, και θεα-
to you, lift up the eyes of you, and see

23 But an Hour is coming, and now is, when the TRUE Worshippers will worship the FATHER ‡in Spirit and Truth; for the FATHER even seeks SUCH LIKE as his Worshippers.

24 ‡ God is Spirit; and THOSE WORSHIPPING him must worship in Spirit and Truth."

25 The WOMAN says to him, "I know That Messiah is coming, (HE being CALLED Christ;) when he comes he will tell us all things."

26 JESUS says to her, ‡"I, who am TALKING to thee, am he."

27 And upon this his DISCIPLES came, and wondered That he was talking with a Woman; nevertheless no one said, "What dost thou seek?" or, "Why art thou talking with her?"

28 The WOMAN, therefore, left her PITCHER, and went into the CITY, and says to the MEN,

29 "Come, see a Man, who told me all things which I have done! Is this the MESSIAH?"

30 They went out of the CITY, and were coming to him.

31 And in the MEANTIME, his DISCIPLES entreating him, said, "Rabbi, eat."

32 But he said to them, "I have Food to eat, of which you know not."

33 Then the DISCIPLES said to each other, "Has any one brought him (food) to eat?"

34 JESUS says to them, ‡"My Food is to do the WILL of HIM who SENT me, and to finish HIS WORK.

35 Do you not say, That it is yet four Months, and the HARVEST comes? Behold, I say to you, Lift up your EYES, and see the

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‡ 23. Phil. iii. 3. ‡ 24. 2 Cor. iii. 17. ‡ 26. John ix. 37. ‡ 34. Job xxiii. 12; John vi. 38; xvii. 4; xix. 30.

σασθε τας χωρας, ὁτι λευκαι εισι προς θερισμον
you the fields, that white they are to harvest

ηδη. [36] Ὁ θεριζων μισθον λαμβανει, και συνα-
already. He reaping a reward receives, and gathers

γει καρπον εις ζωην αιωνιον· ἱνα και ὁ σπειρων
fruit for life age-lasting; so that both he sowing

ὁμου χαιρῃ, και ὁ θεριζων. [37] Εν γαρ τουτῳ ὁ
together may rejoice, and he reaping. In for this the

λογος εστιν ὁ αληθινος, ὁτι αλλος εστιν ὁ
word is the true, that one is he

σπειρων, και αλλος ὁ θεριζων. [38] Εγω απεσ-
sowing, and another he reaping. I sent

τειλα ὑμας θεριζειν ὁ ουχ ὑμεις κεκοπιακατε·
you to reap what not you have labored:

αλλοι κεκοπιακασι, και ὑμεις εις τον κοπον
others labored, and you into the labor

αυτων εισεληλυθατε. [39] Εκ δε της πολεως
of them are entered. Out of and the city

εκεινης πολλοι επιστευσαν εις αυτον των Σαμα-
that many believed into him of the Sama-

ρειτων, δια τον λογον της γυναικος, μαρτυ-
ritans, through the word of the woman, testi-

ρουσης· Ὁτι ειπε μοι παντα ὁσα εποιησα.
fying: That he told me all what I did.

[40] *[Ὡς] ουν ηλθον προς αυτον οἱ Σαμαρειται,
[When] therefore came to him the Samaritans.

ηρωτων αυτον μειναι παρ᾽ αυτοις· και εμεινεν
asking him to abide with them; and he abode

εκει δυο ἡμερας. [41] Και πολλῳ πλειους επιστευ-
there two days. And many more believed

σαν δια τον λογον αυτου. [42] Τῃ τε γυναικι
through the word of him. To the and woman

ελεγον· Ὁτι ουκετι δια την σην λαλιαν
they said; That no longer through the thy saying

πιστευομεν· αυτοι γαρ ακηκοαμεν, και οιδαμεν,
we believe; ourselves for we have heard, and we know,

ὁτι οὑτος εστιν αληθως ὁ σωτηρ του κοσμου
that this is truly the savior of the world

*[ὁ Χριστος.]
[the Anointed.]

[43] Μετα δε τας δυο ἡμερας εξηλθεν εκειθεν,
After and the two days he went out thence,

*[και απηλθεν] εις την Γαλιλαιαν. [44] Αυτος
[and went out] into the Galilee. Himself

γαρ Ιησους εμαρτυρησεν, ὁτι προφητης εν τῃ
for Jesus testified, that a prophet in the

ιδιᾳ πατριδι τιμην ουκ εχει. [45] Ὁτε ουν ηλθεν
own country honor not has. When therefore he came

εις την Γαλιλαιαν, εδεξαντο αυτον οἱ Γαλιλαιοι,
into the Galilee, received him the Galileans,

FIELDS; ‡ That they are already white for Harvest

36 ‡ The REAPER receives a Reward, and gathers Fruit for aionion Life; so that the SOWER and the REAPER may rejoice together.

37 For in this is the SAYING TRUE; 'That one is the SOWER, and another is the REAPER.'

38 I sent you to reap that on which you have not labored; others labored, and you have entered into their LABOR."

39 Now many of the SAMARITANS from that CITY believed into him, because of the WORD of the WOMAN, testifying, "He told me all things which I have done."

40 * Then came the SAMARITANS to him, and asked him to remain with them; and he remained there Two Days.

41 And many more believed on account of his WORD;

42 and said to the WOMAN, "We no longer believe because of * THY Report; for we ourselves have heard; and we know That this is truly the SAVIOR of the WORLD."

43 Now after the TWO Days, he went from thence into GALILEE.†

44 For ‡ JESUS himself testified, That a Prophet has no Honor in his OWN Country.

45 When, therefore, he came into GALILEE, the GALILEANS received him,

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* VATICAN MANUSCRIPT.—40. When—*omit.* 40. Then came the SAMARITANS to him, and asked him. 42. thy REPORT. 43. the ANOINTED—*omit.* 43. and went—*omit.*

† 43. Pearce thinks that some words have been lost from the end of this verse, which may be supplied thus; "Went into Galilee, but not to Nazareth; for Jesus himself had declared," etc. In Matt. xiii. 57; Mark vi. 4; and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he spoke of Nazareth only, and not Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts.—*Clarke.* There is a probability that something to this purpose has been very early omitted in transcribing. The casual conjunction *gar*, for, which introduces the next verse, shows that it contains the reason of what had immediately preceded.—*Camp.*

‡ 35. Matt. ix. 37; Luke x. 2. ‡ 36. Dan xii. 3. ‡ 44. Matt. xii. 57; Mark vi. 4; Luke iv. 24.

παντα ἑωρακοτες ἁ εποιησεν εν Ἱεροσολυμοις
all having seen what he did in Jerusalem
εν τη ἑορτη· και αυτοι γαρ ηλθον εις την ἑορτην.
at the feast; also themselves for came to the feast.
[46] Ηλθεν ουν παλιν εις την Κανα της
He came then again into the Cana of the
Γαλιλαιας, ὁπου εποιησε το ὑδωρ οινον. Και
Galilee, where he made the water wine. And
ην τις βασιλικος, οὑ ὁ υἱος ησθενει, εν Καπερναουμ.
was certain courtier, of whom the son was sick, in Capernaum.
[47] Οὑτος ακουσας ὁτι Ιησους ἡκει
This hearing that Jesus was come
εκ της Ιουδαιας εις την Γαλιλαιαν, απηλθε
out of the Judea into the Galilee, went
προς αυτον, και ηρωτα αυτον, ἱνα καταβη,
to him, and was asking him, that he would come down
και ιασηται αυτου τον υἱον· ημελλε γαρ αποθνησκειν.
and heal of him the son; he was about for to die.
[48] Ειπεν ουν ὁ Ιησους προς αυτον·
Said therefore the Jesus to him;
Εαν μη σημεια και τερατα ιδητε, ου μη πιστευσητε.
If not signs and prodigies you may see, not not you may believe.
[49] Λεγει προς αυτον ὁ βασιλικος· Κυριε,
Says to him the courtier: O sir,
καταβηθι, πριν αποθανειν το παιδιον μου.
come down, before to die the child of me.
[50] Λεγει αυτῳ ὁ Ιησους· Πορευου· ὁ υἱος σου
Says to him the Jesus: Go: the son of thee
ζη. *[Και] επιστευσεν ὁ ανθρωπος τῳ λογῳ
lives. [And] believed the man the word
ᾡ ειπεν αυτῳ Ιησους, και επορευετο. [51] Ηδη
which said to him Jesus, and went. Already
δε αυτου καταβαινοντος, οἱ δουλοι αυτου απηντησαν αυτῳ,
and of him was going down, the slaves of him met him,
*[και απηγγειλαν,] λεγοντες·
[and reported,] saying;
Ὁτι ὁ παις σου ζη. [52] Επυθετο ουν *[παρ' αυτων]
That the child of thee lives. He inquired then [of them]
την ὡραν, εν ᾑ κομψοτερον εσχε.
the hour, in which better he was.
Και ειπον αυτῳ· Ὁτι χθες ὡραν ἑβδομην αφηκεν
And they said to him; That yesterday hour seventh left
αυτον ὁ πυρετος. [53] Εγνω ουν ὁ πατηρ,
him the fever. Knew then the father,
ὁτι εν εκεινη τη ὡρα, εν ᾑ ειπεν αυτῳ ὁ Ιησους·
that in that the hour, in which said to him the Jesus:
Ὁτι ὁ υἱος σου ζη. Και επιστευσαν
That the son of thee lives. And he believed
αυτος, και ἡ οικια αυτου ὁλη. [54] Τουτο παλιν
himself, and the house of him all. This again
δευτερον σημειον εποιησεν ὁ Ιησους, ελθων εκ
a second sign did the Jesus, having come out of
της Ιουδαιας εις την Γαλιλαιαν.
the Judea into the Galilee.

‡ having seen All that he did in Jerusalem, at the FEAST, for they also went to the FEAST.

46 * Then he came again towards Cana of GALILEE, ‡ where he made WATER Wine. And there was a Certain Courtier, Whose SON was sick in Capernaum.

47 **He**, having heard That Jesus was come out of JUDEA into GALILEE, went to him, and asked him, that he would come down and cure His SON: for he was about to die.

48 JESUS, therefore, said to him, ‡ "If you see not Signs and Prodigies, you will not believe."

49 The COURTIER says to him, "Sir, come down, before my CHILD die."

50 JESUS says to him, "Go, thy SON lives." The MAN believed the WORD which JESUS said to him, and went.

51 And now as he was going down, his SERVANTS met him, saying, * "Thy CHILD lives."

52 He then inquired * that HOUR in which he grew better. * And they said to him, "Yesterday, at the † seventh Hour, the FEVER left him."

53 The FATHER, therefore, knew That it was in That HOUR in which JESUS said to him, "Thy SON lives." And **he** believed and all his HOUSE.

54 * This again, a Second Sign, did JESUS, having come out of JUDEA into GALILEE.

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* VATICAN MANUSCRIPT.—46. Then he came again towards Cana. 50. And—*omit.* 51. and reported—*omit.* 51. That his SON lives. 52. of them—*omit.* 52. that HOUR. 53. Then said they to him. 54. And this again is the Second Sign.

† 52. According to John's computation of time this would be seven o'clock in the evening. Macknight thinks the Roman hour is intended, i. e. seven in the evening; and this he thinks is the reason why our Lord did not accompany the courtier: for as Cana was a day's journey from Capernaum, had our Lord gone at *that hour*, he must have traveled in the *night*, from which it might have been inferred, that he could not cure the child without being personally present. *Harmony*, vol. i. p. 52.

‡ 45. John ii. 23; iii 2. ‡ 46. John ii. 1, 11. ‡ 48. 1 Cor. i. 32.

ΚΕΦ. ε'. 5.

[1]Μετα ταυτα ην ἑορτη των Ιουδαιων, και
After these things was a feast of the Jews, and
ανεβη ὁ Ιησους εις Ἱεροσολυμα. [2]Εστι δε εν
went up the Jesus to Jerusalem. Is now in
τοις Ἱεροσολυμοις, επι τη προβατικη, κολυμ-
the Jerusalem, by the sheep-gate, a swimming-
βηθρα, ἡ επιλεγομενη Ἑβραιστι Βηθεσδα, πεντε
bath, that being called in Hebrew Bethesda, five
στοας εχουσα. [3]Εν ταυταις κατεκειτο πληθος
porches having. In these were lying a multitude
*[πολυ] των ασθενουντων, τυφλων, χωλων,
[great] of those being sick, blind, lame,
ξηρων *[εκδεχομενων την του ὑδατος κινησιν.
withered waiting the of the water moving.
[4]Αγγελος γαρ κατα καιρον κατεβαινεν εν τη
A messenger for at a season went down in the
κολυμβηθρα, και εταρασσε το ὑδωρ· ὁ ουν πρω-
swimming-bath, and agitated the water; he then first
τος εμβας μετα την ταραχην του ὑδατος, ὑγιης
stepping in after the agitation of the water, sound
εγινετο, ᾡ δηποτε κατειχετο νοσηματι.]
became, who indeed was held by disease.]
[5]Ην δε τις ανθρωπος εκει, τριακοντα και οκτω
Was and a certain man there, thirty and eight
ετη εχων εν τη ασθενεια. [6]Τουτον ιδων ὁ
years being in the feeble health. This seeing the
Ιησους κατακειμενον, και γνους ὁτι πολυν ηδη
Jesus lying, and knowing that long already
χρονον εχει, λεγει αυτῳ· Θελεις ὑγιης γενεσ-
time he had been. he says to him; Dost thou wish sound to be-
θαι; [7]Απεκριθη αυτῳ ὁ ασθενων· Κυριε, ανθρω-
come? Answered him he sick being; O sir, a man
πον ουκ εχω, ἱνα, ὁταν ταραχθη το ὑδωρ,
not I have, that, when may be agitated the water,
βαλῃ με εις την κολυμβηθραν· εν ᾡ δε
he may put me into the swimming-bath; in which but
ερχομαι εγω, αλλος προ εμου καταβαινει.
am coming I, another before me goes down.
[8]Λεγει αυτῳ ὁ Ιησους· Εγειραι, αρον τον κραβ-
Says to him the Jesus: Rise, take up the bed
βατον σου, και περιπατει. [9]Και ευθεως εγε-
of thee, and walk. And immediately be-
νετο ὑγιης ὁ ανθρωπος, και ηρε τον κραββατον
came sound the man, and took up the bed
αὑτου, και περιεπατει. Ην δε σαββατον εν
of himself, and walked. It was and a sabbath in
εκεινῃ τῃ ἡμερα. [10]Ελεγον ουν οἱ Ιουδαιοι τῳ
that the day. Said then the Jews to the
τεθεραπευμενῳ· Σαββατον εστιν· ουκ εξεστι
having been healed: A sabbath it is: not it is lawful
σοι αραι τον κραββατον. [11]Απεκριθη αυτοις·
for thee to carry the bed. He answered them:

CHAPTER V.

1 After these things there was ‡ a Feast of the JEWS; and * Jesus went up to Jerusalem.

2 Now there is in JERUSALEM ‡ near the SHEEP-GATE, a Bath, which is CALLED in Hebrew, *† Bethesda, having Five covered Walks.

3 In these were lying a Multitude of the SICK,—Blind, Lame, Withered,—*† [waiting the MOTION of the WATER.

4 For a Messenger at times went down into the BATH, and agitated the WATER; the FIRST, therefore, stepping in after the AGITATION of the WATER, was cured of Whatever Disease he was held.]

5 Now a certain Man was there, having been Thirty-eight Years in FEEBLE HEATH.

6 JESUS seeing him lying, and knowing That he had now been thus a Long Time, says to him, "Dost thou wish to become well?"

7 The SICK person answered him, "Sir, I have no Man, that, when the WATER is agitated, he may put me into the BATH; but while I am coming, another goes down before me."

8 JESUS says to him, ‡ "Rise, take up thy COUCH, and walk."

9 And immediately the MAN became well, and took up his COUCH, and walked. ‡ Now That DAY was a Sabbath.

10 The JEWS, therefore, said to HIM who had been CURED, "It is a Sabbath; ‡ it is not lawful for thee to carry the COUCH."

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* VATICAN MANUSCRIPT.—1. Jesus. 2. Bethsaida. 3. great—*omit.* 3, 4—*omit.*

† 2. Bethesda, signifies *the house of mercy.* † 3, 4. This clause is without doubt the addition of some transcriber. Five of the most ancient MSS., either reject the whole or the principal part of the clause in brackets. Bloomfield says, "the whole narration savors of Jewish fancy." Meyer calls it *a legendary addition.* It is omitted by Mill and Tischendorf, and marked as spurious by Griesbach.

‡ 1. Lev. xxiii. 2; Deut. xvi. 1; John ii. 13. ‡ 2. Neh. iii. 1; xii. 39. ‡ 8. Matt. ix. 6; Mark ii. 11; Luke v. 24. ‡ 9. John ix. 14. ‡ 10. Exod. xx. 10; Neh. xiii. 19; Jer. xvii. 21; Matt. xii. 2; Mark ii. 24; iii. 4; Luke vi. 2; xiii. 14.

ʽΟ ποιησας με ὑγιη, εκεινος μοι ειπεν· Αρον τον
He having made me sound, he to me said; Take up the

κραββατον σου, και περιπατει. [12] Ηρωτησαν
bed of thee, and walk. They asked

*[ουν] αυτον· Τις εστιν ὁ ανθρωπος, ὁ ειπων
[then] him; Who is the man, he saying

σοι· Αρον τον κραββατον σου, και περιπατει;
to thee; Take up the bed of thee, and walk?

[13] ʽΟ δε ιαθεις ουκ ηδει τις εστιν· ὁ γαρ
He but having been cured not knew who it is; the for

Ιησους εξενευσεν, οχλου οντος εν τῳ τοπῳ.
Jesus slipped out, a crowd being in the place.

[14] Μετα ταυτα εὑρισκει αυτον ὁ Ιησους εν τῳ
After these finds him the Jesus in the

ἱερῳ, και ειπεν αυτῳ· Ιδε, ὑγιης γεγονας· μηκετι
temple, and said to him: See, sound thou hast become: no

ἁμαρτανε, ἱνα μη χειρον σοι τι γενηται.
longer do thou sin, that no worse to thee anything may happen.

[15] Απηλθεν ὁ ανθρωπος, και ανηγγειλε τοις
Went away the man, and told to the

Ιουδαιοις, ὁτι Ιησους εστιν, ὁ ποιησας αυτον
Jews, that Jesus it is, he having made him

ὑγιη. [16] Και δια τουτο εδιωκον τον Ιησουν οἱ
sound. And through this persecuted the Jesus the

Ιουδαιοι, ὁτι ταυτα εποιει εν σαββατῳ. [17] ʽΟ
Jews, because these he did in a sabbath. The

δε Ιησους απεκρινατο αυτοις· ʽΟ πατηρ μου
and Jesus answered them: The father of me

ἑως αρτι εργαζεται, καγω εργαζομαι. [18] Δια
till now works, and I work. Through

τουτο ουν μαλλον εζητουν αυτον οἱ Ιουδαιοι
this therefore more sought him the Jews

αποκτειναι, ὁτι ου μονον ελυε το σαββατον,
to kill, because not only he was breaking the sabbath

αλλα και πατερα ιδιον ελεγε τον θεον,
but also a father his own said the God,

ισον ἑαυτον ποιων τῳ θεῳ. [19] Απεκρινατο ουν
equal himself making to the God. Answered then

ὁ Ιησους και ειπεν αυτοις· Αμην αμην λεγω
the Jesus and said to them: Indeed indeed I say

ὑμιν, ου δυναται ὁ υἱος ποιειν αφ᾽ ἑαυτου ουδεν,
to you, not is able the son to do of himself nothing,

εαν μη τι βλεπῃ τον πατερα ποιουντα· ἁ
if not anything he may see the father doing: what

γαρ αν εκεινος ποιῃ, ταυτα και ὁ υἱος ὁμοιως
for ever he may do, these also the son in like manner

ποιει· [20] ʽΟ γαρ πατηρ φιλει τον υἱον, και παντα
does: The for father loves the son, and all

δεικνυσιν αυτῳ, ἁ αυτος ποιει· και μειζονα
shows to him, what he does: and greater

τουτων δειξει αυτῳ εργα, ἱνα ὑμεις θαυμαζητε.
of these shows to him works, so that you may wonder.

[21] ʽΩσπερ γαρ ὁ πατηρ εγειρει τοις νεκρους και
As for the father raises the dead ones and

11 *But he answered them, "HE who MADE me well, he said to me, Take up thy COUCH, and walk."

12 They asked him, "Who is the MAN THAT SAID to thee, *"Take up thy COUCH, and walk?"

13 But HE who had been CURED knew not who it was; for JESUS withdrew, a Crowd being in the PLACE.

14 After these things, *Jesus finds him in the TEMPLE, and said to him, "Behold, thou hast become well; ‡sin no more, lest something worse may happen to thee."

15 The MAN went away, and told the Jews That Jesus was HE who MADE him well.

16 And on account of this the JEWS persecuted JESUS, because he did These things on a Sabbath.

17 But *HE answered and said, ‡"My FATHER works till now, and I work."

18 For this, then, the JEWS ‡sought the more to kill him, because not only was he breaking the SABBATH, ‡but he also said, that GOD was his own Father, making himself equal with GOD."

19 Then *he answered and said, "Indeed, I assure you, The SON can do nothing of himself, except what he may see the FATHER doing, for whatever he does, these things also does the SON in like manner.

20 For ‡the FATHE
loves the SON, and show
him All what he himse
does; and Greater Works
than these will he sh
him, that you may wond

21 For as the FATH
raises up and makes al
the DEAD, ‡so also

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* VATICAN MANUSCRIPT.—11. But he. 12. Then—*omit.* 12. Take up, and. 14. Jesus. 17. HE answered and said, My FATHER. 19. he answered and said.

‡ 14. Matt. xii. 45; John viii. 11. ‡ 17. John ix. 4; xiv. 10. ‡ 18. John vii. 19. ‡ 18. John x. 30, 33, Phil. ii. 6. ‡ 20. Matt. iii. 17; John iii. 35; 2 Pet. i. 17. ‡ 21. Luke vii. 14, viii. 54; John xi. 25, 43.

ζωοποιει· οὑτω και ὁ υἱος, οὑς θελει, ζωοποιει.
makes alive: thus also the son, whom he will, makes alive.
[22] Ουδε γαρ ὁ πατηρ κρινει ουδενα· αλλα την
Not even for the father judges any one; but the
κρισιν πασαν δεδωκε τῳ υἱῳ· [23] ἱνα παντες
judgment all has given to the son; so that all
τιμωσι τον υἱον, καθως τιμωσι τον πατερα. Ὁ
may honor the son, even as they honor the father. He
μη τιμων τον υἱον, ου τιμα τον πατερα, τον
not honoring the son, not honors the father, that
πεμψαντα αυτον. [24] Αμην αμην λεγω ὑμιν, ὁτι
having sent him. Indeed indeed I say to you, that
ὁ τον λογον μου ακουων, και πιστευων, τῳ
he the word of me hearing, and believing, the
πεμψαντι με εχει ζωην αιωνιον, και εις κρισιν
having sent me has life age-lasting, and into judgment
ουκ ερχεται, αλλα μεταβεβηκεν εκ του θανατου
not comes, but has passed out of the death
εις την ζωην. [25] Αμην αμην λεγω ὑμιν,
into the life. Indeed indeed I say to you,
ὁτι ερχεται ὡρα, και νυν εστιν, ὁτε οἱ νεκροι
that comes an hour, and now is, when the dead ones
ακουσονται της φωνης του υἱου του θεου· και
shall hear the voice of the son of the God; and
οἱ ακουσαντες ζησονται. [26] Ὡσπερ γαρ ὁ πατηρ
those having heard will live. As for the father
εχει ζωην εν ἑαυτῳ· οὑτως εδωκε και τῳ
has life in himself; so he gave also to the
υἱῳ ζωην εχειν εν ἑαυτῳ. [27] Και εξουσιαν εδωκεν
son life to have in himself. And authority he
αυτῳ και κρισιν ποιειν, ὁτι υἱος ανθρωπου
gave to him also judgment to execute, because a son of man
εστι. [28] Μη θαυμαζετε τουτο· ὁτι ερχεται ὡρα,
he is. Not wonder you this: because comes an hour,
εν ᾗ παντες οἱ εν τοις μνημειοις ακουσονται
in which all those in the tombs shall hear
της φωνης αυτου, [29] και εκπορευσονται, οἱ τα
the voice of him, and shall come forth, those the
αγαθα ποιησαντες, εις αναστασιν ζωης· οἱ
good things having done, to a resurrection of life; those
*[δε] τα φαυλα πραξαντες, εις αναστασιν κρισεως.
[and] the evil things having done, to a resurrection of judgment.
[30] Ου δυναμαι εγω ποιειν απ' εμαυτου
Not am able I to do of myself
ουδεν. Καθως ακουω, κρινω, και ἡ κρισις ἡ
nothing. Even as I hear, I judge, and the judgment the
εμη δικαια εστιν· ὁτι ου ζητω το θελημα το
mine just is; that not I seek the will the
εμον, αλλα το θελημα του πεμψαντος με.
mine, but the will of the sending me.
[31] Εαν εγω μαρτυρω περι εμαυτου, ἡ μαρτυρια
If I testify concerning myself, the testimony
μου ουκ εστιν αληθης. [32] Αλλος εστιν ὁ μαρτυρων
of me not is true. Another is he testifying
περι εμου· και οιδα, ὁτι αληθης εστιν
concerning me; and I know, that true is

SON makes alive Whom he pleases.

22 For the FATHER does not even judge any one, but ‡ has given all JUDGMENT to the SON;

23 so that all may honor the SON, even as they honor the FATHER. ‡ HE who HONORS not the SON honors not THAT FATHER who sent him.

24 Indeed, I truly say to you, HE who HEARS my WORD, and believes HIM who SENT me, has aionian Life, and comes not into Judgment, but has passed out of DEATH into LIFE.

25 Indeed, I assure you, That an Hour comes, and now is, when the DEAD will hear the VOICE of the SON of GOD, and THOSE HAVING HEARD will live.

26 For as the FATHER has Life in himself, so he gave also to the SON to have Life in himself;

27 and he gave him Authority also to execute Judgment, Because he is a Son of Man.

28 Wonder not at this; Because an Hour comes in which ALL those in the TOMBS will hear his VOICE,

29 and will come forth; ‡ THOSE HAVING DONE GOOD things, to a Resurrection of Life; and THOSE HAVING DONE EVIL things, to a Resurrection of Judgment.

30 **I** am not able to do anything of myself; as I hear, I judge; and MY JUDGMENT is just, Because I seek not ‡ MY WILL, but the will of HIM SENDING me.

31 ‡ Though **I** testify concerning myself, † is not my TESTIMONY true?

32 There is ANOTHER who testifies concerning me; and I know That the

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* VATICAN MANUSCRIPT.—29. and—*omit*.

† 31. By translating this interrogatively, this passage is harmonized with John viii. 14.

‡ 22. Matt. xi. 27; xxviii. 18; Luke x. 22; John iii. 35; xvii. 2; Acts xvii. 31; 1 Pet. iv. 5. ‡ 23. 1 John ii. 23. ‡ 29. Dan. xii. 2; Matt. xxv. 32, 33, 46. ‡ 30. Matt. xxvi. 39. John iv. 34; vi. 38. ‡ 31. John viii. 14; Rev. iii. 14.

ἡ μαρτυρια, ἡν μαρτυρει περι εμου. [33] Ὑμεις
the testimony, which he testifies concerning me. You
απεσταλκατε προς Ιωαννην, και μεμαρτυρηκε
have sent to John, and he has testified
τῃ αληθειᾳ. [34] Εγω δε ου παρα ανθρωπου την
to the truth. I but not from a man the
μαρτυριαν λαμβανω· αλλα ταυτα λεγω, ἱνα
testimony receive; but these things I say, that
ὑμεις σωθητε. [35] Εκεινος ην ὁ λυχνος ὁ καιο-
you may be saved. He was the lamp the burn-
μενος και φαινων· ὑμεις δε ηθελησατε αγαλλι-
ing and shining: you and were willing to re-
αθηναι προς ὡραν εν τῳ φωτι αυτου. [36] Εγω
joice for an hour in the light of him. I
δε εχω την μαρτυριαν μειζω του Ιωαννου· τα
but have the testimony greater of the John: the
γαρ εργα, ἁ εδωκε μοι ὁ πατηρ, ἱνα τελειωσω
for works, which gave to me the father, that I might finish
αυτα, αυτα τα εργα, ἁ εγω ποιω, μαρτυρει
them, these the works, which I do, testifies
περι εμου, ὁτι ὁ πατηρ με απεσταλκε. [37] Και
concerning me, because the father me has sent. And
ὁ πεμψας με πατηρ αυτος μεμαρτυρηκε περι
he having sent me father himself has testified concerning
εμου. Ουτε φωνην αυτου ακηκοατε πωποτε,
me. Neither a voice of him have you heard at any time,
ουτε ειδος αυτου ἑωρακατε. [38] Και τον λογον
nor form of him have you seen. And the word
αυτου ουκ εχετε μενοντα εν ὑμιν· ὁτι ὁν απεσ-
of him not you have abiding in you; because whom sent
τειλεν εκεινος, τουτῳ ὑμεις ου πιστευετε.
he, this you not believe.
[39] Ερευνατε τας γραφας, ὁτι ὑμεις δοκειτε εν
You search the writings, because you think in
αυταις ζωην αιωνιον εχειν· και εκειναι εισιν αἱ
them life age-lasting to have: and they are those
μαρτυρουσαι περι εμου· [40] και ου θελετε ελθειν
testifying concerning me; and not you are willing to come
προς με, ἱνα ζωην εχητε. [41] Δοξαν παρα ανθρω-
to me, so that life you may have. Glory from men
πων ου λαμβανω· [42] αλλ' εγνωκα ὑμας, ὁτι την
not I receive; but I have known you, that the
αγαπην του θεου ουκ εχετε εν ἑαυτοις. [43] Εγω
love of the God not you have in yourselves. I
εληλυθα εν τῳ ονοματι του πατρος μου, και ου
have come in the name of the father of me, and not
λαμβανετε με· εαν αλλος ελθῃ εν τῳ ονοματι
you receive me: if another should come in the name
τῳ ιδιῳ, εκεινον ληψεσθε. [44] Πως δυνασθε
the own, him you will receive. How are able
ὑμεις πιστευσαι, δοξαν παρα αλληλων λαμβανον-
you to believe, glory from one another receiving,
τες, και την δοξαν την παρα του μονου θεου ου
and the glory that from the only God not
ζητειτε; [45] Μη δοκειτε, ὁτι εγω κατηγορησω
you seek? Not think you, that I will accuse

TESTIMONY which he testifies of me is true.

33 ‡**You** have sent to John, and he has testified to the TRUTH.

34 But **I** receive not TESTIMONY from a Man (only;) but These things I say, that **you** may be saved.

35 **He** was the BURNING and shining LAMP; and **you** were willing, for a Time, to rejoice in his LIGHT.

36 But **I** have TESTIMONY greater than JOHN'S; for the WORKS which the FATHER gave me, that I might finish them, ‡These WORKS which * I do, testify concerning me, That the FATHER has sent Me.

37 And the FATHER who SENT me, **He** has testified concerning me; ‡(though you have not, at any time, either heard his Voice, or seen his Form.)

38 And his WORD you have not remaining in you; Because **you** believe not **Him** whom **He** sent.

39 You search the SCRIPTURES, Because **you** think by them to obtain aionian Life; ‡and **they** are THOSE TESTIFYING of me;

40 and yet you are not willing to come to me that you may obtain Life.

41 I receive not Glory from Men;

42 but I know you, That you have not the LOVE of GOD in yourselves.

43 **I** have come in the NAME of my FATHER, and you do not receive me; if another should come in his OWN NAME, **him** you will receive.

44 ‡ How can **you** believe, receiving Glory one from another; and THAT GLORY from the ONLY God you do not seek.

45 Do not think That **I** will accuse you to the

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* VATICAN MANUSCRIPT.—36. I do. 44. the ONLY one.

‡ 33. John i. 15, 19, 27, 32. ‡ 36. John iii. 2; x. 25; xv. 24. ‡ 37. Matt iii. 17; xvii. 5; John vi. 27; viii. 18. ‡ 39. Deut. xviii. 15, 18; Luke xxiv. 27; John i. 45. ‡ 44. John xii. 43.

ὑμων προς τον πατερα· εστιν ὁ κατηγορων
you to the father: is he accusing

ὑμων, Μωσης, εις ὁν ὑμεις ηλπικατε. [46] Ει
you, Moses, into whom you have hoped. If

γαρ επιστευετε Μωσῃ, επιστευετε αν εμοι·
for you believed Moses, you would believe me;

περί γαρ εμου εκεινος εγραψεν. [47] Ει δε τοις
concerning for me he wrote. If but the

εκεινου γραμμασιν ου πιστευετε, πως τοις εμοις
of him writings not you believe, how the my

ῥημασι πιστευσετε.
words will you believe.

ΚΕΦ. ς′. 6.

[1] Μετα ταυτα απηλθεν ὁ Ιησους περαν της
After these things went the Jesus over the

θαλασσης της Γαλιλαιας, της Τιβεριαδος.
sea that of Galilee, of the Tiberias.

[2] Και ηκολουθει αυτῳ οχλος πολυς, ὁτι ἑωρων
And was following him a crowd great, because they saw

τα σημεια, ἁ εποιει επι των ασθενουντων.
the signs, which he was doing on those being sick.

[3] Ανηλθε δε εις το ορος ὁ Ιησους, και εκει
Went and into the mountain the Jesus, and there

εκαθητο μετα των μαθητων αὑτου. [4] Ην δε
he was sitting with the disciples of himself. Was and

εγγυς το πασχα, ἡ ἑορτη των Ιουδαιων. [5] Επα-
near the passover, the feast of the Jews. Lifted

ρας ουν ὁ Ιησους τους οφθαλμους, και θεασαμε-
up then the Jesus the eyes, and seeing

νος ὁτι πολυς οχλος ερχεται προς αυτον, λεγει
that great a crowd was coming to him, says

προς τον Φιλιππον· Ποθεν αγορασομεν αρτους,
to the Philip; Whence shall we buy loaves,

ἱνα φαγωσιν οὑτοι; [6] (Τουτο δε ελεγε πειραζων
that may eat these? (This but he said trying

αυτου· αυτος γαρ ῃδει, τι εμελλε ποιειν.)
him; he for knew, what he was about to do.)

[7] Απεκριθη αυτῳ Φιλιππος· Διακοσιων δηναριων
Answered him Philip; Two hundred denarii

αρτοι ουκ αρκουσιν αυτοις, ἱνα ἑκαστος
of loaves not are enough for them, so that each

*[αυτων] βραχυ τι λαβῃ. [8] Λεγει αυτῳ εἱς εκ
[of them] a little may take. Says to him one of

των μαθητων αυτου, Ανδρεας, ὁ αδελφος Σιμω-
the disciples of him, Andrew, the brother of Si-

νος Πετρου· [9] Εστι παιδαριον ἑν ὡδε, ὁ εχει
mon Peter; Is little boy one here, who has

πεντε αρτους κριθινους, και δυο οψαρια· αλλα
five loaves barley, and two small fishes: but

ταυτα τι εστιν εις τοσουτους; [10] Ειπε *[δε] ὁ
these what are for so many? Said [and] the

Ιησους· Ποιησατε τους ανθρωπους αναπεσειν.
Jesus: Make you the men to recline.

Ην δε χορτος πολυς εν τῳ τοπῳ. Ανεπεσον
Was and grass much in the place. Reclined

FATHER. * HE who ACCUSES you to the FATHER is Moses, in whom you have hoped.

46 For if you believed Moses you would believe me, ‡ for he wrote about me.

47 But if you do not believe HIS Writings, how * can you believe MY Words?"

CHAPTER VI.

1 ‡ After these things JESUS went across THAT LAKE of GALILEE, the TIBERIAS.

2 And a great Crowd were following him, Because they saw the SIGNS which he was performing on the SICK.

3 And * Jesus went up into the MOUNTAIN, and was sitting there with his DISCIPLES.

4 And the PASSOVER, the FEAST of the JEWS, was near.

5 Then JESUS, lifting up his EYES, and seeing that a great Crowd was coming to him, says to * Philip, "Whence * may we buy Loaves that these may eat."

6 (But this he said, trying him; for he knew what he was about to do.)

7 Philip answered him, "Loaves costing † Two Hundred Denarii are not enough for them, that each may take a little."

8 One of his DISCIPLES, Andrew, the BROTHER of Simon Peter, says to him,

9 "Here is a Little boy, who has Five barley Loaves and Two Small fishes; but what are these for so many?"

10 JESUS said, "Make the MEN recline." And there was much Grass in the PLACE. The men,

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* VATICAN MANUSCRIPT.—45. HE who ACCUSES you to the FATHER is Moses, in whom. 47. can you believe. 3. Jesus. 5. Philip. 5. may we buy. 7. of them—*omit*. 10. and—*omit*.

† 7. In value about *thirty dollars,* or about £6. 8s. sterling.

‡ 46. Gen. iii. 15; xii 3. xviii. 18; xxii. 18; xlix. 10; Deut. xviii. 15, 18; John i. 45; Acts xxvi. 22. ‡ 1. Matt. xiv. 15; Mark vi. 35; Luke ix. 10, 12.

ουν οἱ ανδρες τον αριθμον ὡσει πεντακισχιλιοι.
therefore the men the number about five thousand.
[11] Ελαβε δε τους αρτους ὁ Ιησους, και ευχαρισ-
Took and the loaves the Jesus, and having given
τησας διεδωκε *[τοις μαθηταις, οἱ δε μαθηται]
thanks distributed [to the disciples, the and disciples]
τοις ανακειμενοις· ὁμοιως και εκ των οψαριων
to those reclining; in like manner also of the fishes
ὁσον ηθελον. [12] Ὡς δε ενεπλησθησαν, λεγει τοις
what they wished. When and they were filled, he says to the
μαθηταις αὑτου· Συναγαγετε τα περισσευσαντα
disciples of himself: Collect the remaining
κλασματα, ἱνα μη τι αποληται. [13] Συνηγαγον
fragments, so that not any may be lost. They collected
ουν, και εγεμισαν δωδεκα κοφινους κλασματων
therefore, and filled twelve baskets of fragments
εκ των πεντε αρτων των κριθινων, ἁ επερισ-
out of the five loaves of the barley, which remained
σευσε τοις βεβρωκοσιν. [14] Οἱ ουν ανθρωποι
to those having eaten. The therefore men
ιδοντες ὁ εποιησε σημειον ὁ Ιησους, ελεγον·
seeing what did a sign the Jesus, said:
Ὁτι οὑτος εστιν αληθως ὁ προφητης, ὁ ερχο-
That this is truly the prophet, he com-
μενος εις τον κοσμον.
ing into the world.

[15] Ιησους ουν γνους ὁτι μελλουσιν ερχεσθαι,
Jesus therefore knowing that they were about to come,
και αρπαζειν αυτον, ἱνα ποιησωσιν αυτον βασι-
and to seize him, that they might make him, a king,
λεα, ανεχωρησε παλιν εις το ορος αυτος
retired again into the mountain himself
μονος. [16] Ὡς δε οψια εγενετο, κατεβησαν οἱ
alone. As and evening it became, went down the
μαθηται αυτου επι την θαλασσαν. [17] Και εμβαν-
disciples of him on the sea. And stepping
τες εις το πλοιον, ηρχοντο περαν της θαλασσης
into the ship, they were going over the sea
εις Καπερναουμ. Και σκοτια ηδε εγεγονει,
to Capernaum. And dark now it had become,
και ουκ εληλυθει προς αυτους ὁ Ιησους. [18] Ἡ
and not had come to them the Jesus. The
τε θαλασσα, ανεμου μεγαλου πνεοντος διηγει-
and sea, a wind great blowing was becoming
ρετο. [19] Εληλακοτες ουν ὡς σταδιους εικοσι-
agitated. Having driven therefore about furlongs twenty-
πεντε η τριακοντα, θεωρουσι τον Ιησουν
five or thirty, they see the Jesus
περιπατουντα επι της θαλασσης, και εγγυς του
walking on the sea, and near the
πλοιου γινομενον· και εφοβηθησαν. [20] Ὁ δε
ship was coming; and they were afraid. He but
λεγει αυτοις· Εγω ειμι, μη φοβεισθε. [21] Ηθε-
says to them; I am, not fear you. They were
λον ουν λαβειν αυτον εις το πλοιον· και
willing therefore to receive him into the ship; and

therefore, reclined, in NUMBER about five thousand.

11 *Then JESUS took the LOAVES, and having given thanks, he distributed to THOSE RECLINING; in like manner also of the FISHES, as much as they wished.

12 And when they were filled, he says to the DISCIPLES, "Collect the REMAINING FRAGMENTS, so that nothing may be lost."

13 Then they collected, and filled Twelve Baskets with Fragments, from the FIVE BARLEY Loaves, which remained to THOSE who had EATEN.

14 The MEN, therefore, seeing the *Sign that JESUS did, said, "This is truly ‡THAT PROPHET COMING into the WORLD."

15 Then Jesus seeing That they were about to come and seize him, that they might make him a King, retired again into the MOUNTAIN, himself alone.

16 ‡And as it became Evening, his DISCIPLES went down to the LAKE,

17 and having entered the BOAT, were crossing the LAKE to Capernaum. And it had already become dark, and JESUS had not *yet come to them.

18 And the LAKE was becoming agitated by a great Wind blowing.

19 Having, therefore, driven about twenty-five or thirty Furlongs, they see JESUS walking on the LAKE, and approaching the BOAT; and they were afraid.

20 But HE says to them, "It is I; be not afraid."

21 They were willing, therefore, to receive him into the BOAT. And im-

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* VATICAN MANUSCRIPT.—11. Then JESUS. 11. to the DISCIPLES, and the DISCIPLES.—*omit.* 14. Signs. 17. yet come.

‡ 14. Gen. xlix. 10; Deut. xviii. 15, 18; Matt. xi. 3; John i. 21; iv. 19, 25; vii. 40.
‡ 16. Matt xiv. 23; Mark vi. 47.

ευθεως το πλοιον εγενετο επι της γης, εις ἡν
immediately the ship was at the land, to which
ὑπηγον.
they were going.

[22] Τη επαυριον ὁ οχλος, ὁ ἑστηκως περαν της
The next day the crowd, that standing over the
θαλασσης, ιδων, ὁτι πλοιαριον αλλο ουκ ην
sea, seeing, that boat other not was
εκει, ει μη ἑν, και ὁτι ου συνεισηλθε τοις
there, if not one, and that not went with the
μαθηταις αὑτου ὁ Ιησους εις το πλοιον, αλλα
disciples of himself the Jesus into the boat, but
μονοι οἱ μαθηται αυτου απηλθον· [23] (αλλα δε
alone the disciples of him went away; (other but
ηλθε πλοιαρια εκ Τιβεριαδος εγγυς του τοπου,
came boats from Tiberias near the place,
ὁπου εφαγον τον αρτον, ευχαριστησαντος του
where they ate the bread, having given thanks the
κυριου·) [24] ὁτε ουν ειδεν ὁ οχλος, ὁτι Ιησους
Lord;) when therefore saw the crowd, that Jesus
ουκ εστιν εκει, ουδε οἱ μαθηται αυτου, ενεβησαν
not is there, nor the disciples of him, they entered
αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ,
themselves into the boats, and came to Capernaum,
ζητουντες τον Ιησουν. [25] Και εὑροντες αυτον
seeking the Jesus. And finding him
περαν της θαλασσης, ειπον αυτῳ· Ῥαββι, ποτε
beyond the sea, they said to him; Rabbi, when
ὡδε γεγονας; [26] Απεκριθη αυτοις ὁ Ιησους και
here didst thou come? Answered them the Jesus and
ειπεν· Αμην αμην λεγω ὑμιν· Ζητειτε με, ουχ
said; Indeed indeed I say to you: You seek me, not
ὁτι ειδετε σημεια, αλλ' ὁτι εφαγετε εκ των
because you saw signs, but because you ate of the
αρτων, και εχορτασθητε. [27] Εργαζεσθε μη την
loaves, and were filled. Work you not the
βρωσιν την απολλυμενην, αλλα την βρωσιν την
food that perishing, but the food that
μενουσαν εις ζωην αιωνιον, ἡν ὁ υἱος του ανθρω-
abiding into life age-lasting, which the son of the man
που ὑμιν δωσει· τουτον γαρ ὁ πατηρ εσφραγι-
to you will give: him for the father sealed
σεν ὁ θεος. [28] Ειπον ουν προς αυτον· Τι
the God. Said therefore to him: What
ποιωμεν, ἱνα εργαζωμεθα τα εργα του θεου;
shall we do, that we may work the works of the God?
[29] Απεκριθη ὁ Ιησους και ειπεν αυτοις· Τουτο
Answered the Jesus and said to them: This
εστι το εργον του θεου, ἱνα πιστευσητε εις ὁν
is the work of the God, that you may believe into whom
απεστειλεν εκεινος. [30] Ειπον ουν αυτῳ· Τι
sent he. They said therefore to him; What
ουν ποιεις συ σημειον, ἱνα ιδωμεν και πιστευ-
then doest thou sign, that we may see and we may be-
σωμεν σοι; τι εργαζῃ; [31] Οἱ πατερες ἡμων το
lieve thee? what dost thou work? The fathers of us the
μαννα εφαγον εν τῃ ερημῳ, καθως εστι γεγραμ-
manna ate in the desert, as it is having been

mediately the BOAT was at the LAND to which they were going.

22 On the NEXT DAY, THAT CROWD STANDING by the side of the LAKE, seeing That there was no other Boat there, except one, and That JESUS went not with his DISCIPLES into the BOAT, but his DISCIPLES went away alone;—

23 (but Other Boats came from Tiberias near the PLACE where they ate the BREAD, when the LORD had given thanks;—)

24 when, therefore, the CROWD saw That Jesus was not there, nor his DISCIPLES, they entered the BOATS, and came to Capernaum, seeking JESUS.

25 And finding him beyond the LAKE, they said to him, "Rabbi, when didst thou arrive here?"

26 JESUS answered them and said, "Indeed, truly I say to you, You do not seek me Because you saw the Signs, but Because you ate of the LOAVES, and were satisfied.

27 Labor not for THAT FOOD which PERISHES, but for THAT FOOD which abides to aionian Life, which the SON of MAN will give you; ‡ for him, the FATHER, GOD, has sealed."

28 They said to him, therefore, "What shall we do, that we may perform the WORKS of GOD?"

29 JESUS answered and said to them, ‡ "This is the WORK of GOD, that you should believe into him whom he sent."

30 They said to him, therefore, ‡ "What Sign, dost thou perform, that we may see and believe thee? What dost thou work?

31 ‡ Our FATHERS ate the MANNA in the DESERT, as it has been written,

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‡ 27. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35; John i. 33; v. 37; viii. 18; Acts ii. 22; 2 Pet. i. 17. ‡ 29. 1 John iii. 23. ‡ 30. Matt. xii. 38; xvi. 1; Mark viii. 11; 1 Cor. i. 22. ‡ 31. Exo. xvi. 15; Num. xi. 7; Neh. ix. 15; 1 Cor. x. 3.

μενον· "Αρτον εκ του ουρανου εδωκεν αυτοις
written; "Bread from the heaven gave them
φαγειν." [32] Ειπεν ουν αυτοις ὁ Ιησους· Αμην
to eat." Said therefore to them the Jesus; Indeed
αμην λεγω ὑμιν, ου Μωσης δεδωκεν ὑμιν τον
indeed I say to you, not Moses has given to you the
αρτον εκ του ουρανου· αλλ' ὁ πατηρ μου
bread from the heaven; but the father of me
διδωσιν ὑμιν τον αρτον εκ του ουρανου τον
gives to you the bread from the heaven the
αληθινον. [33] Ὁ γαρ αρτος του θεου εστιν ὁ
true. The for bread of the God is he
καταβαινων εκ του ουρανου, και ζωην διδους
coming down from the heaven, and life is giving
τῳ κοσμῳ. [34] Ειπον ουν προς αυτον· Κυριε,
to the world. They said then to him: O sir,
παντοτε δος ἡμιν τον αρτον τουτον. [35] Ειπε
always give to us the bread this. Said
*[δε] αυτοις ὁ Ιησους· Εγω ειμι ὁ αρτος της
[but] to them the Jesus: I am the bread of the
ζωης· ὁ ερχομενος προς με, ου μη πειναση·
life: he coming to me, not not may hunger:
και ὁ πιστευων εις εμε, ου μη διψηση πωποτε.
and he believing into me, not not may thirst ever.
[36] Αλλ' ειπον ὑμιν, ὁτι και ἑωρακατε με, και ου
But I said to you, that even you have seen me, and not
πιστευετε. [37] Παν ὁ διδωσι μοι ὁ πατηρ, προς
you believe. All what gives to me the father, to
εμε ἡξει· και τον ερχομενον προς με, ου μη
me will come · and the coming to me, not not
εκβαλω εξω· [38] ὁτι καταβεβηκα εκ του ουρα-
I will cast out; because I have come down from the hea-
νου, ουχ ἱνα ποιω το θελημα το εμον, αλλα
ven, not that I may do the will the mine, but
το θελημα του πεμψαντος με. [39] Τουτο δε εστι
the will of the having sent me, This and is
το θελημα του πεμψαντος με, ἱνα παν ὁ
the will of the having sent me, that every one which
δεδωκε μοι, μη απολεσω εξ αυτου, αλλα αναστ-
he has given to me, not I may lose out of it, but raise
ησω αυτο εν τῃ εσχατῃ ἡμερᾳ. [40] Τουτο γαρ
up it in the last day. This for
εστι το θελημα του πεμψαντος με, ἱνα πας ὁ
is the will of the having sent me, that all who
θεωρων τον υἱον, και πιστευων εις αυτον, εχῃ
seeing the son, and believing into him, may have
ζωην αιωνιον· και αναστησω αυτον εγω τῃ
life age-lasting; and will raise up him I in the
εσχατῃ ἡμερᾳ.
last day.

[41] Εγογγυζον ουν οἱ Ιουδαιοι περι αυτου, ὁτι
Were murmuring then the Jews about him, because
ειπεν· Εγω ειμι ὁ αρτος ὁ καταβας εκ του ου-
he said; I am the bread that having come down from the hea-
ρανου· [42] και ελεγον· Ουχ οὑτος εστιν Ιησους ὁ
ven; and they said; Not this is Jesus the

‡ 'He gave them Bread from HEAVEN to eat.'"

32 JESUS then said to them, "Indeed, I assure you, Moses did not give you the BREAD from HEAVEN; but my FATHER gives you the TRUE BREAD from HEAVEN.

33 For the BREAD of GOD is THAT which DESCENDS from HEAVEN and is giving Life to the WORLD."

34 They, therefore, said to him, "Sir, always give us this BREAD."

35 JESUS said to them, "I am the BREAD of LIFE. ‡ HE who COMES to me will by no means hunger; and HE who BELIEVES into me will never thirst.

36 But I said to you, That you have even seen me, and yet you do not believe.

37 Whatever the FATHER gives me will come to me; and HIM, who COMES to me, I will by no means reject;

38 because I have descended from HEAVEN, ‡ not that I may do MY WILL, but the WILL of HIM who SENT me.

39 And this is the WILL of HIM who SENT me, ‡ that I may lose nothing of all that he HAS GIVEN me, but may raise it up at the LAST Day.

40 For this is the WILL of HIM who SENT me, that EVERY ONE SEEING the SON, ‡ and BELIEVING into him, may have aionian Life; and I will raise him up at the LAST Day."

41 Then the JEWS murmured about him, Because he said, "I am THAT BREAD which DESCENDED from HEAVEN."

42 And they said, ‡ "Is not this Jesus, the SON of

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* VATICAN MANUSCRIPT.—35. **but—omit.**

† 31. Psa. lxxviii. 24, 25. ‡ 35. John iv. 14; vii. 37. ‡ 38. John v. 30 ‡ 39. John x. 2 ; xvii. 12, xviii. 9. ‡ 40. John iii. 15, 16; iv. 14. ‡ 42 Matt. xiii. 55; Mark vi. 3; Luke iv. 22.

υἱος Ιωσηφ, οὑ ἡμεις οιδαμεν τον πατερα και
son of Joseph, of whom we know the father and
την μητερα; Πως ουν λεγει οὑτος· Ὁτι εκ
the mother? How then he says this; That from
του ουρανου καταβεβηκα; [43] Απεκριθη ὁ Ιησους
the heaven I have come down? Answered the Jesus
και ειπεν αυτοις· Μη γογγυζετε μετ' αλληλων.
and said to them: Not murmur you with one another.
[44] Ουδεις δυναται ελθειν προς με, εαν μη ὁ
No one is able to come to me, if not the
πατηρ, ὁ πεμψας με, ἑλκυσῃ αυτον, και εγω
father, that having sent me, may draw him, and I
αναστησω αυτον εν τῃ εσχατῃ ἡμερᾳ. [45] Εστι
will raise up him in the last day. It is
γεγραμμενον εν τοις προφηταις· "Και εσονται
having been written in the prophets: "And they shall be
παντες διδακτοι θεου." Πας ὁ ακουσας παρα
all taught of God." Every one who having heard from
του πατρος και μαθων, ερχεται προς με. [46] Ουχ
the father and having learned, comes to me. Not
ὁτι τον πατερα τις ἑωρακεν, εἰ μη ὁ ων παρα
that the father any one has seen, if not he being from
του θεου· οὑτος ἑωρακε τον πατερα. [47] Αμην
the God: this has seen the father. Indeed
αμην λεγω ὑμιν, ὁ πιστευων *[εις εμε,] εχει
indeed I say to you, he believing [into me,] has
ζωην αιωνιον. [48] Εγω ειμι ὁ αρτος της ζωης.
life age-lasting. I am the bread of the life.
[49] Οἱ πατερες ὑμων εφαγον το μαννα εν τῃ ερημῳ,
The fathers of you ate the manna in the desert,
και απεθανον· [50] οὑτος εστιν ὁ αρτος, ὁ εκ
and died; this is the bread, that from
του ουρανου καταβαινων, ἱνα τις εξ αυτου
the heaven coming down, so that any one of it
φαγῃ, και μη αποθανῃ. [51] Εγω ειμι ὁ αρτος ὁ
may eat, and not may die. I am the bread that
ζων, ὁ εκ του ουρανου καταβας· εαν τις φαγῃ
living that from the heaven having come down: if any one may eat
εκ τουτου του αρτου, ζησεται εις τον αιωνα. Και
of this the bread, he shall live into the age. And
ὁ αρτος δε, *[ὁν εγω δωσω,] ἡ σαρξ μου εστιν,
the bread also, [which I will give,] the flesh of me is,
ἡν εγω δωσω ὑπερ της του κοσμου ζωης.
which I will give in behalf of the of the world life.
[52] Εμαχοντο ουν προς αλληλους οἱ Ιουδαιοι,
Were contending therefore with one another the Jews,
λεγοντες· Πως δυναται οὑτος ἡμιν δουναι την
saying; How is able this to us to give the
σαρκα φαγειν; [53] Ειπεν ουν αυτοις ὁ Ιησους·
flesh to eat? Said then to them the Jesus;
Αμην αμην λεγω ὑμιν, εαν μη φαγητε την
Indeed indeed I say to you, if not you may eat the
σαρκα του υἱου του ανθρωπου, και πιητε αυτου
flesh of the son of the man, and you may drink of him
το αἱμα, ουκ εχετε ζωην εν ἑαυτοις. [54] Ὁ
the blood, not you have life in yourselves. He

Joseph, Whose FATHER and MOTHER we know? How, *then, does he say, 'I have come down from HEAVEN?'"

43 JESUS answered and said to them, "Murmur not one with another.

44 No one can come to me, unless THAT FATHER who SENT me draw him; and I will raise him up at the LAST Day.

45 ‡ It has been written in the PROPHETS, 'And 'they shall all be taught of 'God.' Every one HAVING HEARD and having learned of the FATHER, comes to me.

46 Not that any one has seen the FATHER, ‡ except HE who IS from *God; he has seen the FATHER.

47 Indeed, I assure you, ‡ HE BELIEVING into me has aionian Life.

48 I am the BREAD of LIFE.

49 Your FATHERS ate the MANNA in the DESERT, and died.

50 This is THAT BREAD DESCENDING from HEAVEN, so that any one may eat of it, and not die.

51 I am THAT LIVING BREAD who ‡ HAS DESCENDED from HEAVEN. If any one eat of This BREAD, he shall live to the AGE; and the BREAD is my FLESH, which I will give in behalf of the LIFE of the WORLD."

52 The JEWS, therefore, ‡ were contending with each other, saying, "How can he give us his FLESH to eat?"

53 Then JESUS said to them, "Indeed, I assure you, ‡ if you do not eat the FLESH of the SON of MAN, and drink His BLOOD, you have no Life in yourselves.

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* VATICAN MANUSCRIPT.—42. now then. 46. God. 47. into me—*omit.* 51. that I will give—*omit.*

‡ 45. Isa. liv. 13: Jer. xxxi. 34; Micah iv. 2; Heb. viii. 10; x. 16. ‡ 46. John i. 18; v. 37. ‡ 47. John iii. 16. 18, 36. ‡ 51. John iii. 13. ‡ 52. John vii. 43; ix. 16; x. 19. ‡ 53. Gal. ii. 20.

τρωγων μου την σαρκα, και πινων μου το αἱμα,
eating of me the flesh, and drinking of me the blood,

εχει ζωην αιωνιον· και εγω αναστησω αυτον τῃ
has life age-lasting; and I will raise up him in the

εσχατῃ ἡμερᾳ. [55] Ἡ γαρ σαρξ μου αληθως
last day. The for flesh of me truly

εστι βρωσις, και το αἱμα μου αληθως εστι
is food, and the blood of me truly is

ποσις. [56] Ὁ τρωγων μου την σαρκα, και πινων
drink. He eating of me the flesh, and drinking

μου το αἱμα, εν εμοι μενει, καγω εν αυτῳ.
of me the blood, in me abides, and I in him.

[57] Καθως απεστειλε με ὁ ζων πατηρ, καγω ζω
As sent me the living father, and I live

δια τον πατερα· και ὁ τρωγων με, κακεινος
through the father; also he eating me, even he

ζησεται δι' εμε. [58] Οὑτος εστιν ὁ αρτος, ὁ εκ
shall live through me. This is the bread, that from

του ουρανου καταβας· ου καθως εφαγον οἱ
the heaven having come down; not as ate the

πατερες ὑμων, και απεθανον· ὁ τρωγων τουτον
fathers of you, and died; he eating this

τον αρτον, ζησεται εις τον αιωνα. [59] Ταυτα
the bread, shall live into the age. These things

ειπεν εν συναγωγῃ διδασκων εν Καπερναουμ.
he said in a synagogue teaching in Capernaum.

[60] Πολλοι ουν ακουσαντες εκ των μαθητων
Many therefore having heard of the disciples

αυτου, ειπον· Σκληρος εστιν οὑτος ὁ λογος·
of him, said; Hard is this the saying;

τις δυναται αυτου ακουειν; [61] Ειδως δε ὁ Ιησους
who is able it to hear? Knowing but the Jesus

εν ἑαυτῳ, ὁτι γογγυζουσι περι τουτου οἱ μαθη-
in himself, that were murmuring about this the disci-

ται αὐτου, ειπεν αυτοις· Τουτο ὑμας σκανδαλι-
ples of himself, he said to them; This you offends?

ζει; [62] Εαν ουν θεωρητε τον υἱον του ανθρωπου
If then you should see the son of the man

αναβαινοντα, ὁπου ην το προτερον; [63] Το
ascending, where he was the first? The

πνευμα εστι το ζωοποιουν· ἡ σαρξ ουκ ωφελει
spirit is that making alive; the flesh not profits

ουδεν. Τα ῥηματα, ἁ εγω λαλω ὑμιν, πνευμα
nothing. The words, which I speak to you, spirit

εστι και ζωη εστιν. [64] Αλλ' εισιν εξ ὑμων
is and life is. But are of you

τινες, οἱ ου πιστευουσιν· ηδει γαρ εξ αρχης ὁ
some, who not bdlieve; knew for from beginning the

Ιησους, τινες εισιν οἱ μη πιστευοντες, και τις
Jesus, some are who not believing, and who

εστιν ὁ παραδωσων αυτον. [65] Και ελεγε· Δια
is he about betraying him. And he said; Through

τουτο ειρηκα ὑμιν ὁτι ουδεις δυναται ελθειν
this I have said to you that no one is able to come

προς με, εαν μη ᾑ δεδομενον αυτῳ εκ του
to me, if not may be having been given to him from the

πατρος μου. [66] Εκ τουτου πολλοι απηλθον των
father of me. From this many went the

54 HE who EATS My FLESH, and drinks My BLOOD, has aionian Life, and **I** will raise him up at the LAST Day.

55 For my FLESH is * the True Food, and my BLOOD is * the True Drink.

56 HE who EATS My FLESH, and DRINKS My BLOOD, ‡ abides in me, and **I** in him.

57 As the LIVING Father sent me, and **I** live through the FATHER; so HE who EATS me, even **he** shall live through me.

58 This is THAT BREAD which HAS DESCENDED from * Heaven. Not as * the FATHERS ate, and died; **he** who EATS This BREAD shall live to the AGE."

59 These things he said, teaching in a Synagogue, in Capernaum.

60 ‡ Many, therefore, of his DISCIPLES, hearing, said, "Hard is This SAYING; who can hear it?"

61 But JESUS, knowing in himself, That his DISCIPLES were murmuring about This, he said to them, "Does this offend YOU?"

62 ‡ What then, if you should see the SON of MAN ascending where he was BEFORE?

63 ‡ The SPIRIT is THAT which MAKES ALIVE; the FLESH profits nothing; the WORDS which **I** * have spoken to you are Spirit and are Life.

64 But there are some of you who do not believe." For ‡ JESUS knew from the Beginning WHO those were that did not BELIEVE, and WHO he was that was about to BETRAY him.

65 And he said, "Because of this I have said to you, That no one can come to me, unless it may be given him from the * FATHER."

66 From this time many

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* VATICAN MANUSCRIPT.—55. the True Food. 55. the True Drink. 58. Heaven. 58. the FATHERS. 63. have spoken to.

‡ 56. 1 John iii. 24; iv. 15, 16. ‡ 60. Matt. xi. 6. ‡ 62. John iii. 13; Mark xvi 19; Acts i. 9; Eph. iv. 8. ‡ 63. 2 Cor. iii. 6. ‡ 64. John ii. 24, 25; xiii. 11.

μαθητων αυτου εις τα οπισω· και ουκετι μετ'
disciples of him into the things behind; and no longer with
αυτου περιεπατουν. [67] Ειπεν ουν ὁ Ιησους τοις
him were walking. Said therefore the Jesus to the
δωδεκα· Μη και ὑμεις θελετε ὑπαγειν; [68] Απεκ-
twelve; Not and you wish to go? An-
ριθη αυτῳ Σιμων Πετρος· Κυριε, προς τινα απε-
swered him Simon Peter; O lord, to whom shall
λευσομεθα; ῥηματα ζωης αιωνιου εχεις· [69] και
we go? words of life age-lasting thou hast; and
ἡμεις πεπιστευκαμεν και εγνωκαμεν, ὁτι συ ει
we have believed and have known, that thou art
ὁ ἁγιος του θεου. [70] Απεκριθη αυτοις ὁ Ιησους·
the holy one of the God. Answered them the Jesus:
Ουκ εγω ὑμας τους δωδεκα εξελεξαμην; και εξ
Not I you the twelve choose? and of
ὑμων εἱς διαβολος εστιν. [71] Ελεγε δε τον Ιου-
you one an accuser is He spoke now the Ju-
δαν Σιμωνος Ισκαριωτην· οὑτος γαρ ημελλεν
das of Simon Iscariot; this for was about
αυτον παραδιδοναι, εἱς ων εκ των δωδεκα.
him to deliver up, one being of the twelve.

ΚΕΦ. ζʹ. 7.

[1] Και περιεπατει ὁ Ιησους μετα ταυτα εν τῃ
And was walking the Jesus after these things in the
Γαλιλαιᾳ· ου γαρ ηθελεν εν τῃ Ιουδαιᾳ περιπα-
Galilee; not for he wished in the Judea to walk,
τειν, ὁτι εζητουν αυτον οἱ Ιουδαιοι αποκτειναι.
because were seeking him the Jews to kill.
[2] Ην δε εγγυς ἡ ἑορτη των Ιουδαιων, ἡ σκηνοπ-
Was and near the feast the Jews, the feast of ta-
ηγια. [3] Ειπον ουν προς αυτον οἱ αδελφοι
bernacles. Said therefore to him the brothers
αυτου· Μεταβηθι εντευθεν, και ὑπαγε εις την
of him; Depart hence, and go into the
Ιουδαιαν, ἱνα και οἱ μαθηται σου θεωρησωσι τα
Judea, so that also the disciples of thee may see the
εργα σου, ἁ ποιεις. [4] Ουδεις γαρ εν κρυπτῳ
works of thee, which thou doest. No one for in secret
τι ποιει, και ζητει αυτος εν παῤῥησιᾳ ειναι.
anything does, and he seeks himself in public to be.
Ει ταυτα ποιεις, φανεροσων σεαυτον τῳ κοσμῳ.
If these things thou doest, manifest thyself to the world.
[5] Ουδε γαρ οἱ αδελφοι αυτου επιστευον εις αυτον.
Not even for the brothers of him believed into him.
[6] Λεγει ουν αυτοις ὁ Ιησους· Ὁ καιρος ὁ εμος
Says then to them the Jesus; The season the mine

of his DISCIPLES withdrew, and walked no longer with him.

67 JESUS, therefore, said to the TWELVE, "Do **you** also wish to go away?"

68 Simon Peter answered him, "Master, to whom shall we go? Thou hast the ‡ Words of aionian Life;

69 and **we** have believed and known, ‡ That **thou** art the HOLY one of GOD."

70 JESUS answered them, ‡ "Did **I** not choose you, the TWELVE, and of you one is an Accuser?"

71 Now he spoke of JUDAS, the son of Simon Iscariot; for **he**, being one of the TWELVE, was about to betray him.

CHAPTER VII.

1 And after these things * Jesus walked about in GALILEE; for he did not wish to walk in JUDEA, ‡ Because the JEWS were seeking to kill him.

2 ‡ And the FEAST of the JEWS was near,—the † FEAST of TABERNACLES.

3 His BROTHERS, therefore, said to him, "Remove hence, and go into JUDEA, so that thy DISCIPLES also may see thy WORKS which thou doest.

4 For no one does Anything in secret, and * seeks himself to be in public. If thou doest **These** things, manifest thyself to the WORLD."

5 (For ‡ not even his BROTHERS believed into him.)

6 JESUS then said to them, "**My** TIME is not

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* VATICAN MANUSCRIPT.—1. Jesus. 4. seeks that the same be known.

† 2. The Feast of Tabernacles continued for a week, and was to commemorate the dwelling of the Israelites in tents. It is sometimes called the *feast of ingatherings.* Ex. xxiii. 16, and xxxiv. 22. The following are the principal ceremonies. (1.) During the entire week of its continuance, the people dwelt in booths or tents, erected in the fields or streets, or on the flat, terrace-like roofs of their houses. (2.) Extraordinary offerings were made. See Num. xxix. (3.) During the feast, branches of palm, olive, citron, myrtle, and willow, were carried in the hands, singing "*Hosanna,*" that is, *Save now;* or, *Save, I beseech thee.* Psa. cxviii. 25. It was meant as a prayer for the coming of the Messiah. Thus was Jesus conducted into Jerusalem, by the multitude, who believed him to be the promised Savior. (4.) The libation of water upon and around the altar, which was an emblem of the effusion of the Holy Sprit. To this Christ alluded, when, in the last day of the feast, he cried, "If any man thirst, let him come unto me and drink." During the whole festival, music, feasting, rejoicings, and illuminations, gladdened the city.—*Malcom.*

‡ 68. Acts v. 20. ‡ 69. Matt xvi. 16; Mark viii. 29; Luke ix. 20; John i. 49; xi. 27. ‡ 70. Luke vi. 13. ‡ 1. John v. 16, 18. ‡ 2. Lev. xxiii. 34. ‡ 3. Matt. xii. 46 Mark iii. 31; Acts i. 14. ‡ 5. Mark iii. 21.

ουπω παρεστιν· ὁ δε καιρος ὁ ὑμετερος παντοτε
not yet is present; the and season the yours always
εστιν ἑτοιμος. [7] Ου δυναται ὁ κοσμος μισειν
is ready. Not is able the world to hate
ὑμας· εμε δε μισει, ὁτι εγω μαρτυρω περι
you; me but it hates, because I testify concerning
αυτου, ὁτι τα εργα αυτου πονηρα εστιν. [8] Ὑμεις
it, that the works of it evil is. You
αναβητε εις την ἑορτην ταυτην· εγω ουκ αναβαινω εις την ἑορτην ταυτην, ὁτι ὁ καιρος ὁ
go up to the feast this; I not go up to the feast this, because the season the
εμος ουπω πεπληρωται. [9] Ταυτα ειπων αυτοις,
mine not yet has fully come. These things saying to them,
εμεινεν εν τῃ Γαλιλαιᾳ.
he remained in the Galilee.

[10] Ὡς δε ανεβησαν οἱ αδελφοι αυτου, τοτε
When but had gone up the brothers of him, then
και αυτος ανεβη εις την ἑορτην, ου φανερως,
also he went up to the feast, not openly,
αλλ᾽ ὡς εν κρυπτῳ. [11] Οἱ ουν Ιουδαιοι εζητουν
but as in secret. The then Jews sought
αυτον εν τῃ ἑορτῃ, και ελεγον· Που εστιν
him in the feast, and said; Where is
εκεινος; [12] Και γογγυσμος πολυς περι αυτου ην
he? And murmuring much about him was
εν τοις οχλοις. Οἱ μεν ελεγον· Ὁτι αγαθος
among the crowds. The some said; That good
εστιν· αλλοι ελεγον· Ου· αλλα πλανᾳ τον
he is; others said; No; but he deceives the
οχλον. [13] Ουδεις μεντοι παρρησιᾳ ελαλει περι
crowd. No one however with freedom spoke about
αυτου, δια τον φοβον των Ιουδαιων.
him, because of the fear of the Jews.

[14] Ηδη δε της ἑορτης μεσουσης, ανεβη ὁ
Now and of the feast being half out, went up the
Ιησους εις το ἱερον, και εδιδασκε. [15] Και εθαυμαζον οἱ Ιουδαιοι, λεγοντες· Πως οὑτος γραμματα οιδε, μη μεμαθηκως; [16] Απεκριθη αυτοις ὁ
Jesus into the temple, and taught. And wondered the Jews, saying; How this letters knows, not having learned? Answered them the
Ιησους και ειπεν· Ἡ εμη διδαχη ουκ εστιν
Jesus and said; The my teaching not is
εμη, αλλα του πεμψαντος με. [17] Εαν τις θελῃ
mine, but of the sending me. If any one may wish
το θελημα αυτου ποιειν, γνωσεται περι της
the will of him to do, he shall know concerning the
διδαχης, ποτερον εκ του θεου εστιν, η εγω απ᾽
teaching, whether from the God it is, or I from
εμαυτου λαλω. [18] Ὁ αφ᾽ ἑαυτου λαλων, την
myself speak. He from himself speaking, the
δοξαν την ιδιαν ζητει· ὁ δε ζητων την δοξαν
glory the own seeks; he but seeking the glory
του πεμψαντος αυτον, οὑτος αληθης εστι, και
of the sending him, this true is, and

yet arrived; but YOUR TIME is always ready.

7 ‡ The WORLD cannot hate you; but it hates Me, ‡ because I testify concerning it, That its WORKS are evil.

8 Go you up to *the FEAST; I am not going up to this FEAST, because *MY Time has not yet fully arrived."

9 And saying These Things to them he remained in GALILEE.

10 But when his BROTHERS, had gone up, then he also went up to the FEAST, not openly, but rather in a private manner.

11 ‡ The JEWS therefore, kept seeking him during the FEAST, and said, "Where is he?"

12 ‡ And there was much murmuring about him among the CROWDS; SOME said, "He is good;" OTHERS said, "No, but he is misleading the PEOPLE."

13 No one, however, spoke with freedom concerning him, ‡ because of the FEAR of the JEWS.

14 And now, the FEAST being advanced midway, *Jesus went up into the TEMPLE, and taught.

15 ‡ * Then the JEWS were astonished, saying, "How does this person know Letters, not having learned?"

16 *Jesus then answered them, and said, ‡ "MY Teaching is not mine, but HIS who SENT me.

17 ‡ If any one wish to perform his WILL, he shall know of the TEACHING, whether it is from GOD, or I am speaking from myself.

18 ‡ HE who SPEAKS from himself seeks his OWN GLORY; but HE who SEEKS the GLORY of HIM who SENT him, he is true, and

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* VATICAN MANUSCRIPT.—8. the FEAST. 8. MY Time. 14. Jesus. 15. Then the JEWS. 16. Jesus then.

‡ 7. John xv. 19. ‡ 7. John iii. 19. ‡ 11. John xi. 56. ‡ 12. John ix. 16: x. 19. ‡ John. ix. 22; xii. 42; xix. 38. ‡ 15. Matt. xiii. 54; Mark vi. 2; Luke iv. 22: Acts ii. 7. ‡ 16. John iii. 11; viii. 28; xii. 49; xiv. 10. 24. ‡ 17. John viii. 43 ‡ 18. John v. 41; viii. 50.

αδικια εν αυτῳ ουκ εστιν. [19]Ου Μωσης
unrighteousness in him not is. Not Moses
εδωκεν ὑμιν τον νομον; και ουδεις εξ ὑμων
has given to you the law? and no one of you
ποιει τον νομον· τι με ζητειτε αποκτειναι;
does the law; why me do you seek to kill?
[20]Απεκριθη ὁ οχλος *[και ειπε·] Δαιμονιον
Answered the crowd [and said;] A demon
εχεις· τις σε ζητει αποκτειναι; [21]Απεκριθη ὁ
thou hast; who thee seeks to kill? Answered the
Ιησους και ειπεν αυτοις· Ἑν εργον εποιησα,
Jesus and said to them; One work I did,
και παντες θαυμαζητε δια τουτο. [22]Μωσης
and all you wonder because of this. Moses
δεδωκεν ὑμιν την περιτομην· (ουχ ὁτι εκ του
has given to you the circumcision; (not that of the
Μωσεως εστιν, αλλ᾽ εκ των πατερων,) και εν
Moses it is, but of the fathers,) and in
σαββατῳ περιτεμνετε ανθρωπον. [23]Ει περιτομην λαμβανει ανθρωπος εν σαββατῳ, ἱνα μη
a sabbath you circumcise a man. If circumcision receives a man in a sabbath, that not
λυθῃ ὁ νομος Μωσεως, εμοι χολατε, ὁτι
may be loosed the law of Moses, with me are you angry, because
ὁλον ανθρωπον ὑγιη εποιησα εν σαββατῳ;
whole a man sound I made in a sabbath;
[24]Μη κρινετε κατ᾽ οψιν, αλλα την δικαιαν
Not judge you according to appearance, but the righteous
κρισιν κρινατε. [25]Ελεγον ουν τινες εκ των
judgment judge you. Said then some of the
Ἱεροσολυμιτων· Ουχ οὑτος ἐστιν, ὁν ζητουσιν
Jerusalemites; Not this is he, whom they seek
αποκτειναι; [26]και ιδε, παρῤῥησιᾳ λαλει, και
to kill? and lo, boldly he is talking, and
ουδεν αυτῳ λεγουσι· μηποτε αληθως εγνωσαν
nothing to him they say; not truly did know
οἱ αρχοντες, ὁτι οὑτος εστιν ὁ Χριστος; [27]Αλλα
the rulers, that this is the Anointed? But
τουτον οιδαμεν, ποθεν εστιν· ὁ δε Χριστος ὁταν
this we know, whence he is; the but Anointed when
ερχηται, ουδεις γινωσκει, ποθεν εστιν. [28]Εκραξεν ουν εν τῳ ἱερῳ διδασκων ὁ Ιησους, και
he comes, no one knows, whence he is. Cried then in the temple teaching the Jesus, and
λεγων· Καμε οιδατε, και οιδατε ποθεν ειμι· και
saying; And me you know, and you know whence I am; and
απ᾽ εμαυτου ουκ εληλυθα, αλλ᾽ εστιν αληθινος
of myself not I have come, but is true
ὁ πεμψας με, ὁν ὑμεις ουκ οιδατε. [29]Εγω οιδα
he having sent me, whom you not know. I know
αυτον, ὁτι παρ᾽ αυτου ειμι, κᾳκεινος με απεστειλεν. [30]Εζητουν ουν αυτον πιασαι· κὰι
him, because from him I am, and he me sent. They sought therefore him to seize; and
ουδεις επεβαλεν επ᾽ αυτον την χειρα, ὁτι ουπω
no one put on him the hands, because not yet
εληλυθει ἡ ὡρα αυτου.
had come the hour of him.

there is no Unrighteousness in him.

19 Has not Moses given you the LAW, and not one of you performs the LAW? Why are you seeking to kill me?"

20 The CROWD answered, ‡"Thou hast a Demon; who is seeking to kill thee?"

21 *Jesus answered and said to them, "I have done One Work, and you are all astonished because of this.

22 ‡Moses has given you CIRCUMCISION; (not that it is of MOSES, but of ‡the FATHERS;) and you circumcise a Man on a Sabbath.

23 If a *Man on a Sabbath receive Circumcision, so that the LAW of Moses may not be violated, are you angry with me ‡Because I made a Man entirely well on a Sabbath?

24 ‡Judge not according to Appearance, but judge RIGHTEOUS Judgment."

25 Then some inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill?

26 And, behold, he is talking boldly, and they say nothing to him. Do the RULERS really acknowledge That this is the MESSIAH?

27 ‡But we know Him, whence he is; but when the MESSIAH comes, no one knows whence he is."

28 JESUS, therefore, exclaimed, teaching in the TEMPLE, and saying, "You both know Me, and you know whence I am, and I have not come of myself, but HE who SENT me is true, whom you know not.

29 ‡I know him Because I am from him, and He sent Me."

30 Then they sought to take him; and no one laid HANDS on him, Because his HOUR had not yet arrived.

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* VATICAN MANUSCRIPT.—20. and said—*omit*. 21. Jesus. 23. MAN.

‡ 20. John viii. 48, 52; x. 20. ‡ 22. Lev xii. 3. ‡ 22. Gen. xvii. 10. ‡ 23. John v. 8, 9, 16. ‡ 24. Deut. i. 16, 17; Prov. xxiv. 23; viii. 15; James ii. 1. ‡ 27. Matt xiii. 55; Mark vi. 3; Luke iv. 22. ‡ 29. Matt. xi. 27; John x. 15.

[31] Πολλοι δε εκ του οχλου επιστευσαν εις
Many and out of the crowd believed into
αυτον, και ελεγον· Ὁτι ὁ Χριστος ὁταν ελθῃ,
him, and said; That the Anointed when he may come,
μητι πλειονα σημεια *[τουτων] ποιησει, ὡν
not more signs [of these] will do, which
οὑτος εποιησεν; [32] Ηκουσαν οἱ Φαρισαιοι του
he did? Heard the Pharisees of the
οχλου γογγυζοντος περι αυτου ταυτα· και
crowd murmuring about him these things; and
απεστειλαν οἱ Φαρισαιοι και οἱ αρχιερεις ὑπηρε-
sent the Pharisees and the high-priests officers,
τας, ἱνα πιασωσιν αυτον. [33] Ειπεν ουν ὁ Ιησους·
that they might seize him. Said then the Jesus;
Ετι μικρον χρονον μεθ' ὑμων ειμι, και ὑπαγω
Yet a little time with you I am, and I go
προς τον πεμψαντα με. [34] Ζητησετε με, και
to the sending me. You will seek me, and
ουχ εὑρησετε· και ὁπου ειμι εγω ὑμεις ου
not will find; and where am I you not
δυνασθε ελθειν. [35] Ειπον ουν οἱ Ιουδαιοι προς
are able to come. Said therefore the Jews to
ἑαυτους· Που οὑτος μελλει πορευεσθαι, ὁτι
themselves; Where this he is about to go, that
ἡμεις ουχ εὑρησομεν αυτον; μη εις την διασ-
we not shall find him? not into the dis-
πορον των Ἑλληνων μελλει πορευεσθαι, και
persion of the Greeks is about to go, and
διδασκειν τους Ἑλληνας; [36] Τις εστιν οὑτος ὁ
to teach the Greeks? What is this the
λογος, ὁν ειπε· Ζητησετε με, και ουχ εὑρησετε·
word, which he said; You will seek me, and not you will find;
και ὁπου ειμι εγω ὑμεις ου δυνασθε ελθειν;
and where am I you not are able to come?

[37] Ην δε τῃ εσχατῃ ἡμερᾳ τῃ μεγαλῃ της ἑορ-
In and the last day the great of the feast
της εἱστηκει ὁ Ιησους, και εκραξε, λεγων· Εαν
stood the Jesus, and cried, saying; If
τις διψᾳ, ερχεσθω προς με, και πινετω.
any one may thirst, let him come to me, and let him drink.
[38] Ὁ πιστευων εις εμε, καθως ειπεν ἡ γραφη,
He believing into me, as said the scripture,
ποταμοι εκ της κοιλιας αυτου ῥευσουσιν ὑδατος
rivers out of the belly of him shall flow of water
ζωντος. [39] Τουτο δε ειπε περι του πνευματος,
living. This but said concerning the spirit,

31 But ‡ many of the CROWD believed into him, and said, "When the MESSIAH comes, will he do More Signs than what this person did?"

32 The PHARISEES heard the CROWD murmuring these things about him; and the * HIGH-PRIESTS and the PHARISEES sent Officers that they might seize him.

33 JESUS therefore said, ‡ "Yet a Little Time am I with you; then I am going to HIM who SENT me.

34 ‡ You will seek me, and will not find * me; and where I am, * there you cannot come."

35 The JEWS then said among themselves, "Where is he about to go, that we shall not find him? Is he about to go to ‡ the DISPERSION of † the GREEKS, and to teach the GREEKS?

36 What is This WORD that he said, 'You will seek me, and will not find * me; and where I am you cannot come?'"

37 ‡ Now in † the LAST, the GREAT Day of the FEAST, JESUS stood and cried, saying, ‡ "If any one thirst, let him come to me and drink.

38 HE BELEIVING into me, as the SCRIPTURE says, ‡ out of HIM shall flow Rivers of living Water."

39 ‡ But this he said concerning the SPIRIT,

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* VATICAN MANUSCRIPT.—31. of these—*omit*. 32. HIGH-PRIESTS and the PHARISEES sent. 34. me; and. 34. there. 36. me; and.

† 35. Probably the Hellenists, or Grecian Jews, are here intended. These spoke the Greek language, and are thus distinguished from the Hebrews, who spoke the Hebrew language at that time. † 37. The last day grew into high esteem with the Jews, because on the preceding seven days they held that sacrifices were offered, not so much for themselves, as for the whole world. They offered, in the course of them, seventy bullocks, for the seventy nations of the world; but the eighth was wholly on their own behalf. They had then this solemn offering of water, the reason of which is this:—At the passover the Jews offered an omer to obtain from God his blessing on their harvest; at Pentecost, their first-fruits, to request his blessing on the fruits of the trees; and in the feast of tabernacles they offered water to God, partly referring to the water from the rock in the wilderness, (1 Cor. x. 4,) but chiefly to solicit the blessing of rain on the approaching seedtime.—*Lightfoot*. At the feast of tabernacles the Jews drew water from Siloam, with the sound of trumpets and of songs, to derive a blessing on the rains of the year; this season or September being the beginning of the year. There was therefore a pertinency in the images of thirsting, drinking, and rivers of water.—*Newcome*.

‡ 31. Matt. xii. 23; John iii. 2; viii. 30. ‡ 33. John xiii. 33; xvi. 16. ‡ 34. Hoshea v. 6; John viii. 21. ‡ 35. James i. 1; 1 Pet. i. 1. ‡ 37. Lev. xxiii. 36. ‡ 37. Isa. lv. 1; John vi. 35; Rev. xxii. 17. 38. Isa. xii. 3; John iv. 14. ‡ 39. John xvi. 7.

οὑ εμελλον λαμβανειν οἱ πιστευοντες εις
of which was about to receive the believing into
αυτον· ουπω γαρ ην πνευμα ἁγιον, ὁτι ὁ Ιησους
him; not yet for was spirit holy, because the Jesus
ουδεπω εδοξασθη. [40] Πολλοι ουν εκ του οχλου
not yet was glorified. Many therefore out of the crowd
ακουσαντες τον λογον, ελεγον· Οὑτος εστιν
having heard the word, said; This is
αληθως ὁ προφητης. [41] Αλλοι ελεγον· Οὑτος
truly the prophet. Others said; This
εστιν ὁ Χριστος. Αλλοι δε ελεγον· Μη γαρ
is the Anointed. Others but said; Not for
εκ της Γαλιλαιας ὁ Χριστος ερχεται; [42] Ουχι ἡ
out of the Galilee the Anointed comes? Not the
γραφη ειπεν, ὁτι εκ του σπερματος Δαυιδ, και
writing said, that of the seed of David, and
απο Βηθλεεμ της κωμης, ὁπου ην Δαυιδ, ὁ
from Bethlehem the village, where was David, the
Χριστος ερχεται; [43] Σχισμα ουν εν τῳ οχλῳ
Anointed comes? A division then in the crowd
εγενετο δι' αυτον. [44] Τινες δε ηθελον εξ αυτων
occurred through him. Some and wished of them
πιασαι αυτον· αλλ' ουδεις επεβαλεν επ' αυτον
to seize him; but no one put on him
τας χειρας.
the hands.

[45] Ηλθον ουν οἱ ὑπηρεται προς τους αρχιερεις
Came therefore the officers to the high-priests
και Φαρισαιους. Και ειπον αυτοις εκεινοι·
and Pharisees. And said to them these;
Διατι ουκ ηγαγετε αυτον; [46] Απεκριθησαν οἱ
Why not did you bring him? Answered the
ὑπηρεται· Ουδεποτε οὑτως ελαλησεν ανθρωπος,
officers; Never thus spoke a man,
*[ὡς οὑτος ὁ ανθρωπος.] [47] Απεκριθησαν ουν
[as this the man.] Answered then
*[αυτοις] οἱ Φαρισαιοι· Μη και ὑμεις πεπλανησθε; [48] μη τις εκ των αρχοντων επιστευσεν
[them] the Pharisees; Not also you have been deceived? not any one of the rulers believed
εις αυτον, η εκ των Φαρισαιων; [49] αλλ' ὁ οχλος
into him, or of the Pharisees? but the crowd
οὑτος ὁ μη γινωσκων τον νομον· επικαταρατοι
this the not knowing the law; accursed
εισι. [50] Λεγει Νικοδημος προς αυτους, ὁ ελθων
are. Says Nicodemus to them, he coming
νυκτος προς αυτον, εἱς ων εξ αυτων· [51] Μη ὁ
of night to him, one being of them; Not the
νομος ἡμων κρινει τον ανθρωπον, εαν μη ακουσῃ παρ' αυτου προτερον, και γνῳ τι ποιει;
law of us judges the man, if not it may hear from him first, and may know what he does?
[52] Απεκριθησαν και ειπον αυτῳ· Μη και συ εκ
They answered and said to him; Not also thou of

which THOSE BELIEVING into him were about to receive; for the Holy Spirit * had not yet been given, because JESUS was not yet glorified.

40 Many, therefore, of the CROWD, having heard * these WORDS, said, "This is truly ‡ the PROPHET."

41 * SOME said, "This is the MESSIAH." But others said, "Does the MESSIAH, then, come from GALILEE?

42 ‡ Does not the SCRIPTURE say, That of the SEED of David, and from Bethlehem, ‡ the VILLAGE where David was, the MESSIAH comes?"

43 A Division then occurred, among the CROWD because of him;

44 and some of them wished to seize him, but no one laid HANDS on him.

45 The OFFICERS then came to the HIGH-PRIESTS and Pharisees, and they said to them, "Why did you not bring him?"

46 The OFFICERS answered, ‡ "A Man never spoke thus."

47 Then the PHARISEES answered, "Have you also been deceived?

48 ‡ Did any of the RULERS believe into him, or of the PHARISEES?

49 But † THIS CROWD, who do not KNOW the LAW, are accursed."

50 Nicodemus says to them, (‡ HE who CAME * to him before, being one of them,)

51 "Does our LAW judge the MAN, unless it first hear from him, and know what he does?"

52 They answered and said to him, "Art thou also

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* VATICAN MANUSCRIPT.—39. had not yet been given. 40. these WORDS, said. 41. SOME said. 46. as this the MAN—*omit.* 47. them—*omit.* 50. to him before.

† 49. The common people were treated by the Pharisees with the most sovereign contempt. They were termed *am ha-arets people of the earth;* and were not thought worthy to have a resurrection to eternal life.—*Clarke.*

‡ 40. Deut. xviii. 15, 18; John i. 21; vi. 14. ‡ 42. Psa. cxxxii. 11; Jer. xxiii. 5; Micah v. 2; Matt. ii. 5; Luke ii. 4. ‡ 42. 1 Sam xvi. 1, 4. ‡ 46. Matt. vii. 29. ‡ 48. John vii. 42; Acts vi. 7; 1 Cor. i. 20, 26; ii. 8. ‡ 50. John iii. 2.

της Γαλιλαιας ει; ερευνησον και ιδε, ὁτι προ-
the Galilee art? search and see, that a pro-
φητης εκ της Γαλιλαιας ουκ εγηγερται.
phet out of the Galilee not has been raised.

53 *[Και επορευθη ἑκαστος εις τον οικον
[And went every one into the house
αὑτου. ΚΕΦ. η'. 8. 1 Ιησους δε επορευθη εις
of himself. Jesus but went into
το ορος των ελαιων. 2 ορθρου δε παλιν παρε-
the mountain of the olive-trees. early morn and again he
γενετο εις το ἱερον, και πας ὁ λαος ηρχετο προς
came into the temple, and all the people came to
αυτον· και καθισας εδιδασκεν αυτους. 3 Αγουσι
him; and having sat down he taught them. Bring
δε οἱ γραμματεις και οἱ Φαρισαιοι προς αυτον
and the scribes and the Pharisees to him
γυναικα εν μοιχειᾳ κατειλημμενην, και στη-
a woman in adultery having been taken, and plac-
σαντες αυτην εν μεσῳ, 4 λεγουσιν αυτῳ·
ing her in middle, they say to him;
Διδασκαλε, αὑτη ἡ γυνη κατειληφθη επαυτοφω-
O teacher, this the woman was taken in the very act
ρῳ μοιχευομενη. 5 Εν δε τῳ νομῳ Μωσης ἡμιν
commiting adultery. In now the law Moses to us
ενετειλατο τας τοιαυτας λιθοβολεισθαι· συ
commanded the such like to be stoned? thou
ουν τι λεγεις; 6 Τουτο δε ελεγον πειραζον-
therefore what sayest thou; This but they said tempting
τες αυτον, ἱνα εχωσι κατηγορειν αυτου. Ὁ δε
him, that they might have to accuse him. The but
Ιησους κατω κυψας, τῳ δακτυλῳ εγραφεν εις
Jesus down stooping, with the finger wrote on
την γην. 7 Ὡς δε επεμενον ερωτωντες αυτον,
the ground. When but they continued asking him,
ανακυψας ειπε προς αυτους· Ὁ αναμαρτητος
having raised up he said to them; He without sin
ὑμων, πρωτος τον λιθον επ' αυτῃ βαλετω.
of you, first the stone on her let him cast.
8 Και παλιν κατω κυψας, εγραφεν εις την γην.
And again down stooping, wrote on the ground.
9 Οἱ δε ακουσαντες, και ὑπο της συνειδησεως
They and having heard, and by the conscience
ελεγχομενοι, εξηρχοντο εἱς καθ' εἱς, αρξαμενοι
being convinced, went out one by one, beginning
απο των πρεσβυτερων ἑως των εσχατων· και
from the elders even to the last ones; and
κατελειφθη μονος ὁ Ιησους, και ἡ γυνη εν μεσῳ
left alone the Jesus, and the woman in middle

from GALILEE? Search, and see, that no Prophet has been raised † out of GALILEE."

53 *[[And every one went to his own HOUSE;

CHAPTER VIII.

1 but Jesus went to the MOUNT of OLIVES.

2 And in the Morning he came again to the TEMPLE, and All the PEOPLE came to him, and having sat down, he taught them.

3 And the SCRIBES and the PHARISEES bring to him a Woman having been taken in Adultery; and placing her in the Midst,

4 they say to him, "Teacher, This WOMAN was taken in the very act, committing adultery.

5 ‡ Now, in the LAW, Moses commanded us to stone SUCH LIKE women; therefore, what dost thou say?"

6 But this they said, trying him, that they might have something of which to accuse him. But JESUS stooping down, wrote on the GROUND with his FINGER.

7 And when they continued asking him, rising up, he said to them, "HE who is WITHOUT SIN of you, ‡ let him first cast the STONE at her."

8 And again, stooping down, he wrote on the GROUND.

9 And THEY, HAVING HEARD, and being convicted by their CONSCIENCES, went out, one by one, beginning from the ELDERS, even to the LAST; and JESUS was left alone, and the WOMAN standing in the Midst.

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* VATICAN MANUSCRIPT.—53. to viii. 11—*omit.*

† 52. This conclusion, according to Calmut, was incorrect. *Jonah* was of *Gathheper,* in Galilee; see 2 Kings xiv. 25, compared with Josh. xix. 13. *Nahum* was a *Galilean,* for he was of the tribe of Simeon, and some suppose *Malachi* was of the same place. † 53. This paragraph concerning the woman taken in adultery is wanting in the Alexandrian (see Woide's Preface,) Vatican, Ephrem, and other manuscripts of great authority, and in the oldest copies of the Syraic version; and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in the Cambridge manuscript, though with some variations from the received text. Griesbach keeps it in his text; but with great hesitation. *Improved Version.*

‡ 5. Lev. xx. 10; Deut. xxii. 22. ‡ 7. Deut. xvii. 7; Rom. ii. 1.

ἑστωσα. [10] Ανακυψας δε ὁ Ιησους, και μηδενα
standing. Having raised up and the Jesus, and no one
θεασαμενος πλην της γυναικος, ειπεν αυτῃ· Ἡ
seeing but the woman, said to her; The
γυνη, που εισιν εκεινοι οἱ κατηγοροι σου;
woman, where are those the accusers of thee?
ουδεις σε κατεκρινεν; [11] Ἡ δε ειπεν· Ουδεις,
no one thee condemned? She and said; No one,
κυριε. Ειπε δε αυτῃ ὁ Ιησους· Ουδε εγω σε
O lord. Said and to her the Jesus; Neither I thee
κατακρινω· πορευου, και μηκετι ἁμαρτανε.]
condemn; go, and no longer do thou sin.]

[12] Παλιν ουν ὁ Ιησους αυτοις ελαλησε, λεγων·
Again therefore the Jesus to them spoke, saying;
Εγω ειμι το φως του κοσμου· ὁ ακολουθων εμοι,
I am the light of the world; he following me,
ου μη περιπατησει εν τῃ σκοτιᾳ, αλλ' ἑξει το
not not shall walk in the darkness, but shall have the
φως της ζωης. [13] Ειπον ουν αυτῳ οἱ Φαρισαιοι·
light of the life. Said therefore to him the Pharisees;
Συ περι σεαυτου μαρτυρεις· ἡ μαρτυρια σου
Thou concerning thyself dost testify; the testimony of thee
ουκ εστιν αληθης. [14] Απεκριθη Ιησους και
not is true. Answered Jesus and
ειπεν αυτοις· Καν εγω μαρτυρω περι εμαυτυν,
said to them; Even if I testify concerning myself,
αληθης εστιν ἡ μαρτυρια μου· ὁτι οιδα, ποθεν
true is the testimony of me; because I know, whence
ηλθον, και που ὑπαγω· ὑμεις δε ουκ οιδατε,
I came, and where I go; you but not know,
ποθεν ερχομαι, η που ὑπαγω. [15] Ὑμεις κατα
whence I came, or where I go. You according to
την σαρκα κρινετε, εγω ου κρινω ουδενα. [16] Και
the flesh judge, I not judge no one. Even
εαν κρινω δε εγω, ἡ κρισις ἡ εμη αληθης εστιν·
if judge but I, the judgment the my true is;
ὁτι μονος ουκ ειμι, αλλ' εγω και ὁ πεμψας με
because alone not I am, but I and the having sent me
πατηρ. [17] Και εν τῳ νομῳ δε τῳ ὑμετερῳ γεγ-
father. Also in the law and the your it has
ραπται· "Ὁτι δυο ανθρωπων ἡ μαρτυρια
been written; "That two of men the testimony
αληθης εστιν." [18] Εγω ειμι ὁ μαρτυρων περι
true is." I am he testifying concerning
εμαυτου, και μαρτυρει περι εμου ὁ πεμψας με
myself, and testifies concerning me the having sent me
πατηρ. [19] Ελεγον ουν αυτῳ· που εστιν ὁ πατηρ
father. They said then to him; where is the father

10 And JESUS raising up and seeing no one but the WOMAN, said to her, "WOMAN, where are those, thine ACCUSERS? Did no one condemn Thee?"

11 And she said, "No one, sir." And JESUS said to her, ‡ "Neither do I condemn Thee; ‡ go, and sin no more."]]

12 Again, therefore, JESUS spoke to them, saying, † ‡ "I am the LIGHT of the WORLD; HE who FOLLOWS me shall not walk in the DARKNESS, but shall have the LIGHT of LIFE."

13 Then the PHARISEES said to him, ‡ "Thou dost testify of thyself; thy TESTIMONY is not true."

14 Jesus answered and said to them, "Even if I testify concerning myself, my TESTIMONY is true; Because I know whence I came and where I go; but you know not whence I came, or where I go.

15 ‡ You judge according to the FLESH; ‡ I judge no one.

16 But even if I judge, MY JUDGMENT is true; Because I am not alone, but I and the FATHER who SENT me.

17 And it has also been written in YOUR LAW, ‡ That the TESTIMONY of Two Men is true.

18 I am ONE who TESTIFIES concerning myself, and the FATHER who SENT me testifies concerning me."

19 Then they said to him, "Where is thy FA-

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† 12. The Rabbins denominated the Supreme Being *the light of the world*, and this title being assumed by our Lord was a cause of offence to the Jews. The Messiah was also frequently spoken of by the prophets under the emblem of *light*. See Isa. lx. 1; xlix. 6; ix. 2. Therefore, by applying this symbol to himself, the Pharisees must at once have perceived that he claimed the Messiahship. Buxtorf in Synag. Jud. c. xxii. tells us, that the 9th day, or day after the expiration of the 8th, which belonged to "the feast of the tabernacles," is a solemn day likewise, and is called "the feast of joy for the law;" because on that day (says he,) the last section of the law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this 9th day the custom of the Jews is to take all the books of the law out of the chest and to put a candle into it, in allusion to Prov. vi. 23, or rather Psa. cxix. 105. But perhaps, after all, it was to the *light* which their understanding received from the reading of the law, that Jesus here alluded to, when he said, "I am the light of the world."

‡ 11. Luke ix. 56; xii. 14; John iii. 17. ‡ 11. John v. 14. ‡ 12. John i. 4, 5, 9; iii. 19; ix. 5; xii. 35, 36, 46. ‡ 13. John v. 31. ‡ 15. John vii. 24. ‡ 15. John iii. 17; xii. 47; xviii. 36. ‡ 17. Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

σου: Απεκριθη Ιησους· Ουτε εμε οιδατε, ουτε
of thee? Answered Jesus; Neither me you know, nor
τον πατερα μου. Ει εμε ηδειτε, και τον πατερα
the father of me. If me you knew, also the father
μου ηδειτε αν. [20] Ταυτα τα ῥηματα ελαλησεν
of me you would know. These the words he spoke
εν τῳ γαζοφυλακιῳ, διδασκων εν τῳ ἱερῳ· και
in the treasury, teaching in the temple; and
ουδεις επιασεν αυτον, ὁτι ουπω εληλυθει ἡ ὡρα
no one seized him, because not yet had come the hour
αυτου.
of him.

[21] Ειπεν ουν παλιν αυτοις ὁ Ιησους· Εγω
Said therefore again to them the Jesus; I
ὑπαγω, και ζητησετε με, και εν τῃ ἁμαρτιᾳ
go away, and you will seek me, and in the sin
ὑμων αποθανεισθε· ὁπου εγω ὑπαγω, ὑμεις ου
of you you will die; where I go, you not
δυνασθε ελθειν. [22] Ελεγον ουν οἱ Ιουδαιοι·
are able to come. Said then the Jews;
Μητι αποκτενει ἑαυτον, ὁτι λεγει· Ὁπου εγω
Not will he kill himself, because he says; Where I
ὑπαγω, ὑμεις ου δυνασθε ελθειν; [23] Και ειπεν
go, you not are able to come? And he said
αυτοις· Ὑμεις εκ των κατω εστε, εγω εκ των
to them; You from the beneath are, I from the
ανω ειμι· ὑμεις εκ του κοσμου τουτου εστε,
above am; you from the world this are,
εγω ουκ ειμι εκ του κοσμου τουτου. [24] Ειπον
I not am from the world this. I said
ουν ὑμιν, ὁτι αποθανεισθε εν ταις ἁμαρτιαις
therefore to you, that you will die in the sins
ὑμων· εαν γαρ μη πιστευσητε, ὁτι εγω ειμι,
of you; if for not you may believe, that I am,
αποθανεισθε εν ταις ἁμαρτιαις ὑμων. [25] Ελεγον
you will die in the sins of you. They said
ουν αυτῳ· Συ τις ει; Και ειπεν αυτοις ὁ
therefore to him; Thou who art? And said to them the
Ιησους· Την αρχην ὁ, τι και λαλω ὑμιν.
Jesus; The beginning what, what even I say to you.
[26] Πολλα εχω περι ὑμων λαλειν, και κρινειν·
Many things I have about you to say, and to judge;
αλλ' ὁ πεμψας με αληθης εστι· καγω ἁ ηκουσα
but he having sent me true is; and I what I heard
παρ' αυτου, ταυτα λεγω εις τον κοσμον. [27] Ουκ
from him, these things I say to the world. Not
εγνωσαν, ὁτι τον πατερα αυτοις ελεγεν. [28] Ειπεν
they knew, that the father to them he spoke. Said
ουν *[αυτοις] ὁ Ιησους· Ὁταν ὑψωσητε τον υἱον
then [to them] the Jesus; When you may lift up the son
του ανθρωπου, τοτε γνωσεσθε ὁτι εγω ειμι· και
of the man, then you will know that I am; and
απ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με
from myself I do nothing, but as taught me
ὁ πατηρ μου ταυτα λαλω· [29] και ὁ πεμψας με,
the father of me these things I say; and he having sent me,
μετ' εμου εστιν· ουκ αφηκε με μονον ὁ πατηρ,
with me is; not left me alone the father,

THER?" Jesus answered, "You neither know Me, nor my FATHER; if you knew Me, you would also know my FATHER."

20 ‡ These WORDS he spoke in the TREASURY, teaching in the TEMPLE; and no one seized him, Because his HOUR had not yet come.

21 Then *he said to them again, ‡ "**I** am going away, and you will seek me, and will die in your SIN; where **I** go, **you** cannot come."

22 The JEWS therefore said, "Will he kill himself, that he says, Where **I** go, **you** cannot come?"

23 And he said to them, "**You** are from BELOW; **I** am from ABOVE. ‡ **You** are of *This WORLD; **I** am not of this WORLD.

24 Therefore I said to you, That you will die in your SINS; for if you believe not That **I** am he, you will die in your SINS."

25 Then they said to him, "Who art **thou**?" *JESUS says to them, Even what I said to you at the BEGINNING

26 I have many things to say and to judge concerning you; but HE who SENT me is true; ‡ and what **I** heard from him, These things I say to the WORLD."

27 They knew not That he spoke to them of the FATHER.

28 Jesus therefore said, ‡ "When you shall lift up the SON of MAN, then you will know That **I** am he; and I do nothing of myself; but as my FATHER taught me, I say These things.

29 And HE who SENT me is with me; *he has not left me alone; ‡ Because **I**

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* VATICAN MANUSCRIPT.—21. he said. 23. of This WORLD. 25. Jesus says. 28. to them—*omit*. 29. he has not left me.

‡ 20. Mark xii. 41. ‡ 21. John vii. 34; xiii. 33. ‡ 23. John xv. 19; xvii. 16; 1 John iv. 5. ‡ 26. John iii. 32; xv. 15. ‡ 28. John xii. 32. ‡ 29. John iv. 34; v. 30; vi. 38.

ὁτι εγω τα αρεστα αυτῳ ποιω παντοτε.
Because I the things pleasing to him do always.
30 *Ταυτα αυτου λαλουντος, πολλοι επιστευσαν*
These of him speaking, many believed
εις αυτον.
into him.
31 *Ελεγεν ουν ὁ Ιησους προς τους πεπιστευ-*
Said then the Jesus to those having believed
κοτας αυτῳ Ιουδαιους· Εαν ὑμεις μεινητε εν τῳ
him Jews, If you may abide in the
λογῳ τῳ εμῳ, αληθως μαθηται μου εστε, 32 *και*
word the my, truly disciples of me you are, and
γνωσεσθε την αληθειαν, και ἡ αληθεια ελευθε-
you shall know the truth, and the truth shall make
ρωσει ὑμας. 33 *Απεκριθησαν αυτῳ· Σπερμα*
free you. They answered him; Seed
Αβρααμ εσμεν, και ουδενι δεδουλευκαμεν πω-
of Abraam we are, and to no one have we been slaves at
ποτε· πως συ λεγεις· Ὁτι ελευθεροι γενησεσθε;
any time; how thou sayest; That free you shall become?
34 *Απεκριθη αυτοις ὁ Ιησους· Αμην αμην λεγω*
Answered them the Jesus; Indeed indeed I say
ὑμιν, ὁτι πας ὁ ποιων την ἁμαρτιαν, δουλος
to you, that every one who is doing the sin, a slave
εστι της ἁμαρτιας. 35 *Ὁ δε δουλος ου μενει εν*
is of the sin. The but slave not abides in
τῃ οικιᾳ εις τον αιωνα· ὁ υἱος μενει εις τον αιωνα.
the house to the age; the son abides to the age.
36 *Εαν ουν ὁ υἱος ὑμας ελευθερωσῃ, οντως ελευ-*
If then the son you may make free, really free
θεροι εσεσθε. 37 *Οιδα, ὁτι σπερμα Αβρααμ εστε·*
you shall be. I know, that seed of Abraam you are;
αλλα ζητειτε με αποκτειναι, ὁτι ὁ λογος ὁ εμος
but you seek me to kill, because the word the mine
ου χωρει εν ὑμιν. 38 *Εγω ὁ ἑωρακα παρα τῳ*
not has place in you. I what have seen from the
πατρι μου, λαλω· και ὑμεις ουν ὁ εωρακατε
father of me I speak; and you therefore what you have seen
παρα τῳ πατρι ὑμων, ποιειτε. 39 *Απεκριθησαν*
from the father of you, do. They answered
και ειπον αυτῳ· Ὁ πατηρ ἡμων Αβρααμ εστι.
and said to him: The father of us Abraam is.
Λεγει αυτοις ὁ Ιησους· Ει τεκνα του Αβρααμ
Says to them the Jesus; If children of the Abraam
εστε, τα εργα του Αβρααμ εποιειτε· 40 *Νυν δε*
you are, the works of the Abraam you would do Now but
ζητειτε με αποκτειναι, ανθρωπον, ὁς την αλη-
you seek me to kill, a man, who the truth
θειαν ὑμιν λελαληκα, ἡν ηκουσα παρα του θεου·
to you has spoken, which I have heard from the God,
τουτο Αβρααμ ουκ εποιησεν. Ὑμεις ποιειτε τα
this Abraam not did. You do the
εργα του πατρος ὑμων. 41 *Ειπον ουν αυτῳ·*
works of the father of you. They said then to him.

always do the things pleasing to him."

30 As he was speaking These things, many believed into him.

31 JESUS therefore said to the Jews who had BELIEVED him, "If **you** abide in MY WORD, you are certainly my Disciples.

32 And you shall know the TRUTH, and ‡ the TRUTH shall make you free."

33 They answered him, "We are Abraham's Offspring, and have never been in slavery to any one. How dost **thou** say, 'You shall become free?'"

34 * Jesus answered them, "Indeed, I assure you, ‡ that EVERY ONE DOING SIN is a Slave of SIN.

35 ‡ But the SLAVE does not abide in the HOUSE to the AGE; the son abides to the AGE.

36 If, therefore, the SON make you free, you will indeed be free.

37 I know That you are ABRAHAM's Offspring; but you are seeking to kill Me, Because MY WORD has no place in you.

38 ‡ **I** speak what I have seen with my FATHER; and **you**, therefore, do what you have * heard from your FATHER."

39 They answered and said to him, "Our FATHER is Abraham." JESUS says to them, ‡ "If you were Children of ABRAHAM, you would do the WORKS of ABRAHAM.

40 But now you are seeking to kill Me, a Man who has spoken to you the TRUTH, which I heard from GOD; This Abraham did not.

41 ‡ **You** do the WORKS of your FATHER." * They said to him, "**We** have not

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* VATICAN MANUSCRIPT.—34. Jesus said to him. 38. heard from your FATHER. 41. They

‡ 32. Rom. vi. 14, 18, 22; viii. 2; Gal. v. 1; James i. 25; ii. 12. ‡ 34. Rom. vi. 16, 20; 2 Pet. ii. 19. ‡ 35. Gal. iv. 30. ‡ 38. John iii. 32; v. 19, 30; xiv. 10, 24. ‡ 39. Rom. ii. 28; ix. 7; Gal. iii. 7.

Ἡμεις εκ πορνειας ου γεγεννημεθα· ἑνα πατε-
We from fornication not have been born: one father
ρα εχομεν, τον θεον. [42] Ειπεν αυτοις ὁ Ιησους·
we have, the God. Said to them the Jesus;
Ει ὁ θεος πατηρ ὑμων ην, ηγαπατε αν εμε· εγω
If the God a father of you was, you would love me; I
γαρ εκ του θεου εξηλθον και ἡκω· ουδε γαρ απ'
for from the God came out and am come; not even for of
εμαυτου εληλυθα, αλλ' εκεινος με απεστειλε.
myself I have come, but he me sent;
[43] Διατι την λαλιαν την εμην ου γινωσκετε;
Why the speech the mine not know you?
Ὁτι ου δυνασθε ακουειν τον λογον τον εμον.
Because not you are able to hear the word the mine
[44] Ὑμεις εκ του πατρος του διαβολου εστε, και
You from the father the accuser are, and
τας επιθυμιας του πατρος ὑμων θελετε ποιειν·
the lusts of the father of you you wish to do;
Εκεινος ανθρωποκτονος ην απ' αρχης, και εν τῃ
He a manslayer was from a beginning, and in the
αληθειᾳ ουχ ἑστηκεν· ὁτι ουκ εστιν αληθεια εν
truth not has stood; because not is truth in
αυτῳ. Ὁταν λαλῃ το ψευδος, εκ των ιδιων
him; When may speak the falsehood, from the own
λαλει· ὁτι ψευστης εστι, και ὁ πατηρ αυτου.
he speaks; because a liar is, also the father of him.
[45] Εγω δε ὁτι την αληθειαν λεγω, ου πιστευετε
I but because the truth I speak, not you believe
μοι. [46] Τις εξ ὑμων ελεγχει με περι αμαρτιας;
me. Who of you convicts me concerning sin?
ει αληθειαν λεγω, διατι ὑμεις ου πιστευετε μοι;
If truth I speak, why you not believe me?
[47] Ὁ ων εκ του θεου, τα ῥηματα του θεου ακουει·
He being from the God, the words of the God hears;
δια τουτο ὑμεις ουκ ακουετε, ὁτι εκ του θεου
through this you not hear, because from the God
ουκ εστε. [48] Απεκριθησαν οἱ Ιουδαιοι και ειπον
not you are. Answered the Jews and said
αυτῳ· Ου καλως λεγομεν ἡμεις, ὁτι Σαμαρειτης
to him; Not well say we, that a Samaritan
ει συ, και δαιμονιον εχεις; [49] Απεκριθη Ιησους·
art thou, and a demon thou hast? Answered Jesus,
Εγω δαιμονιον ουκ εχω, αλλα τιμω τον πατερα
I a demon not have, but I honor the father
μου, και ὑμεις ατιμαζετε με. [50] Εγω δε ου ζητω
of me, and you dishonor me. I but not seek
την δοξαν μου· εστιν ὁ ζητων και κρινων.
the glory of me; It is he seeking and judging.
[51] Αμην αμην λεγω ὑμιν, εαν τις τον λογον τον
Indeed indeed I say to you, if anyone the word the
εμον τηρηση, θανατον ου μη θεωρηση εις τον
mine may keep, death not not he may see to the
αιωνα. [52] Ειπον ουν αυτῳ οἱ Ιουδαιοι· Νυν
age. Said then to him the Jews; Now
εγνωκαμεν, ὁτι δαιμονιον εχεις· Αβρααμ απε-
we know, that a demon thou hast; Abraam died

been born of Fornication; we have One Father, God."

42 * Jesus said to them, ‡ "If GOD were your * FATHER, you would love me; for I came forth from GOD, and am come; for I am not even come of myself, but he sent Me.

43 Why do you not know MY SPEECH? Because you can not hear MY WORD.

44 ‡ You are from the FATHER, the ACCUSER, and the LUSTS of your FATHER you wish to do. He was a Manslayer from the Beginning, and has not stood in the TRUTH, Because there is no Truth in him. When [any one] speaks a FALSEHOOD, he speaks from his OWN; Because his FATHER also is a Liar.

45 But because I speak the TRUTH, you do not believe me.

46 Who of you convicts me of Sin? If I speak the Truth, why do you not believe me?

47 ‡ HE who is from GOD hears the WORDS of God; on this account you hear not, because you are not from GOD."

48 The JEWS answered and said to him, "Do we not say well That thou art a Samaritan, and ‡ hast a Demon?"

49 Jesus answered, "I have not a Demon; but I honor my FATHER, and you dishonor me.

50 But ‡ I seek not my GLORY; there is ONE who SEEKS it, and judges.

51 Indeed, I assure you, ‡ If any one keep * MY Word, he will by no means see Death to the AGE."

52 * The JEWS said to him, "Now we know That thou hast a Demon. ‡ Abra-

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* VATICAN MANUSCRIPT.—42. Jesus. 42. FATHER. 51. MY Word. 52. The JEWS said.

‡ 42. John v. 43; vii. 28, 29. ‡ 44. 1 John iii. 8. ‡ 47. John x. 26, 27; 1 John iv. 6. ‡ 48. John vii. 20; x. 20. ‡ 50. John v. 41; vii. 18. ‡ 51. John v. 24; xi. 26. ‡ 52. Zech. i. 5; Heb. xi. 13.

θανε και οἱ προφηται, και συ λεγεις· Εαν τις
and the prophets, and thou sayest, If any one
τον λογον μου τηρηση, ου μη γευσηται θανατου
the word of me may keep, not not may taste of death
εις τον αιωνα. [53] Μη συ μειζων ει του πατρος
to the age. Not thou greater art of the father
ἡμων Αβρααμ, ὁστις απεθανε; και οἱ προφηται
of us Abraam, who died? and the prophets
απεθανον· τινα σεαυτον ποιεις; [54] Απεκριθη
died; whom thyself makest thou? Answered
Ιησους· Εαν εγω δοξαζω εμαυτον, ἡ δοξα μου
Jesus; If I glorify myself, the glory of me
ουδεν εστιν. Εστιν ὁ πατηρ μου ὁ δοξαζων με,
nothing is. He is the father of me he glorifying me,
ὁν ὑμεις λεγετε, ὁτι θεος ὑμων εστι, [55] και ουκ
whom you say, that a God of you he is, and not
εγνωκατε αυτον· εγω δε οιδα αυτον. Και εαν
you know him; I but know him. And if
ειπω, ὁτι ουκ οιδα αυτον, εσομαι ὁμοιος ὑμων,
I say, that not I know him, I shall be like you,
ψευστης. Αλλ' οιδα αυτον, και τον λογον
a liar. But I know him, and the word
αυτου τηρω. [56] Αβρααμ ὁ πατηρ ὑμων ηγαλλιασατο,
of him I keep. Abraam the father of you ardently desired,
ἱνα ιδῃ την ἡμεραν την εμην· και ειδε,
that he might see the day the my; and he saw,
και εχαρη. [57] Ειπον ουν οἱ Ιουδαιοι προς
and was glad. Said then the Jews to
αυτον· Πεντηκοντα ετη ουπω εχεις, και Αβρααμ
him; Fifty years not yet thou art, and Abraam
ἑωρακας; [58] Ειπεν αυτοις ὁ Ιησους· Αμην αμην
hast thou seen? Said to them the Jesus, Indeed indeed
λεγω ὑμιν, πριν Αβρααμ γενεσθαι, εγω ειμι.
I say to you, before Abraam to have been born, I am.
[5] Ηραν ουν λιθους, ἱνα βαλωσιν επ' αυτον·
They took up therefore stones, that they might cast on him;
Ιησους *[δε] εκρυβη, και εξηλθεν εκ του ἱερου.
Jesus [but] hid himself. and went out of the temple.

ΚΕΦ. θ'. 9.

[1] Και παραγων, ειδεν ανθρωπον τυφλον εκ
And passing by, he saw a man blind from
γενετης. [2] Και ηρωτησαν αυτον οἱ μαθηται
birth. And asked him the disciples
αυτου, λεγοντες· Ραββι, τις ἡμαρτεν; οὑτος,
of him, saying; Rabbi, who sinned? this,
η οἱ γονεις αυτου, ἱνα τυφλος γεννηθῃ; [3] Απεκριθη
or the parents of him, that blind he should be born? Answered
Ιησους· Ουτε οὑτος ἡμαρτεν, ουτε οἱ
Jesus; Neither this sinned, nor the
γονεις αυτου· αλλ' ἱνα φανερωθῃ τα εργα του
parents of him; but that may be manifested the works of the
θεου εν αυτῳ. [4] Εμε δει εργαζεσθαι τα εργα
God in him. Me it behoves to work the works

ham died, and the PROPHETS; and thou sayest, If any one keep my WORD, he will by no means *see Death to the AGE.

[53] Art thou greater than our FATHER Abraham, who died, and the PROPHETS died? Whom dost *thou make thyself?"

[54] Jesus answered, "If *I should glorify myself, my GLORY is nothing? ‡HE who GLORIFIES me is my FATHER, of whom you say, That he is your God.

[55] And you have not known him, but I know him; and if I say, that I do not know him, I shall be like you a Liar; but I know him, and keep his WORD.

[56] Abraham, your FATHER, ardently desired that he might see MY DAY; and ‡he saw, and was glad."

[57] Then the JEWS said to him, "Thou art not yet Fifty Years old, and hast thou seen Abraham?"

[58] *JESUS said to them, "Indeed, I assure you, Before Abraham was born, I am he."

[59] ‡Then they took up Stones that they might cast at him; but Jesus hid himself, and went forth out of the TEMPLE.

CHAPTER IX.

[1] And passing along, he saw a Man blind from Birth.

[2] And his DISCIPLES asked him, saying, "Rabbi, ‡who sinned, he, or his PARENTS, so that he was born blind?"

[3] Jesus answered, "Neither did he sin, nor his PARENTS, but that the WORKS of GOD might be displayed in him.

[4] ‡*I must perform the

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* VATICAN MANUSCRIPT.—52. see Death to the Age. 54. I should glorify. 58. Jesus. 59. but—*omit.* 4. We must.

‡ 54. John v. 41; xvi. 14; xvii 1; Acts iii. 13; 2 Pet. i. 17. ‡ 56. Heb. xi. 13. ‡ 59. John x. 31. 39; xi. 8. ‡ 2. ver. 34. ‡ 4. John iv. 34; v 19, 36; xi. 9; xii. 35; xvii 4.

του πεμψαντος με, ἑως ἡμερα εστιν· ερχεται
of the sending me, while day it is; comes
νυξ, ὁτε ουδεις δυναται εργαζεσθαι. [5] Ὁταν εν
night, when no one is able to work. While in
τῳ κοσμῳ ω, φως ειμι του κοσμου. [6] Ταυτα
the world I may be, light I am of the world. These things
ειπων, επτυσε χαμαι, και εποιησε πηλον εκ του
saying, he spit on the ground, and made clay of the
πτυσματος, και επεχρισε τον πηλον επι τους
spittle, and rubbed the clay on the
οφθαλμους του τυφλου, [7] και ειπεν αυτῳ·
eyes of the blind, and said to him;
Ὑπαγε, νιψαι εις την κολυμβηθραν του Σιλωαμ·
Go, wash thyself in the pool of the Siloam;
(ὁ ἑρμηνευεται, απεσταλμενος.) Απηλθεν
(which is interpreted, having been sent.) He went away
*[ουν, και ενιψατο, και ηλθε] βλεπων. [8] Οἱ
[therefore, and washed himself, and came] seeing. The
ουν γειτονες, και οἱ θεωρουντες αυτον το προ-
then neighbors, and those seeing him the be-
τερον, ὁτι προσαιτης ην, ελεγον· Ουχ οὑτος
fore, because a beggar he was, said; Not this
εστιν ὁ καθημενος και προσαιτων; [9] Αλλοι
is he sitting and begging? Others
ελεγον· Ὁτι οὑτος εστιν. Αλλοι δε· Ὁτι
said, That this is, Others but. That
ὁμοιος αυτῳ εστιν· Εκεινος ελεγεν· Ὁτι εγω
like him it is, He said; That I
ειμι. [10] Ελεγον ουν αυτῳ· Πως ανεῳχθησαν
am. They said then to him: How were opened
σου οἱ οφθαλμοι; [11] Απεκριθη εκεινος *[και
of thee the eyes? Answered he [and
ειπεν·] Ανθρωπος, λεγομενος Ιησους, πηλον
said.] A man, being named Jesus, clay
εποιησε, και επεχρισε μου τους οφθαλμους, και
made, and rubbed of me the eyes, and
ειπε μοι· Ὑπαγε εις τον Σιλωαμ, και νιψαι.
said to me; Go into the Siloam, and wash thyself.
Απελθων δε και νιψαμενος, ανεβλεψα. [12] Ειπον
Going and and washing myself, I obtained sight. They said
ουν αυτῳ· Που εστιν εκεινος; Λεγει· Ουκ οιδα.
then to him; Where is he, He says; Not I know.
[13] Αγουσιν αυτον προς τους Φαρισαιους, τον
They bring him to the Pharisees. that
ποτε τυφλον. [14] Ην δε σαββατον, ὁτε τον
once blind. It was and a sabbath, when the
πηλον εποιησεν ὁ Ιησους, και ανεῳξεν αυτου
clay made the Jesus, and opened of him
τους οφθαλμους. [15] Παλιν ουν ηρωτων αυτον
the eyes. Again therefore asked him
και οἱ Φαρισαιοι, πως ανεβλεψεν. Ὁ δε ειπεν
also the Pharisees, how he obtained sight. He and said
αυτοις· Πηλον επεθηκε μου επι τους οφθαλμους,
to them; Clay he put of me on the eyes,

WORKS of HIM who SENT me while it is Day; Night comes, when no one can work.

5 While I am in the WORLD, ‡ I am the Light of the WORLD."

6 Saying these things, ‡ he spit on the Ground, and made Clay of the SPITTLE, and * he put the CLAY on his EYES,

7 and said to him, "Go wash thyself in † the POOL of SILOAM," (which signifies, Sent) He went away, therefore, and washed himself, and came seeing.

8 Then the NEIGHBORS, and THOSE who had PREVIOUSLY seen him, because he was a Beggar, said, "Is not **this** HE who was SITTING and begging?"

9 **Some** said, "This is **he**;" "others * said, "No; but he is like him;" **he** said, "**I** am he."

10 They then said to him, "How were Thine EYES opened?"

11 **He** answered * "The MAN called Jesus made Clay, and rubbed my EYES, and said to me, "Go to the SILOAM, and wash thyself;" * I went, therefore, and washed myself, and obtained sight.

12 * And they said to him, "Where is **he**?" He says, "I do not know."

13 They bring HIM that was formerly BLIND to the PHARISEES.

14 And it was a * Sabbath when JESUS made the CLAY, and opened His EYES.

15 Then the PHARISEES also asked him again how he obtained his sight. And he said to them, "He put Clay on Mine EYES, and I washed myself, and see."

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* VATICAN MANUSCRIPT.—6. He put the CLAY thereof on his eyes, and said. 7. therefore, and washed, and came—*omit.* 9 said; "No; but he is." 11. and said—*omit.* 11. The MAN called. 11. I went therefore and. 12. And they said to him. 14. a Sabbath, on which Day JESUS.

† 7. The Pool of Siloam is described by recent travellers to have been "a well built oblong tank, some fifty feet long, nearly twenty deep, and somewhat less than this wide." It has now only about two feet of water in it. It is supplied from an upper fountain through a well-cut conduit more than a quater of a mile long.

‡ 5. John i. 5, 9; iii. 19; viii. 12; xii. 35, 46. ‡ 6. Mark vii. 33; viii. 23.

και ενιψαμην, και βλεπω. [16] Ελεγον ουν εκ
and I washed myself, and see. Said therefore of
των Φαρισαιων τινες· Οὗτος ὁ ανθρωπος ουκ
the Pharisees some; This the man not
εστι παρα του θεου, ὁτι το σαββατον ου τηρει.
is from the God, because the sabbath not he keeps.
Αλλοι ελεγον· Πως δυναται ανθρωπος ἁμαρ-
Others said; How is able a man a
τωλος τοιαυτα σημεια ποιειν; Και σχισμα ην
sinner such signs to do? And a division was
εν αυτοις. [17] Λεγουσι τῳ τυφλῳ παλιν· Συ τι
among them. They say to the blind again; Thou what
λεγεις περι αυτου, ὁτι ηνοιξε σου τους οφθαλ-
sayest concerning him, seeing that he opened of thee the eyes?
μους; Ὁ δε ειπεν· Ὁτι προφητης εστιν. [18] Ουκ
He and said; That a prophet he is. Not
επιστευσαν ουν οἱ Ιουδαιοι περι αυτου, ὁτι τυφ-
believed therefore the Jews concerning him, that blind
λος ην, και ανεβλεψεν, ἑως ὁτου εφωνησαν
he was, and obtained sight, till when they called
τους γονεις αυτου του αναβλεψαντος. [19] Και
the parents of him the having obtained sight. And
ηρωτησαν αυτους, λεγοντες· Οὗτος εστιν ὁ υἱος
they asked them, saying; This is the son
ὑμων, ὁν ὑμεις λεγετε, ὁτι τυφλος εγεννηθη;
of you, whom you say, that blind he was born?
πως ουν αρτι βλεπει; [20] Απεκριθησαν *[αυτοις]
how then now he sees? Answered [them]
οἱ γονεις αυτου και ειπον· Οιδαμεν, ὁτι οὗτος
the parents of him and said; We know, that this
εστιν ὁ υἱος ἡμων, και ὁτι τυφλος εγεννηθη·
is the son of us, and that blind he was born;
[21] πως δε νυν βλεπει, ουκ οιδαμεν· η τις ηνοιξεν
how but now he sees, not we know; or who opened
αυτου τους οφθαλμους, ἡμεις ουκ οιδαμεν,
of him the eyes, we not know.
αυτος ἡλικιαν εχει, αυτον ερωτησατε· αυτος
he full age has, him ask you; he
περι αὑτου λαλησει. [22] Ταυτα ειπον οἱ
concerning himself shall speak. These things said the
γονεις αυτου, ὁτι εφοβουντο τους Ιουδαιους.
parents of him, because they feared the Jews.
Ηδη γαρ συνετεθειντο οἱ Ιουδαιοι, ινα εαν τις
Already for had agreed the Jews, that if any one
αυτον ὁμολογηση Χριστον, αποσυναγωγος
him should confess Anointed, from a synagogue
γενηται. [23] Δια τουτο οἱ γονεις αυτου ειπον·
should he. Through this the parents of him said;
Ὁτι ἡλικιαν εχει, αυτον ερωτησατε. [24] Εφω-
That full age he has, him ask you. They
νησαν ουν εκ δευτερου τον ανθρωπον, ὁς ην
called therefore a second time the man, who was
τυφλος, και ειπον αυτῳ· Δος δοξαν τῳ θεῳ·
blind, and said to him; Give glory to the God;
ἡμεις οιδαμεν, ὁτι ὁ ανθρωπος οὗτος ἁμαρτωλος
we know, that the man this a sinner

16 Then some of the PHARISEES said, "This MAN is not from * God, Because he keeps not the SABBATH." Others said, ‡"How can a sinful Man perform such Signs?" And there was ‡a Division among them.

17 * They say to the BLIND man again, "What dost thou say concerning him, Seeing that he opened Thine EYES?" And he said, ‡"He is a Prophet."

18 The JEWS, therefore, did not believe of him, That he was blind and obtained sight, till they called the PARENTS of HIM who RECEIVED SIGHT.

19 And they asked them, saying, "Is this your SON, of whom you say, 'That he was born blind?' How then does he now see?"

20 * Then his PARENTS answered and said, "We know That this is our SON, and That he was born blind;

21 but how he now sees, we know not; or who opened His EYES, we know not; * ask Him, he is of mature Age; he will speak concerning himself."

22 His PARENTS said this, ‡ Because they were afraid of the JEWS; for the JEWS had already determined, that if any one should acknowledge him to be the Messiah, ‡ he should be expelled from the synagogue.

23 On this account the PARENTS said, "He is mature Age, ask him."

24 They called, therefore, a second time, the MAN who had been blind, and said to him, "Give Glory to GOD; we know * That This Man is a Sinner."

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* VATICAN MANUSCRIPT.—16. God. 17. Then they say. 20. Then his PARENTS. 20. them—*omit*. 21. ask Him; he is of mature Age; he will. 24. That This Man is.

‡ 16. ver. 33; John iii. 2. ‡ 16. John vii. 12, 43; x. 19. ‡ 17. John iv. 19; vi. 14. ‡ 22. John vii. 13; xii. 42; xix. 38; Acts v. 13. ‡ 22. ver. 34; John xvi. 2.

εστιν. [25] Απεκριθη ουν εκεινος *[και ειπεν·]
is. Answered then he [and said,]
Ει αμαρτωλος εστιν, ουκ οιδα· ἑν οιδα, ὁτι
If a sinner he is, not I know; one I know, that
τυφλος ων, αρτι βλεπω. [26] Ειπον δε αυτω
blind being, now I see. They said and to him
*[παλιν·] Τι εποιησε σοι; πως ηνοιξε σου
[again;] What did he to thee? how opened of thee
τους οφθαλμους; Απεκριθη αυτοις· Ειπον ὑμιν
the eyes; He answered them; I said to you
ηδη, και ουκ ηκουσατε· τι παλιν θελετε
already and not you did hear; why again do you wish
ακουειν; μη και ὑμεις θελετε αυτου μαθηται
to hear? not also you wish of him disciples
γενεσθαι; [28] Ελοιδορησαν αυτον, και ειπον· Συ
to be? They reviled him, and said; Thou
ει μαθητης εκεινου· ἡμεις δε του Μωσης εσμεν
art a disciple of him; we but of the Moses are
μαθηται. [29] Ἡμεις οιδαμεν, ὁτι Μωσῃ λελα-
disciples. We know, that to Moses has
ληκεν ὁ θεος· τουτον δε ουκ οιδαμεν ποθεν
spoken the God; this but not we know whence
εστιν. [30] Απεκριθη ὁ ανθρωπος και ειπεν
is. Answered the man and said
αυτοις· Εν γαρ τουτῳ θαυμαστον εστιν, ὁτι
to them; In for this a wonder is, that
ὑμεις ουκ οιδατε ποθεν εστι, και ανεῳξε μου
you not know whence he is, and he has opened of me
τους οφθαλμους. [31] Οιδαμεν *[δε,] ὁτι ἁμαρ-
the eyes. We know [but,] that sin-
τωλων ὁ θεος ουκ ακουει· αλλ' εαν τις θεοσε-
ners the God not hears; but if any one a worshipper
βης ᾐ, και το θελημα αυτου ποιῃ, τουτου
of God may be, and the will of him may do, this
ακουει. [32] Εκ του αιωνος ουκ ηκουσθη, ὁτι
he hears. From the age not it was heard, that
ηνοιξε τις οφθαλμους τυφλου γεγεννημενου.
opened any one eyes of blind having been born.
[33] Ει μη ην οὑτος παρα θεου, ουκ ηδυνατο ποιειν
If not was this from God, not were able to do
ουδεν. [34] Απεκριθησαν και ειπον αυτῳ· Εν
nothing. They answered and said to him; In
ἁμαρτιαις συ εγεννηθης ὁλος· και συ διδασκεις
sins thou wast born wholly; and thou teachest
ἡμας; Και εξβαλον αυτον εξω. [35] Ηκουσεν ὁ
us? And they cast him out. Heard the
Ιησους, ὁτι εξεβαλον αυτον εξω· και εὑρων
Jesus, that they cast him out; and having found
αυτον, ειπεν *[αυτῳ·] Συ πιστευεις εις τον
him, said [to him;] Thou believest into the
υἱον του θεου; [36] Απεκριθη εκεινος και ειπε·
son of the God? Answered he and said;
Και τις εστι, κυριε, ἱνα πιστευσω εις αυτον;
And who is he, O sir, that I may believe into him?
[37] Ειπε *[δε] αυτῳ ὁ Ιησους· Και ἑωρακας
Said [and] to him the Jesus; Even thou hast seen

25 Then **he** answered, "If he is a Sinner, I know not; One thing I do know, That having been blind, now I see."

26 And they said to him, "What did he do to thee? How did he open Thine EYES?"

27 He answered them, "I told you just now, and did you not **hear?** * Why then do you wish to hear again? are **you** also willing to become His Disciples?"

28 * And they reviled him, and said, "**Thou** art **his** Disciple; but **we** are Disciples of MOSES.

29 **We** know That GOD has spoken to Moses; but This person,—we ‡ know not whence he is."

30 The MAN answered and said to them, "Why, in this is a wonder, That **you** know not whence he is, and he opened My EYES!

31 We know ‡ That GOD does not hear Sinners; but if any one be a Worshipper of God, and performs his WILL, **him** he hears.

32 From the (earliest) AGE it was not heard, that any one opened the Eyes of one having been born blind.

33 If **he** were not from God, he could do nothing."

34 They answered and said to him, "**Thou** wast entirely born in Sins, and dost **thou** teach us?" And they cast him out.

35 JESUS heard That they had cast him out; and having found him, he said to him, "Dost **thou** believe into ‡ the * SON of GOD?"

36 **He** answered and said, "Who is he, Sir, that I may believe into him?"

37 JESUS said to him, "Thou hast even seen him,

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* VATICAN MANUSCRIPT.—25. and said—*omit.* 26. again—*omit.* 27. Why then do you wish. 28. and they reviled. 31. But—*omit.* 35. to him—*omit.* 35. SON of MAN? and he said, Who. 37. and—*omit.*

‡ 29. John viii. 14. ‡ 30. John iii. 10. ‡ 31. Job xxvii. 9; Psa. lxvi. 18; Prov. xv. 8, 29; xxviii. 9. ‡ 35. Matt. xvi. 16; John x. 36; 1 John v. 13.

αυτον, και ὁ λαλων μετα σου, εκεινος εστιν.
him, and he talking with thee, he is.
[38] Ὁ δε εφη· Πιστευω, κυριε· και προσεκυνησεν
He and said; I believe, O sir; and he prostrated
αυτῳ. [39] Και ειπεν ὁ Ιησους· Εις κριμα εγω εις
to him. And said the Jesus; For judgment I into
τον κοσμον τουτον ηλθον, ἱνα οἱ μη βλεποντες
the world this came, that those not seeing
βλεπωσι, και οἱ βλεποντες τυφλοι γενωνται.
might see, and those seeing blind might become.
[40] *[Και] ηκουσαν εκ των Φαρισαιων ταυτα οἱ
[And] heard of the Pharisees these things those
οντες μετ᾽ αυτου, και ειπον αυτῳ· Μη και ἡμεις
being with him, and said to him; Not also we
τυφλοι εσμεν; [41] Ειπεν αυτοις ὁ Ιησους· Ει
blind are? Said to them the Jesus; If
τυφλοι ητε, ουκ αν ειχετε ἁμαρτιαν· νυν δε
blind you were, not you would have sin; now but
λεγετε· Ὁτι βλεπομεν· ἡ *[ουν] ἁμαρτια
you say; That we see; the [therefore] sin
ὑμων μενει.
of you remains.

ΚΕΦ. θ'. 10.

[1] Αμην αμην λεγω ὑμιν, ὁ μη εισερχομενος
Indeed indeed I say to you, he not entering
δια της θυρας εις την αυλην των προβατων,
through the door into the fold of the sheep,
αλλα αναβαινων αλλαχοθεν, εκεινος κλεπτης
but going up another way, he a thief
εστι και ληστης· [2] ὁ δε εισερχομενος δια της
is and a robber; he but entering through the
θυρας, ποιμην εστι των προβατων. [3] Τουτῳ ὁ
door, a shepherd is of the sheep. To him the
θυρωρος ανοιγει· και τα προβατα της φωνης
doorkeeper opens: and the sheep the voice
αυτου ακουει· και τα ιδια προβατα καλει κατ᾽
of him hears; and the own sheep he calls by
ονομα, και εξαγει αυτα. [4] *[Και] ὁταν τα ιδια
name, and he leads out them. [And] when the own
προβατα εκβαλῃ, εμπροσθεν αυτων πορευεται·
sheep he puts forth, before them he goes;
και τα προβατα αυτῳ ακολουθει, ὁτι οιδασι την
and the sheep him follows, because they know the
φωνην αυτου. [6] Αλλοτριῳ δε ου μη ακολουθησωσιν, αλλα φευξονται απ᾽ αυτου· ὁτι ουκ
voice of him. A stranger but not not they may follow, but will flee from him; because not
οιδασι των αλλοτριων την φωνην. [6] Ταυτην
they know of the strangers the voice. This

and HE who is TALKING with thee is He."

38 And HE said, "Lord, I believe;" and he threw himself prostrate before him.

39 And JESUS said, ‡ "For Judgment came I into this WORLD; ‡ so that THOSE not SEEING may see, and THOSE SEEING may become blind."

40 THOSE of the PHARISEES BEING with him heard these things, ‡ and said to him, "Are we blind also?"

41 * Jesus said to them, ‡ "If you were blind, you would not have Sin; but now you say, 'We see;' your SIN remains.

CHAPTER X.

1 Indeed, I truly say to you, HE who ENTERS not by the DOOR into the FOLD of the SHEEP, but climbs up another way, he is a Thief and a Robber;

2 but HE who COMES IN by the DOOR, is the Shepherd of the SHEEP.

3 The DOOR-KEEPER opens to him; and the SHEEP hear his VOICE; and he calls his OWN Sheep by Name, and leads them out.

4 When he puts forth *al his OWN, † he goes befor them, and the SHEEP fol low him, Because the know his VOICE.

5 But a Stranger the will not follow, but will fle from him; Because they know not the VOICE o STRANGERS."

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* VATICAN MANUSCRIPT.—40. And—*omit*. 41. Jesus. 41. therefore—*omi*
4. And—*omit*. 4. all his OWN, he goes.

† 4. "We see a flock of perhaps threescore black and white sheep returning from th hillside where they have been grazing, or from the caves in which they have been sheltere from the noon-heat. Before them slowly walks the shepherd, staff in hand, not once looking behind him. The flock follows quietly, not scattering nor needing the rod or the angry shout. He and they seem to know each other well, and to have mutual confidence. He who wrote the twenty-third Psalm must have known scenes like this; and still more He who said, "when he putteth forth his own sheep, *he goeth before them, and the sheep follow him*, for they know his voice."—*H. Bonar*.

‡ 39. John v. 22, 27. See John iii. 17; xii. 47. ‡ 39. Matt. xiii. 13. ‡ 40. Rom. ii. 19
‡ 41. John xv. 22. 24.

την παροιμιαν ειπεν αυτοις ὁ Ιησους· εκεινοι
the parable said to them the Jesus; they
δε ουκ εγνωσαν, τινα ην, ἁ ελαλε αυτοις.
but not knew, what was, which he spoke to them.

[7] Ειπεν ουν παλιν *[αυτοις] ὁ Ιησους· Αμην
Said then again [to them] the Jesus; Indeed
αμην λεγω ὑμιν, ὁτι εγω ειμι ἡ θυρα των προβατων.
indeed I say to you, that I am the door of the sheep.
[8] Παντες ὁσοι ηλθον προ εμου, κλεπται
All as many as came before me, thieves
εισι και λησται· αλλ' ουκ ηκουσαν αυτων τα
are and robbers; but not heard them the
προβατα. [9] Εγω ειμι ἡ θυρα· δι' εμου εαν τις
sheep. I am the door; through me if any one
εισελθη, σωθησεται, και εισελευσεται και
may come in, he shall be saved, and shall come in and
εξελευσηται, και νομην εὑρησει. [10] Ὁ κλεπτης
go out and pasture shall find. The thief
ουκ ερχεται, ει μη ἱνα κλεψη, και θυση, και
not comes, if not that he may steal, and may kill, and
απολεση· εγω ηλθον, ἱνα ζωην εχωσι, και
may destroy; I came, that life they may have, and
περισσον εχωσιν. [11] Εγω ειμι ὁ ποιμην ὁ καλος
abundance may have. I am the shepherd the good
ὁ ποιμην ὁ καλος την ψυχην αυτου τιθησιν ὑπερ
the shepherd the good the life of himself lays down in behalf
των προβατων. [12] Ὁ μισθωτος δε, και ουκ ων
of the sheep. The hireling but, and not being
ποιμην, οὑ ουκ εισι τα προβατα ιδια, θεωρει
a shepherd, of whom not are the sheep own, sees
τον λυκον ερχομενον, και αφιησι τα προβατα,
the wolf coming, and leaves the sheep,
και φευγει· και ὁ λυκος αρπαζει αυτα, και
and flees; and the wolf seizes them. and
σκορπιζει τα προβατα. [13] Ὁ δε μισθωτος
scatters the sheep. The but hireling
φευγει, ὁτι μισθωτος εστι, και ου μελει αυτῳ
flees, because an hireling he is, and not it concerns him
περι των προβατων.
about the sheep.

[14] Εγω ειμι ὁ ποιμην ὁ καλος· και γινωσκω
I am the shepherd the good; and know
το εμα, και γινωσκομαι ὑπο των εμων, [15] καθως
the mine, and am known by the mine, as
γινωσκει με ὁ πατηρ, καγω γινωσκω τον
knows me the father, and I know the
πατερα· και την ψυχην μου τιθημι ὑπερ των
father; and the life of me I lay down in behalf of the
προβατων. [16] Και αλλα προβατα εχω, ἁ ουκ
sheep. And other sheep I have, which not
εστιν εκ της αυλης ταυτης· κακεινα με δει
is of the fold this; also them me it behoves

6 This PARABLE spoke JESUS to them; but they knew not what things they were which he spoke to them.

7 Then said *JESUS again, "Indeed, I truly say to you, I am the DOOR of the SHEEP.

8 †All who came before me are Thieves and Robbers; but the SHEEP heard them not.

9 ‡I am the DOOR; if any one come in by me, he shall be saved, and shall come in, and go out, and find Pasture.

10 The THIEF comes not, except that he may steal, and kill, and destroy; I came, that they may have Life, and may have abundance.

11 ‡I am the GOOD SHEPHERD; the GOOD SHEPHERD lays down his LIFE in behalf of the SHEEP.

12 But the HIRED SERVANT, not being a Shepherd, whose own the SHEEP are not, sees the WOLF coming, and leaves the SHEEP, and flees; and the WOLF seizes and scatters *them;

13 Because he is a Hired Servant, and cares not for the SHEEP.

14 I am the GOOD SHEPHERD; ‡and I know *MINE, and MINE know me;

15 even as the FATHER knows me, and I know the FATHER; ‡and I lay down my LIFE in behalf of the SHEEP.

16 And Other Sheep I have, which are not of this FOLD; them also I must

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* VATICAN MANUSCRIPT.—7. Jesus. 7. to them—*omit.* 12. them; Because he is a Hireling, and. 14. MINE, and MINE know me; even as.

† 8. *Panta, all,* may be taken in the sense of *polloi, many;* thus, "Many who came before me," &c. Our Savior cannot here mean Moses and the prophets, who were commissioned to speak in the name of Jehovah; but rather those religious leaders who "shut up the kingdom of the heavens against men," by taking away the "key of knowledge." See Matt. xxiii. 13; Luke xi. 52. Such were the priests, scribes, and Pharisees.

‡ 9. John xiv. 6; Eph. ii. 18. ‡ 11. Isa. xl. 11; Ezek. xxxiv. 12, 23; xxxvii. 24; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. ‡ 14. 2 Tim. ii. 19. ‡ 15. John xv. 13.

αγαγειν· και της φωνης μου ακουσουσι, και
to lead; and the voice of me they will hear, and
γενεσεται μια ποιμνη, εἱς ποιμην. [17] Δια τουτο
there will be one flock, one shepherd. Through this
ὁ πατηρ με αγαπᾳ, ὁτι εγω τιθημι την ψυχην
the father me loves, because I lay down the life
μου, ἱνα παλιν λαβω αυτην· [18] ουδεις αιρει αυτην
of me, that again I may receive her; no one takes her
απ᾽ εμου, αλλ᾽ εγω τιθημι αυτην απ᾽ εμαυτου·
from me, but I lay down her of myself;
εξουσιαν εχω θειναι αυτην, και εξουσιαν εχω
authority I have to lay down her, and authority I have
παλιν λαβειν αυτην· ταυτην την εντολην ελαβον
again to receive her; this the command I received
παρα του πατρος μου. [19] Σχισμα *[ουν]
from the father of me. A division [then]
παλιν εγενετο εν τοις Ιουδαιοις δια τους λογους
again occurred among the Jews through the words
τουτους. [20] Ελεγον δε πολλοι εξ αυτων· Δαιμονιον
these. Said and many of them; A demon
εχει, και μαινεται· τι αυτου ακουετε;
he has, and is mad; why him hear you?
[21] Αλλοι ελεγον· Ταυτα τα ῥηματα ουκ εστι
Others said; These the words not are
δαιμονιζομενου· μη δαιμονιον δυναται τυφλων
of one being demonized; not a demon is able blind
οφθαλμους ανοιγειν;
eyes to open?

[22] Εγενετο δε τα εγκαινια εν τοις Ἱεροσολυμοις,
Occurred now the feast of dedication in the Jerusalem,
και χειμων ην· [23] και περιεπατει ὁ Ιησους
and winter it was; and was walking the Jesus
εν τῳ ἱερῳ, εν τῃ στοᾳ Σολομωνος. [24] Εκυκλωσαν
in the temple, in the porch of Solomon. Surrounded
ουν αυτον οἱ Ιουδαιοι, και ελεγον αυτῳ·
therefore him the Jews, and said to him;
Ἑως ποτε την ψυχην ἡμων αιρεις; Ει συ ει ὁ
Till when the life of us dost thou take? If thou art the
Χριστος, ειπε ἡμιν παρρησιᾳ. [25] Απεκριθη αυτοις
Anointed, tell us plainly. Answered them
ὁ Ιησους· Ειπον ὑμιν, και ου πιστευετε. Τα
the Jesus; I told you, and not you believe. The
εργα, ἁ εγω ποιω εν τῳ ονοματι του πατρος μου,
works, which I do in the name of the father of me,
ταυτα μαρτυρει περι εμου. [26] Αλλ᾽ ὑμεις ου πιστευετε·
these testify concerning me. But you not believe;
ου γαρ εστε εκ των προβατων των εμων.
not for you are of the sheep the mine.
*[Καθως ειπον ὑμιν,] [27] τα προβατα τα εμα
As I said to you,] the sheep the mine
της φωνης μου ακουει, καγω γινωσκω αυτα, και
the voice of me hears, and I know them, and
ακολουθουσι μοι· [28] καγω ζωην αιωνιον διδωμι
they follow me; and I life age-lasting give
αυτοις, και ου μη απολωνται εις τον αιωνα, και
to them, and not not they will perish into the age, and

lead, and they will hear my VOICE, ‡ and there shall be one Flock, One Shepherd.

17 On account of this the FATHER loves ME, ‡ Because I lay down my LIFE, that I may receive it again.

18 No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. ‡ This COMMANDMENT I received from my FATHER."

19 ‡ There was a Division again among the JEWS because of these WORDS.

20 And many of them said, ‡ "He has a Demon, and is mad, why do you hear him?"

21 Others said, "These are not the WORDS of a Demoniac; can a Demon open the Eyes of the blind?"

22 *It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter;

23 and *Jesus was walking in the TEMPLE, ‡ in SOLOMON'S PORTICO.

24 The JEWS, therefore, surrounded him, and said to him, "How long dost thou hold us in suspense? If thou art the MESSIAH, tell us plainly."

25 JESUS answered them, "I told you, and you did not believe; the WORKS which I do in my FATHER'S NAME, they testify of me.

26 ‡ But you believe not, because you are not of MY SHEEP.

27 MY SHEEP hear my VOICE, and I know them, and they follow me;

28 and I give them aionian Life; ‡ and they shall by no means perish to the

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* VATICAN MANUSCRIPT.—19. then—*omit.* 22. It was then the FEAST OF DEDICATION at JERUSALEM; it was Winter. 23. Jesus. 26. As I said to you—*omit.*

‡ 16. Ezek. xxxvii. 22; Eph. ii. 14. ‡ 17. Isa. liii. 7, 8, 12; Heb. ii. 9. ‡ 18. John vi. 38; xv. 10; Acts ii. 24, 32. ‡ 19. John vii. 43; ix. 16. ‡ 20. John vii. 20; viii. 48, 52. ‡ 23. Acts iii. 11; v. 12. ‡ 26. John viii. 47; 1 John iv. 6. ‡ 28. John vi. 37; xvii. 11, 12.

ουχ αρπασει τις αυτα εκ της χειρος μου. [29] Ὁ
not will wrest any one them out of the hand of me. The

πατηρ μου, ὁς δεδωκε μοι, μειζων παντων εστι·
father of me, who has given to me, greater of all is;

και ουδεις δυναται ἁρπαζειν εκ της χειρος
and no one is able to wrest out of the hand

του πατρος μου· [30] εγω και ὁ πατηρ ἑν εσμεν.
of the father of me; I and the father one are.

[31] Εβαστασαν ουν παλιν λιθους οἱ Ιουδαιοι, ἱνα
Took up then again stones the Jews, that

λιθασωσιν αυτον. [32] Απεκριθη αυτοις ὁ Ιησους·
they might stone him. Answered them the Jesus;

Πολλα καλα εργα εδειξα ὑμιν εκ του πατρος
Many good works I showed you from the father

μου· δια ποιον αυτων εργον λιθαζετε με;
of me: because of which of them work do you stone me?

[33] Απεκριθησαν αυτῳ οἱ Ιουδαιοι *[λεγοντες·]
Answered him the Jews [saying;]

Περι καλου εργου ου λιθαζομεν σε, αλλα
Concerning a good work not we stone thee, but

περι βλασφημιας, και ὁτι συ, ανθρωπος ων,
concerning blasphemy, and that thou, a man being,

ποιεις σεαυτον θεον. [34] Απεκριθη αυτοις ὁ
makest thyself a god. Answered them the

Ιησους· Ουκ εστι γεγραμμενον εν τῳ νομῳ
Jesus. Not is it having been written in the law

ὑμων· "Εγω ειπα, θεοι εστε;" [35] Ει εκεινους
of you: "I said, gods you are?" If them

ειπε θεους, προς οὑς ὁ λογος του θεου εγενετο,
he called gods, to whom the word of the God came,

και ου δυναται λυθηναι ἡ γραφη· [36] ὁν ὁ πατηρ
and not is able to be broken the writing; whom the father

ἡγιασε, και απεστειλεν εις τον κοσμον, ὑμεις
set apart, and sent into the world, you

λεγετε· Ὁτι βλασφημεις, ὁτι ειπον, υἱος του
say That thou blasphemest, because I said, a son of the

θεου ειμι; [37] Ει ου ποιω τα εργα του πατρος
God I am? If not I do the works of the father

μου, μη πιστευετε μοι. [38] Ει δε ποιω, καν εμοι
of me, not you believe me. If but I do, and if me

μη πιστευητε, τοις εργοις πιστευσατε· ἱνα
not you believe, the works believe you; that

γνωτε και πιστευσητε, ὁτι εν εμοι ὁ πατηρ,
you may know and you may believe, that in me the father,

καγω εν αυτῳ. [39] Εζητουν ουν παλιν αυτον
and I in him. They sought therefore again him

πιασαι· και εξηλθεν εκ της χειρος αυτων.
to seize; and he went forth out of the hand of them.

[40] Και απηλθε παλιν περαν του Ιορδανου, εις τον
And he went again beyond the Jordan, to the

AGE, and no one shall wrest them out of my HAND.

29 ‡ My FATHER, who has given them to me, is greater than all; and no one is able to wrest them out of * the FATHER'S HAND.

30 ‡ I and the FATHER are One."

31 Then the JEWS took up Stones again, that they might stone him.

32 JESUS said to them, "Many * good Works did I show you from * the FATHER; on account of which of these Works do you stone * Me?"

33 The JEWS answered him, "We do not stone thee for a Good Work, but for Blasphemy; and Because thou, being a Man, makest thyself God."

34 * Jesus answered them, ‡ "Is it not written in your LAW, 'I said, You are Gods?'

35 If he called them Gods, to whom the WORD of GOD came, and the SCRIPTURE cannot be broken,

36 of him whom the FATHER set apart and sent into the WORLD, do you say, 'Thou blasphemest;' Because I said, 'I am a Son of GOD?'

37 If I do not the WORKS of my FATHER, believe me not.

38 But if I do, and if you believe not me, believe the WORKS, so that you may know and * believe, ‡ That the FATHER is in me, and * I am in the FATHER."

39 Therefore, they were seeking again to seize Him: but he went forth out of their HAND.

40 And he went away again beyond the JORDAN, into the PLACE where

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* VATICAN MANUSCRIPT.—29. the FATHER'S HAND. 32. good Works. 32. the FATHER. 32. Me. 33. saying—*omit*. 34. Jesus. 38. understand. That. 38. I am in the FATHER.

‡ 29. John xiv. 28. ‡ 30. John xvii. 11, 22. ‡ 34. Psa. lxxxii. 6. ‡ 38. John xiv. 10, 11; xvii. 21.

τοπον, ὁπου ην Ιωαννης το πρωτον βαπτιζων·
place where was John the first dipping;
και εμεινεν εκει. [41] Και πολλοι ηλθον προς
and he abode there. And many came to
αυτον, και ελεγον· Ὁτι Ιωαννης μεν σημειον
him, and said; That John indeed a sign
εποιησεν ουδεν· παντα δε ὁσα ειπεν Ιωαννης
did not one; all but what things said John
περι τουτου, αληθη ην. [42] Και επιστευσαν
concerning this, true was. And believed
πολλοι εκει εις αυτον.
many there into him.

ΚΕΦ. ια'. 11.

[1] Ην δε τις ασθενων, Λαζαρος, απο Βηθανιας,
Was and a certain sick one, Lazarus, from Bethany,
εκ της κωμης Μαριας και Μαρθας της αδελφης
out of the village of Mary and Martha the sister
αυτης. [2] (Ην δε Μαρια ἡ αλειψασα τον κυριον
of her. (Was and Mary the having anointed the lord
μυρῳ, και εκμαξασα τους ποδας αυτου ταις
with balsam, and wiped the feet of him with the
θριξιν αὑτης· ἡς ὁ αδελφος Λαζαρος ησθενει.)
hairs of herself. of whom the brother Lazarus was sick.)
[3] Απεστειλαν ουν αἱ αδελφαι προς αυτον,
Sent therefore the sisters to him,
λεγουσαι· Κυριε, ιδε, ὁν φιλεις, ασθενει.
saying; O lord, lo, whom thou lovest, is sick.
[4] Ακουσας δε ὁ Ιησους ειπεν· Αὑτη ἡ ασθενεια
Having heard and the Jesus said. This the sickness
ουκ εστι προς θανατον, αλλ' ὑπερ της δοξης
not is to death, but on account of the glory
του θεου, ἱνα δοξασθῃ ὁ υἱος του θεου δι' αυτης.
of the God, that may be glorified the son of the God through her.
[5] Ηγαπα δε ὁ Ιησους την Μαρθαν, και την
Loved now the Jesus the Martha, and the
αδελφην αυτης, και τον Λαζαρον. [6] Ὡς ουν
sister of her, and the Lazarus. When then
ηκουσεν, ὁτι ασθενει, τοτε μεν εμεινεν εν ᾡ
he heard, that he was sick, then indeed he abode in which
ην τοπῳ δυο ἡμερας. [7] Επειτα μετα τουτο
he was place two days. Then after this
λεγει τοις μαθηταις· Αγωμεν εις την Ιουδαιαν
he says to the disciples: Let us go into the Judea
παλιν. [8] Λεγουσιν αυτῳ οἱ μαθηται· Ῥαββι,
again. Say to him the disciples; Rabbi,
νυν εζητουν σε λιθασαι οἱ Ιουδαιοι, και παλιν
now sought thee to stone the Jews, and again
ὑπαγεις εκει; [9] Απεκριθη Ιησους· Ουχι δωδεκα
goest thou there? Answered Jesus; Not twelve
εισιν ὡραι της ἡμερας; εαν τις περιπατῃ εν τῃ
are hours of the day? if any one may walk in the
ἡμερᾳ, ου προσκοπτει, ὁτι το φως του κοσμου
day, not he stumbles, because the light of the world
τουτου βλεπει· [10] εαν δε τις περιπατῃ εν τῃ
this he sees? if but any one may walk in the
νυκτι, προσκοπτει, ὁτι το φως ουκ εστιν εν
night, he stumbles, because the light not is in

John was immersing at the FIRST; and he abode there.

41 And many came to him, and said, "John, indeed, performed no Sign, ‡but Whatever John said concerning him was true."

42 And many believed into him there.

CHAPTER XI.

1 Now there was a certain sick man, Lazarus of Bethany, from the VILLAGE of ‡Mary, and Martha, her SISTER.

2 (‡It was THAT Mary who ANOINTED the LORD, and wiped his FEET with her HAIR, whose BROTHER Lazarus was sick.)

3 The SISTERS, therefore, sent to him, saying, "Lord, behold, he whom thou lovest is sick."

4 But JESUS, having heard, said, "This SICKNESS is not to Death, ‡but for the GLORY of GOD, that the SON of GOD may be glorified by it."

5 Now JESUS loved MARTHA, and her SISTER, and LAZARUS.

6 When, therefore, he heard That he was sick, then, indeed, ‡he abode in the Place where he was Two Days.

7 Then, after this, he says to the DISCIPLES, "Let us go into JUDEA again."

8 The DISCIPLES say to him, "Rabbi, ‡the JEWS recently sought to stone thee; and art thou going there again?"

9 Jesus answered, "Are there not Twelve Hours of the DAY? ‡If any one walk in the DAY, he stumbles not, Because he sees the LIGHT of this WORLD.

10 But if any one walk in the NIGHT, he stumbles. Because the LIGHT is not in him."

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‡ 41 John iii. 30. ‡ 1. Luke x. 38, 39. ‡ 2. Matt. xxvi. 7; Mark xiv 3; John xii. 3. ‡ 4. John ix. 3; ver. 40. ‡ 6. John x. 40. ‡ 8. John x. 31. ‡ 9. John ix. 4.

αυτῳ. [11] Ταυτα ειπε· και μετα τουτο λεγει
him. These things he said; and after this he says

αυτοις· Λαζαρος ὁ φιλος ἡμων κεκοιμηται·
to them; Lazarus the friend of us is fallen asleep;

αλλα πορευομαι, ἱνα εξυπνισω αυτον. [12] Ειπον
but I go, that I may awake him. Said

ουν οἱ μαθηται αυτου· Κυριε, ει κεκοιμηται,
then the disciples of him; O lord, if he is fallen asleep,

σωθησεται. [13] Ειρηκει δε ὁ Ιησους περι του
he shall be saved. Had spoken but the Jesus about the

θανατου αυτου· εκεινοι δε εδοξαν, ὁτι περι της
death of him; they but thought, that concerning the

κοιμησεως του ὑπνου λεγει. [14] Τοτε ουν ειπεν
repose of the sleep he speaks. Then therefore said

αυτοις ὁ Ιησους παῤῥησιᾳ· Λαζαρος απεθανε·
to them the Jesus plainly; Lazarus died;

[15] και χαιρω δι' ὑμας, ἱνα πιστευσητε, ὁτι ουκ
and I rejoice because of you, that you may believe, that not

ημην εκει· αλλ' αγωμεν προς αυτον. [16] Ειπεν
I was there; but we may go to him. Said

ουν Θωμας, ὁ λεγομενος Διδυμος, τοις συμμαθη-
then Thomas, that being called a twin, to the fellow-disci-

ταις· Αγωμεν και ἡμεις, ἱνα αποθανωμεν μετ'
ples; May go also we, that we may die with

αυτου. [17] Ελθων ουν ὁ Ιησους εὑρεν αυτον τεσ-
him. Coming therefore the Jesus found him four

σαρας ἡμερας ηδη εχοντα εν τῳ μνημειῳ. [18] Ην
days already having been in the tomb. Was

δε ἡ Βηθανια εγγυς των Ἱεροσολυμων, ὡς απο
now the Bethany near the Jerusalem, about from

σταδιων δεκαπεντε.
furlongs fifteen.

[19] Και πολλοι εκ των Ιουδαιων εληλυθεισαν
And many of the Jews had come

προς τας περι Μαρθαν και Μαριαν, ἱνα παραμυ-
to those about Martha and Mary, that they might

θησωνται αυτας περι του αδελφου αυτων. [20] Ἡ
comfort them concerning the brother of them. The

ουν Μαρθα ὡς ηκουσεν, ὁτι Ιησους ερχεται,
then Martha when she heard, that Jesus was coming,

ὑπηντησεν αυτῳ· Μαρια δε εν τῳ οικῳ εκαθε-
met him; Mary but in the house was sit-

ζετο. [21] Ειπεν ουν ἡ Μαρθα προς τον Ιησουν·
ting. Said then the Martha to the Jesus;

Κυριε, ει ης ὡδε, ὁ αδελφος μου ουκ αν
O lord, if thou hadst been here, the brother of me not would

ετεθνηκει· [22] αλλα και νυν οιδα, ὁτι ὁσα
have died; But and now I know, that whatever things

αν αιτηση τον θεον, δωσει σοι ὁ θεος. [23] Λεγει
thou mayest ask the God, will give to thee the God. Says

αυτῃ ὁ Ιησους· Αναστησεται ὁ αδελφος σου.
to her the Jesus; Will rise again the brother of thee.

[24] Λεγει αυτῳ Μαρθα· Οιδα, ὁτι αναστησεται,
Says to him Martha; I know, that he will rise again,

11 These things he said; and after this he says to them, ‡ "Lazarus, our FRIEND, has fallen asleep; but I am going, that I may awake him."

12 * The DISCIPLES, therefore, said to him, "Lord, if he has fallen asleep, he will recover."

13 But JESUS had spoken concerning his DEATH; but they thought That he was speaking of the REPOSE of SLEEP.

14 Then, therefore, JESUS said plainly, "Lazarus is dead;

15 and I rejoice, on your account, That I was not there, so that you may believe; but let us go to him."

16 Then THAT Thomas, who is CALLED Didymus, said to the FELLOW-DISCIPLES, "Let us also go, that we may die with him."

17 JESUS, therefore, coming, found that he had been already Four Days in the TOMB.

18 Now BETHANY was near JERUSALEM about fifteen Furlongs distant.

19 And many of the JEWS had come to those with Martha and Mary, that they might console them concerning their BROTHER.

20 MARTHA, therefore, when she heard That * Jesus was coming, went to meet him; but Mary was sitting in the HOUSE.

21 Then MARTHA said to * Jesus, "Lord, if thou hadst been here, my BROTHER would not have died.

22 * And even now I know, ‡ That whatever things thou wilt ask of GOD, GOD will give thee."

23 JESUS said to her, "Thy BROTHER will rise again."

24 * MARTHA said to him, ‡ "I know that he will

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* VATICAN MANUSCRIPT.—12. The DISCIPLES, therefore, said to him. 20. Jesus. 21. Jesus. 22. And. 24. MARTHA.

‡ 11. Deut. xxxi. 16; Dan. xii. 2; Matt. ix. 24; Acts vii. 60; 1 Cor. xv. 18, 51. ‡ 22. John ix. 31. ‡ 24. Luke xiv. 14; John v. 29.

εν τη αναστασει εν τη εσχατῃ ἡμερᾳ. [25] Ειπεν
In the resurrection in the last day. Said
αυτῃ ὁ Ιησους· Εγω ειμι ἡ αναστασις και ἡ
to her the Jesus; I am the resurrection and the
ζωη· ὁ πιστευων εις εμε, καν αποθανῃ, ζησεται·
life; he believing into me, even if he may die, he shall live;
[26] και πας ὁ ζων και πιστευων εις εμε, ου μη
and all the living and believing into me, not not
αποθανῃ εις τον αιωνα. Πιστευεις τουτο;
may die into the age. Believest thou this?
[27] Λεγει αυτῳ· Ναι, κυριε· εγω πεπιστευκα, ὁτι
She says to him; Yes, O lord; I have believed, that
συ ει ὁ Χριστος, ὁ υἱος του θεου, ὁ εις τον κοσμον
thou art the Anointed, the son of the God, he into the world
ερχομενος. [28] Και ταυτα ειπουσα, απηλθε,
coming. And these things saying, she went,
και εφωνησε Μαριαν την αδελφην αὑτης λαθρα,
and called Mary the sister of her privately,
ειπουσα· Ὁ διδασκαλος παρεστι, και φωνει σε.
saying; The teacher is present, and calls thee.
[29] Εκεινη ὡς ηκουσεν, εγειρεται ταχυ, και ερχεται
She when she heard, rises up quickly, and comes
προς αυτον. [30] (Ουπω δε εληλυθει ὁ Ιησους
to him. (Not yet now had come the Jesus
εις την κωμην· αλλ᾽ ην εν τῳ τοπῳ, ὁπου
into the village; but was in the place, where
ὑπηντησεν αὐτῳ ἡ Μαρθα.) [31] Οἱ ουν Ιουδαιοι,
met him the Martha.) The therefore Jews,
οἱ οντες μετ᾽ αυτης εν τῃ οικιᾳ και παραμυθουμενοι
those being with her in the house and were comforting
αυτην, ιδοντες την Μαριαν, ὁτι ταχεως
her, seeing the Mary, that quickly
ανεστη και εξηλθεν, ηκολουθησαν αυτῃ, λεγοντες·
she rose up and went out, followed her, saying;
Ὁτι ὑπαγει εις το μνημειον, ἱνα κλαυσῃ
That she goes into the tomb, that she may weep
εκει. [32] Ἡ ουν Μαρια ὡς ηλθεν ὁπου ην ὁ Ιησους,
there. The therefore Mary when came where was the Jesus,
ιδουσα αυτον, επεσεν αυτου εις τους
seeing him, she fell of him to the
ποδας, λεγουσα αυτῳ· Κυριε, ει ης ὡδε,
feet, saying to him; O lord, if thou hadst been here,
ουκ αν απεθανε μου ὁ αδελφος. [33] Ιησους ουν
not would have died of me the brother. Jesus therefore
ὡς ειδεν αυτην κλαιουσαν, και τους συνελθοντας
when he saw her weeping, and those having come
αυτῃ Ιουδαιους κλαιοντας, ενεβριμησατο τῳ
with her Jews weeping, he was agitated in the
πνευματι, και εταραξεν ἑαυτον, [34] και ειπε·
spirit, and troubled himself, and said;
Που τεθεικατε αυτον; Λεγουσιν αυτῳ· Κυριε,
Where have you laid him? They say to him; O lord,
ερχου, και ιδε. [35] Εδακρυσεν ὁ Ιησους.
come, and see. Wept the Jesus.

rise again, in the RESURRECTION, in the LAST day."

25 JESUS said to her, "**I** am ‡ the RESURRECTION, and ‡ the LIFE; HE BELIEVING into me, even though he die, shall live;

26 and no one LIVING and believing into me, shall die to the AGE. Dost thou believe this?"

27 She says to him, "Yes, Lord, ‡ **I** have believed that **thou** art the MESSIAH, THAT SON of GOD COMING into the WORLD."

28 And saying these things, she went and called MARY, her SISTER, privately, saying, "The TEACHER is come, and calls thee."

29 *And **she**, when she heard, rose up quickly, and came to him.

30 Now JESUS had not yet come into the VILLAGE, but was *still in the PLACE where Martha met him.

31 THOSE JEWS, therefore, who WERE with her in the HOUSE, and were consoling her, seeing MARY, That she rose up suddenly and went out, followed her, * saying, "She is going to the TOMB, that she may weep there."

32 MARY, therefore, when she came where * Jesus was, seeing him, fell at his FEET, saying to him, "Lord, if thou hadst been here, My BROTHER would not have died."

33 When Jesus, therefore, saw her weeping, and the JEWS having come with her weeping, he was greatly agitated in his SPIRIT, and affected,

34 and said, "Where have you laid him?" They say to him, "Lord, come and see."

35 ‡ JESUS wept.

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* VATICAN MANUSCRIPT.—29. And **she**, when she heard, rose up. 30. still in the PLACE. 31. thinking. 32. Jesus.

‡ 25. John v. 21; vi. 39, 40, 44. ‡ 25. John i. 4; vi. 35; xiv. 6; Col. iii. 4; 1 John i. 1 2; v. 11. ‡ 27. Matt. xvi. 16; John i. 49; iv. 42; vi. 14, 69. ‡ 35. Luke xix. 41.

36 Ελεγον ουν οἱ Ιουδαιοι· Ιδε, πως εφιλει αυτον.
Said then the Jews; See, how he loved him.
37 Τινες δε εξ αυτων ειπον· Ουκ ηδυνατο οὑτος,
Some but of them said; Not was able this,
ὁ ανοιξας τους οφθαλμους του τυφλου ποιησαι,
he having opened the eyes of the blind to have caused,
ἱνα και οὑτος μη αποθηνῃ; 38 Ιησους ουν παλιν
that even this not should die? Jesus therefore again
εμβριμωμενος εν ἑαυτῳ, ερχεται εις το μνημειον.
being agitated in himself, comes to the tomb.
Ην δε σπηλαιον, και λιθος επεκειτο επ'
It was now a cave, and a stone was lying on
αυτῳ. 39 Λεγει ὁ Ιησους· Αρατε τον λιθον.
it. Says the Jesus; Take away the stone.
Λεγει αυτῳ ἡ αδελφη του τεθνηκοτος, Μαρθα·
Says to him the sister of the having died, Martha;
Κυριε, ηδη οζει· τεταρταιος γαρ εστι. 40 Λεγει
O lord, now he smells; fourth day for it is. Says
αυτῃ ὁ Ιησους· Ουκ ειπον σοι, ὁτι εαν πιστευσῃς,
to her the Jesus; Not I said to thee, that if thou wouldst believe,
οψει την δοξαν του θεου; 41 Ηραν ουν
thou shalt see the glory of the God? They took away then
τον λιθον. Ὁ δε Ιησους ηρε τους οφθαλμους
the stone. The but Jesus lifted up the eyes
ανω, και ειπε· Πατερ, ευχαριστω σοι, ὁτι
above, and said; O father, I give thanks to thee, that
ηκουσας μου. 42 Εγω δε ηδειν, ὁτι παντοτε μου
thou didst hear me. I and knew, that always me
ακουεις· αλλα δια τον οχλον τον περιεστωτα
thou hearest; but on account of the crowd that standing-by
ειπον, ἱνα πιστευσωσιν, ὁτι συ με απεστειλας.
I spoke, so that they may believe, that thou me hast sent.
43 Και ταυτα ειπων, φωνῃ μεγαλῃ εκραυγασε.
And these things saying, with a voice loud he cried out.
Λαζαρε, δευρο εξω. 44 Εξηλθεν ὁ τεθνηκως,
O Lazarus, come out. Came out he having been dead,
δεδεμενος τους ποδας και τας χειρας κειριαις,
having been bound the feet and the hands with bandages,
και ἡ οψις αυτου σουδαριῳ περιεδεδετο. Λεγει
and the face of him with a napkin bound about. Says
αυτοις ὁ Ιησους· Λυσατε αυτον, και αφετε ὑπαγειν.
to them the Jesus; Loose you him, and allow to go.
45 Πολλοι ουν εκ των Ιουδαιων, οἱ
Many therefore of the Jews, those
ελθοντες προς την Μαριαν, και θεασαμενοι ἁ
having come to the Mary, and having gazed upon what
εποιησεν, επιστευσαν εις αυτον. 46 Τινες δε
he did, believed into him. Some but
εξ αυτων απηλθον προς τους Φαρισαιους, και
of them went to the Pharisees, and
ειπεν αυτοις ἁ εποιησεν ὁ Ιησους.
told them what did the Jesus.
47 Συνηγαγον ουν οἱ αρχιερεις και οἱ Φαρι-
Assembled then the high-priests and the Pha-

36 The JEWS, therefore, said, "Behold, how he loved him!"

37 But some of them said, "Could not **he**, who OPENED the EYES of ‡ the BLIND man, have even prevented this man's death?"

38 JESUS, therefore, again being agitated within himself, comes to the TOMB. Now it was a Cave, and a Stone was lying upon it.

39 JESUS said, "Take away the STONE." Martha, the SISTER of HIM who *had died, says to him, "Lord, he smells now; for it is the fourth day."

40 JESUS says to her, "Did I not tell thee, That if thou wouldst believe, thou shalt ‡ see the GLORY of GOD?"

41 Then they took away the STONE. And JESUS lifted his EYES above, and said, "Father, I give thanks to thee That thou didst hear me.

42 And **I** knew That thou hearest Me always; ‡ but on account of THAT CROWD STANDING BY I spoke, so that they may believe That thou didst send Me."

43 And having said these words, he cried out with a loud Voice, "Lazarus, come forth!"

44 HE who that been DEAD came forth, having his HANDS and FEET bound with Bandages, and ‡ his FACE bound about with a Napkin. * Jesus says to them, "Loose him, and let him go."

45 MANY, therefore, of the JEWS who CAME to MARY, ‡ and beheld * that which he had done, believed into him.

46 But some of them went to the PHARISEES, and told them what things JESUS did.

47 Then the HIGH-PRIESTS and the PHARI-

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* VATICAN MANUSCRIPT.—39. had died, says. 44. Jesus. 45. that which he had done, believed.

‡ 37 John ix. 6. ‡ 40. ver. 4, 23. ‡ 42 John xii. 30. ‡ 44. John xx. 7. ‡ 45. John ii. 23; x. 42; xii. 11, 18.

σαιοι συνεδριον, και ελεγον· Τι ποιουμεν; ὁτι
sees a high council, and said; What are we doing? because
οὑτος ὁ ανθρωπος πολλα σημεια ποιει. [48] Εαν αφ-
this the man many signs does. If we
ωμεν αυτον οὑτω, παντες πιστευσουσιν εις αυτον·
allow him thus, all will believe into him;
και ελευσονται οἱ Ρωμαιοι, και αρουσιν ἡμων και
and will come the Romans, and will take away of us both
τον τοπον και το εθνος. [49] Εἱς δε τις αυτων,
the place and the nation. One and a certain of them
Καιαφας, αρχιερευς ων του ενιαυτου εκεινου,
Caiaphas, high-priest being of the year that,
ειπεν αυτοις· Ὑμεις ουκ οιδατε ουδεν. [50] Ουδε
said to them; You not know nothing. Neither
διαλογιζεσθε, ὁτι συμφερει ἡμιν, ἱνα εἱς ανθρω-
do you consider, that it is better for us, that one man
πος αποθανῃ ὑπερ του λαου, και μη ὁλον το
should die in behalf of the people, and not whole the
εθνος αποληται. [51] Τουτο δε αφ' ἑαυτου ουκ
nation should perish. This but from himself not
ειπεν· αλλα αρχιερευς ων του ενιαυτου εκεινου,
he said, but high-priest being of the year that,
προεφητευσεν, ὁτι εμελλεν Ιησους αποθνησκειν
he prophesied, that was about Jesus to die
ὑπερ του εθνους· [52] και ουχ ὑπερ του εθνους
in behalf of the nation; and not in behalf of the nation
μονον, αλλ' ἱνα και τα τεκνα του θεου τα
alone, but that also the children of the God those
διεσκορπισμενα συναγαγῃ εις ἑν.
having been scattered he should gather into one.

[53] Απ' εκεινης ουν της ἡμερας συνεβουλευ-
From that therefore the day they took counsel
σαντο, ἱνα αποκτεινωσιν αυτον. [54] Ιησους ουν
together, that they might kill him. Jesus therefore
ουκετι παῤῥησιᾳ περιεπατει εν τοις Ιουδαιοις,
no longer publicly walked among the . Jews,
αλλα απηλθεν εκειθεν εις την χωραν εγγυς της
but went away thence into the country near the
ερημου, εις Εφραιμ λεγομενην πολιν· κᾀκει
desert, into Ephraim being called a city; and there
διετριβε μετα των μαθητων αὑτου. [55] Ην δε
remained with the disciples of himself. Was and
εγγυς το πασχα των Ιουδαιων· και ανεβησαν
near the passover of the Jews; and went up
πολλοι εις Ἱεροσολυμα εκ της χωρας προ του
many into Jerusalem out of the country before the
πασχα, ἱνα αγνισωσιν ἑαυτους. [56] Εζητουν ουν
passover, that they might purify themselves. They sought then

SEES convened the Sanhedrim, and said, ‡ "What are we doing? Because This MAN performs Many Signs.

48 If we suffer him thus, all will believe into him, and the ROMANS will come and take away both our PLACE and NATION."

49 And a certain one of them, ‡ Caiaphas, † being High-priest that YEAR, said to them, "You know nothing;

50 ‡ neither do you consider That it is expedient for us that One Man should die in behalf of the PEOPLE, than that the Whole NATION should perish."

51 But he said this not from himself; but being High-priest that YEAR, he predicted That Jesus was about to die in behalf of the NATION;

52 and not only in behalf of the NATION, ‡ but that he should also assemble into one, THOSE CHILDREN of GOD who have been SCATTERED ABROAD.

53 Therefore from That DAY, * they took counsel that they might kill him.

54 * JESUS, ‡ therefore, walked no longer publicly among the JEWS, but went away thence into the COUNTRY near the DESERT, into a City called † Ephraim, and there * abode with the DISCIPLES.

55 ‡ And the PASSOVER of the JEWS was near; and many went up to Jerusalem out of the COUNTRY, before the PASSOVER, that they might purify themselves.

56 Then they sought for

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* VATICAN MANUSCRIPT.—53. they took counsel. 54. JESUS. 54. abode with the DISCIPLES.

† 49. By the law of Moses, Exod. xl. 15, the office of high-priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high-priesthood was almost *annual;* the Romans and Herod put down and raised up *whom* they pleased, and *when* they pleased, without alluding to any other rule than merely that the person put in this office should be of the *sacerdotal* race. Caiaphas held this office eight or nine years.—*Clarke.*
† 54. A little village in the neighborhood of Bethel. Eusebius and Jerome say it was about twenty miles north of Jerusalem.

‡ 47. John xii. 19; Acts iv. 16. ‡ 49. Luke iii. 3; John xviii. 14; Acts iv. 6. ‡ 50. John xviii. 14. ‡ 52. Isa. xlix. 6; John x. 16. Eph. i. 10; ii. 14—17. ‡ 54. John iv. 1, 3; viii. 1. ‡ 55. John ii. 13; v. 1; vi. 4.

τον Ιησουν, και ελεγον μετ' αλληλων εν τῳ
the Jesus, and said with each other in the
ἱερῳ ἑστηκοτες· Τι δοκει ὑμιν; ὁτι ου μη
temple standing; What think you? that not not
ελθῃ εις την ἑορτην; [57] *Δεδωκεισαν δε*
he may come to the feast? Had given now
*[*και*] *οἱ αρχιερεις και οἱ Φαρισαιοι εντολην,*
[both] the high-priests and the Pharisees a commandment,
ἱνα εαν τις γνῳ που εστι, μηνυσῃ, ὁπως
that if any one should know where he is, he should show, how
πιασωσιν αυτον.
they might seize him.

ΚΕΦ. ιβ'. 12.

[1] *Ὁ ουν Ιησους προ ἑξ ἡμερων του πασχα*
The therefore Jesus before six days the passover
ηλθεν εις Βηθανιαν, ὁπου ην Λαζαρος *[*ὁ τεθνηκως,*]
came into Bethany, where was Lazarus [he having been dead,]
ὁν ηγειρεν εκ νεκρων. [2] *Εποιησαν ουν*
whom he raised out of dead ones. They made therefore
αυτῳ δειπνον εκει, και ἡ Μαρθα διηκονει· ὁ δε
him a supper there, and the Martha served; the but
Λαζαρος εἱς ην των ανακειμενων συν αυτῳ.
Lazarus one was of those reclining with him.
[3] *Ἡ ουν Μαρια λαβουσα λιτραν μυρου ναρδου*
The then Mary having taken a pound of balsam of spikenard
πιστικης πολυτιμου, ηλειψε τους ποδας του
genuine of great price, anointed the feet of the
Ιησου, και εξεμαξε ταις θριξιν αὑτης τους ποδας
Jesus, and wiped with the hairs of herself the feet
αυτου· ἡ δε οικια επληρωθη εκ της οσμης του
of him; the and house was filled with the odor of the
μυρου. [4] *Λεγει ουν εις εκ των μαθητων αυτου,*
balsam. Says therefore one of the disciples of him,
Ιουδας Σιμωνος Ισκαριωτης, ὁ μελλων αυτον
Judas of Simon Iscariot, he being about him
παραδιδοναι· [5] *Διατι τουτο το μυρον ουκ επραθη*
to deliver up; Why this the balsam not sold
τριακοσιων δηναριων, και εδοθη πτωχοις; [6] *Ειπε*
three hundred denarii, and given to poor ones? He said
δε τουτο, ουχ ὁτι περι των πτοχων εμελεν
now this, not because about the poor it concerned
αυτῳ, αλλ' ὁτι κλεπτης ην, και το γλωσσοκομον
him, but because a thief he was, and the box
ειχε, και τα βαλλομενα εβασταζεν.
he had, and the things being put in he carried off.
[7] *Ειπεν ουν ὁ Ιησους· Αφες αυτην· εις την*
Said therefore the Jesus; Let alone her, for the
ἡμεραν του ενταφιασμου μου τετηρηκεν αυτο.
day of the embalming of me she has kept it.
[8] *Τους πτωχους γαρ παντοτε εχετε μεθ' ἑαυτων,*
The poor for always you have with yourselves,
εμε δε ου παντοτε εχετε. [9] *Εγνω ουν*
me but not always you have. Knew therefore
οχλος πολυς εκ των Ιουδαιων, ὁτι εκει εστι·
a crowd great of the Jews, that there he is,

JESUS, and said to one another, standing in the TEMPLE, "What think you? Will he not come to the FEAST?"

57 Now the HIGH-PRIESTS and the PHARISEES had given * a Command, that if any one knew where he was, he should show how they might apprehend him.

CHAPTER XII.

1 Then JESUS Six Days before the PASSOVER came to Bethany, ‡ where THAT Lazarus was whom * Jesus raised from the Dead.

2 ‡ They made him, therefore, a Supper there, and MARTHA served; but LAZARUS was one of THOSE RECLINING with him.

3 Then ‡ MARY having taken a Pound of Balsam of genuine Spikenard, very costly, anointed the FEET of * Jesus, and wiped his FEET with her HAIR; and the HOUSE was filled with the ODOR of the BALSAM.

4 *And one of his DISCIPLES, THAT ISCARIOT who was ABOUT to betray him, says,

5 "Why was not This BALSAM sold for Three hundred Denarii, and given to the Poor?"

6 Now he said this, not Because he cared for the POOR; but because he was a Thief, and ‡had the BOX, and stole what THINGS were DEPOSITED in it.

7 JESUS, therefore, said, * "Suffer her, that she may keep it for the DAY of my EMBALMING.

8 For ‡ the POOR you have always with yourselves; but Me you have not always."

9 A great Crowd of the JEWS, therefore, knew That he was there; and they

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* VATICAN MANUSCRIPT.—57. Commandments that. 57. both—*omit.* 1. he having been dead—*omit.* 1. Jesus raised. 3. Jesus. 4. And one of his DISCIPLES, that ISCARIOT who was ABOUT to betray him, says. 7. Suffer her, that she may keep it for the DAY of my EMBALMING.

‡ 1. John xi. 1, 43. ‡ 2. Matt. xxvi. 6; Mark xiv. 3. ‡ 3. John xi. 2. ‡ 6. John xiii. 29. ‡ 8. Matt. xxvi. 11; Mark xiv 7.

και ηλθον ου δια τον Ιησουν μονον, αλλ' ἱνα
and they came not on account of the Jesus alone, but that
και τον Λαζαρον ιδωσιν, ὁν ηγειρεν εκ νεκρων.
also the Lazarus they might see, whom he raised out of dead ones.
[10] *Εβουλευσαντο δε οἱ αρχιερεις, ἱνα και τον*
Took counsel but the high-priests, that also the
Λαζαρον αποκτεινωσιν· [11] *ὁτι πολλοι δι' αυτον*
Lazarus they might kill; because many on account of him
ὑπηγον των Ιουδαιων, και επιστευον εις τον Ιησουν.
went away of the Jews, and believed into the Jesus.

[12] *Τη επαυριον οχλος πολυς, ὁ ελθων εις την*
On the morrow a crowd great, who having come to the
ἑορτην, ακουσαντες, ὁτι ερχεται Ιησους εις
feast, having heard that was coming Jesus into
Ἱεροσολυμα, [13] *ελαβον τα βαια των φοινικων,*
Jerusalem, they took the branches of the palm-trees,
και εξηλθον εις ὑπαντησιν αυτῳ, και εκραζον·
and went out to a meeting with him, and cried out;
Ὡσαννα, ευλογημενος ὁ ερχομενος εν ονοματι
Hosanna, worthy of blessing he coming in name
κυριου, ὁ βασιλευς του Ισραηλ. [14] *Εὑρων δε ὁ*
of Lord, the king of the Israel. Finding and the
Ιησους οναριον, εκαθισεν επ' αυτο, καθως εστι
Jesus a young ass, he sat on it, as it is
γεγραμμενον· [15] *"Μη φοβου, θυγατερ Σιων·*
having been written; "Not fear, O daughter of Sion;
ιδου, ὁ βασιλευς σου ερχεται καθημενος επι
lo, the king of thee comes sitting on
πωλον ονου." [16] *Ταυτα δε ουκ εγνωσαν οἱ*
a foal of an ass." These things now not knew the
μαθηται αυτου το πρωτον· αλλ' ὁτε εδοξασθη
disciples of him the first; but when was glorified
ὁ Ιησους, τοτε εμνησθησαν, ὁτι ταυτα ην επ'
the Jesus, then they remembered, that these things was about
αυτῳ γεγραμμενα, και ταυτα εποιησαν αυτῳ.
him having been written, and these things they did to him.
[17] *Εμαρτυρει ουν ὁ οχλος, ὁ ων μετ' αυτου, ὁτι*
Testified then the crowd, that being with him, that
τον Λαζαρον εφωνησεν εκ του μνημειου, και
the Lazarus he called out of the tomb, and
ηγειρεν αυτον εκ νεκρων. [18] *Δια τουτο και*
raised him out of dead ones. On account of this also
ὑπηντησεν αυτῳ ὁ οχλος, ὁτι ηκουσαν τουτο
met him the crowd, because they heard this
αυτον πεποιηκεναι το σημειον. [19] *Οἱ ουν Φαρισαιοι*
him to have done the sign. The then Pharisees
ειπον προς ἑαυτους· Θεωρειτε ὁτι ουκ
said to themselves; You see that not
ωφελειτε ουδεν· ιδε, ὁ κοσμος οπισω αυτου
you gain nothing; see, the world after him
απηλθεν.
is going away.

[20] *Ησαν δε τινες Ἑλληνες εκ των αναβαινοντων,*
Were and some Greeks of those going up,
ἱνα προσκυνησωσιν εν τῃ ἑορτῃ. [21] *Οὑτοι*
that they might worship in the feast. These

came, not on account of JESUS only, but also that they might see LAZARUS whom he raised from the DEAD.

10 ‡ * And even the HIGH-PRIESTS took counsel, that they might kill LAZARUS also;

11 ‡ Because, on account of him, many of the JEWS went away, and believed into JESUS.

12 ‡ The NEXT DAY, a great Crowd HAVING COME to the FEAST, having heard That JESUS was coming to Jerusalem,

13 took BRANCHES of PALM-TREES, and went out to meet him, and cried out, ‡ "Hosanna, Blessed is HE who COMES in the Name of Jehovah, the KING of ISRAEL!"

14 And JESUS having found a Young ass, sat on it, as it has been written,

15 ‡ "Fear not, * daugh-
"ter of Zion; behold, thy
"KING comes, sitting on
"the Colt of an Ass."

16 Now these things his DISCIPLES knew not at FIRST; but when JESUS was glorified, ‡ then they remembered That These things had been written about him, and they did these things to him.

17 Then THAT CROWD which was with him, testified that he called LAZARUS out of the TOMB, and raised him from the dead.

18 On this account also the CROWD met him, Because they heard that he had done This SIGN.

19 Therefore the PHARISEES, said among themselves, ‡ "You see that you are gaining nothing; behold, the WORLD is gone away after him."

20 And there were ‡ some Greeks of THOSE HAVING GONE UP, that they might worship during the FEAST.

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* VATICAN MANUSCRIPT.—10. But even the HIGH-PRIESTS. 15. DAUGHTER of Zion.

‡ 10. Luke xvi. 31. ‡ 11. John xi. 45. ‡ 12. Matt. xxi. 8; Mark xi. 8; Luke xix. 35, &c. ‡ 13. Psa. cxviii. 25, 26. ‡ 15. Zech. ix. 9. ‡ 16. John xiv. 26. ‡ 19. John xi. 47, 48. ‡ 20. Acts xvii. 4.

ουν προσηλθον Φιλιππῳ, τῳ απο Βηθσαιδα της
therefore came to Philip, that from Bethsaida of the
Γαλιλαιας, και ηρωτων αυτον, λεγοντες· Κυριε,
Galilee, and were asking him, saying; O sir,
θελομεν τον Ιησουν ιδειν. [22] Ερχεται Φιλιπ-
we wish the Jesus to see. Comes Philip,
πος, και λεγει τῳ Ανδρεᾳ· *[και παλιν] Αν-
and says to the Andrew; [and again] An-
δρεας και Φιλιππος λεγουσι τῳ Ιησου. [23] Ὁ δε
drew and Philip say to the Jesus. The but
Ιησους απεκρινατο αυτοις, λεγων· Εληλυθεν ἡ
Jesus answered them, saying; Has come the
ὡρα, ἱνα δοξασθῃ ὁ ὑιος του ανθρωπου. [24] Αμην
hour, that may be glorified the son of the man. Indeed
αμην λεγω ὑμιν, εαν μη ὁ κοκκος του σιτου
indeed I say to you, if not the grain of the wheat
πεσων εις την γην αποθανῃ, αυτος μονος μενει·
falling into the ground should die, he alone abides;
εαν δε αποθανῃ, πολυν καρπον φερει. [25] Ὁ
if but it may die. much fruit it bears. He
φιλων την ψυχην αὑτου, απολεσει αυτην· και
loving the life of himself, shall lose her; and
ὁ μισων την ψυχην αὑτου εν τῳ κοσμῳ τουτῳ,
he hating the life of himself in the world this,
εις ζωην αιωνιον φυλαξει αυτην.
into life age-lasting shall keep her.

[26] Εαν εμοι διακονῃ τις, εμοι ακολουθειτω·
If me may serve any one, me let him follow;
και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος
and where am I, there also the servant the mine
εσται· εαν τις εμοι διακονῃ, τιμησει αυτον ὁ
shall be; if any one me may serve, will serve him the
πατηρ. [27] Νυν ἡ ψυχη μου τεταρακται· και τι
father. Now the soul of me is troubled; and what
ειπω· Πατερ, σωσον με εκ της ὡρας ταυτης;
shall I say? O father, save me from the hour this?
Αλλα δια τουτο ηλθον εις την ὡραν ταυτην.
But on account of this I came to the hour this.
[28] Πατερ, δοξασον σου το ονομα. Ηλθεν ουν
O father, glorify of thee the name. Came then
φωνη εκ του ουρανου· "Και εδοξασα, και
a voice out of the heaven; "Both I glorified, and
παλιν δοξασω." [29] Ὁ *[ουν] οχλος ὁ ἑστως
again will glorify." The [therefore] crowd that standing
και ακουσας, ελεγε βροντην γεγονεναι. Αλλοι
and hearing, said thunder to have been. Others
ελεγον· Αγγελος αυτῳ λελαληκεν. [30] Απεκριθη
said; A messenger to him has spoken. Answered
ὁ Ιησους και ειπεν· Ου δι εμε αυτη ἡ φωνη
the Jesus and said; Not on account of me this the voice
γεγονεν, αλλα δι' ὑμας. [31] Νυν κρισις εστι
had come, but on account of you. Now a judgment is
του κοσμου τουτου· νυν ὁ αρχων του κοσμου
the world this; now the ruler of the world
τουτου· νυν ὁ αρχων του κοσμου τουτου εκβλη-
this: now the ruler of the world this will be

21 These, therefore, came to THAT Philip who was of Bethsaida of GALILEE, and asked him, saying, "Sir, we wish to see JESUS."

22 * PHILIP comes and tells ANDREW; Andrew and Philip * come and tell JESUS.

23 And JESUS * answers them, saying, ‡ "The HOUR has come that the SON of MAN may be glorified.

24 Indeed, I assure you, ‡ If the GRAIN of WHEAT falling into the GROUND should not die, it remains alone; but if it should die, it bears Much Fruit.

25 ‡ HE LOVING his LIFE shall lose it, and HE HATING his LIFE in this WORLD shall preserve it to aionian Life.

26 If any one serve me, let him follow me; ‡ and where I am, there also shall MY SERVANT be. If any one serve me, him will the FATHER honor.

27 ‡ Now is my SOUL troubled; and what shall I say? Father, save me from this HOUR? But on this account I came to this HOUR.

28 Father, glorify * Thy NAME." ‡ Then a Voice came from HEAVEN, "I both glorified and will glorify again."

29 THAT CROWD STANDING and hearing, said, "It was Thunder;" others said, "An Angel has spoken to him."

30 * Jesus answered and said, "This VOICE has not come on account of me, but on your account.

31 There is now a Judgment of this WORLD; ‡ the RULER of this WORLD shall now be cast out.

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* VATICAN MANUSCRIPT.—22. PHILIP. 22. and again—*omit.* 22. come and tell. 23. answers. 28. My NAME. 29. therefore—*omit.* 30. Jesus.

‡ 23. John xiii. 32; xvii. 1. ‡ 24. 1 Cor. xv. 36. ‡ 25. Matt. x. 39; xvi. 25; Mark viii 35; Luke ix. 24; xvii. 33. ‡ 26. John xiv. 3; xvii. 34; 1 Thess. iv 17. ‡ 27. Matt xxvi. 38, 39; Luke xii. 50; John xiii. 21. ‡ 28. Matt. iii. 17. ‡ 31. John xiv. 30; xvi. 11.

θησεται εξω. [32] Καγω εαν ὑψωθω εκ της
cast out. And I if I should be lifted up from the
γης, παντας ἑλκυσω προς εμαυτον. [33] Τουτο
earth, all will draw to myself. This
δε ελεγε, σημαινων ποιῳ θανατῳ ημελλεν απο-
but he said, signifying by what death he was about to
θνησκειν. [34] Απεκριθη αυτῳ ὁ οχλος· Ἡμεις
die. Answered him the crowd; We
ηκουσαμεν εκ του νομου, ὁτι ὁ Χριστος μενει
heard out of the law, that the Anointed abides
εις τον αιωνα· και πως συ λεγεις, ὁτι δει
into the age; and how thou sayest, that it behoves
ὑψωθηναι τον υἱον του ανθρωπου; τις εστιν
to be lifted up the son of the man? who is
οὑτος ὁ υἱος του ανθρωπου; [35] Ειπεν ουν αυτοις
this the son of the man? Said then to them
ὁ Ιησους· Ετι μικρον χρονον το φως εν ὑμιν
the Jesus; Yet a little time the light among you
εστι. Περιπατειτε, ἑως το φως εχετε, ἱνα μη
is. Walk you, while the light you have, that not
σκοτια ὑμας καταλαβῃ· και ὁ περιπατων εν τῃ
darkness you may overtake; and he walking in the
σκοτιᾳ ουκ οιδε που ὑπαγει. [36] Ἑως το φως
darkness not knows where he goes. While the light
εχετε, πιστευετε εις το φως, ἱνα υἱοι φωτος
you have, believe into the light, that sons of light
γενησθε. Ταυτα ελαλησεν ὁ Ιησους, και
you may become. These things spoke the Jesus, and
απελθων εκρυβη απ' αυτων.
going away he was hid from them.

[37] Τοσαυτα δε αυτου σημεια πεποιηκοτος
So many but of him signs having been done
εμπροσθεν αυτων ουκ επιστευον εις αυτον· [38] ἱνα
in presence of them not they did believe into him; that
ὁ λογος Ησαιου του προφητου πληρωθῃ, ὁν
the word of Esaias the prophet might be fulfilled, which
ειπε· "Κυριε, τις επιστευσε τῃ ακοῃ ἡμων;
he said; "O lord, who believed the report of us?
και ὁ βραχιων κυριου τινι απεκαλυφθη;" [39] Δια
and the arm of lord to whom was it revealed?" On account of
τουτο ουκ ηδυναντο πιστευειν· ὁτι παλιν ειπεν
this not they were able to believe; because again said
Ἡσαιας· [40] "Τετυφλωκεν αυτων τους οφθαλ-
Esaias; He has blinded of them the eyes,
μους, και πεπωρωκεν αυτων την καρδιαν· ἱνα
and has hardened of them the heart; so that
μη ιδωσι τοις οφθαλμοις, και νοησωσι τῃ
not they might see with the eyes, and understand with the
καρδιᾳ, και επιστραφωσι, και ιασωμαι αυτους."
heart, and should turn back, and I should heal them."
[41] Ταυτα ειπεν Ἡσαιας, ὁτι ειδε την δοξαν
These things said Esaias, because he saw the glory
αυτου, και ελαλησε περι αυτου. [42] Ὁμως
of him, and spoke concerning him. Nevertheless

32 And I, ‡ if I be raised on high from the EARTH, will draw All to myself."

33 ‡ Now this he said, signifying by What Death he was about to die.

34 * Then the CROWD answered him, ‡ "We heard out of the LAW, That the MESSIAH continues to the AGE; and how sayest thou, 'That the SON of MAN must be raised on high?' Who is This SON of MAN?"

35 JESUS, therefore said to them, ‡ "Yet a Little Time the LIGHT is among you. Walk while you have the LIGHT, so that Darkness may not overtake You; and ‡ HE who WALKS in DARKNESS knows not where he is going.

36 While you have the LIGHT, believe into the LIGHT, that you may become ‡ the SONS of LIGHT." These things spoke *Jesus, and going away he was concealed from them.

37 But though he had performed so Many Signs in their presence, they did not believe into him;

38 that the WORD of Isaiah, the PROPHET, might be verified, which he said, ‡ "Lord, who believed our "REPORT? and the ARM of "the Lord, to whom was it "revealed?"

39 On account of this they could not believe, Because Isaiah said again,

40 ‡ "He has blinded "Their EYES, and hardened "Their HEART, so that they "should not see with the "EYES, and understand "with the HEART, and "should turn, and I should "heal them."

41 Isaiah said these things, because he saw his ‡ GLORY, and spoke of him.

42 Nevertheless, many

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* VATICAN MANUSCRIPT.—34. Then the CROWD. 36. Jesus.

‡ 32. John iii. 14; viii. 28. ‡ 33. John xviii. 32. ‡ 34. Psa. lxxxix. 36, 37; cx. 4; Isa. ix. 7, &c. ‡ 35. John i. 9; viii. 12; ix. 5; ver. 46. ‡ 35. John xi. 10; 1 John ii. 11. ‡ 36. Luke xvi. 8; Eph. v. 8; 1 Thess. v. 5; 1 John ii. 9—11. ‡ 38. Isa. liii. 1; Rom. x. 16. ‡ 40. Isa. vi. 9, 10; Matt. xiii. 14. ‡ 41. Isa. vi. 1.

μεντοι και εκ των αρχοντων πολλοι επιστευσαν
truly and of the rulers many believed
εις αυτον· αλλα δια τους Φαρισαιους ουχ
into him; but on account of the Pharisees not
ὡμολογουν, ἱνα μη αποσυναγωγοι γενωνται·
did confess, so that not from synagogues they might be;
[43] ηγαπησαν γαρ την δοξαν των ανθρωπων
they loved for the glory of the men
μαλλον, ηπερ την δοξαν του θεου.
more, than the glory of the God.

[44] Ιησους δε εκραξε και ειπεν· Ὁ πιστευων
Jesus and cried and said; He believing
εις εμε, ου πιστευει εις εμε,, αλλ' εις τον πεμ-
into me, not believes into me, but into him having
ψαντα με· [45] και ὁ θεωρων εμε, θεωρει τον πεμ-
sent me; and he seeing me, sees him having
ψαντα με. [46] Εγω φως εις τον κοσμον εληλυ-
sent me. I a light into the world have come,
θα, ἱνα πας ὁ πιστευων εις εμε, εν τη σκοτια
that all the believing into me, in the darkness
μη μεινη. [47] Και εαν τις μου ακουση των
not may abide. And if any one of me may hear the
ῥηματων, και μη πιστευση, εγω ου κρινω αυτον·
words, and not may believe, I not judge him;
(ου γαρ ηλθον, ἱνα κρινω τον κοσμον, αλλ' ἱνα
(not for I came, that I might judge the world, but that
σωσω τον κοσμον·) [48] ὁ αθετων εμε, και
I might save the world;) he rejecting me, and
μη λαμβανων τα ῥηματα μου εχει τον κρινοντα
not receiving the words of me has that judging
αυτον· ὁ λογος ὁν ελαλησα, εκεινος κρινει
him; the word which I spoke, that shall judge
αυτον εν τη εσχατη ἡμερᾳ. [49] Ὁτι εγω εξ
him in the last day. Because I from
εμαυτου ουκ ελαλησα· αλλ' ὁ πεμψας με πατηρ
myself not spoke; but the having sent me father
αυτος μοι εντολην εδωκε, τι ειπω και τι
he me a commandment gave, what I should say and what
λαλησω· [50] και οιδα, ὁτι ἡ εντολη αυτου ζωη
I should speak; and I know, that the commandment of him life
αιωνιος εστιν. Ἁ ουν λαλω εγω, καθως ειρη-
age-lasting is. What therefore say I, as has spo-
κε μοι ὁ πατηρ, οὑτω λαλω.
ken to me the father, so I speak.

ΚΕΦ. ιγ'. 13.

[1] Προ δε της ἑορτης του πασχα, ειδως ὁ Ιη-
Before and the feast of the passover, knowing the Je-
σους, ὁτι εληλυθεν αὑτου ἡ ὡρα, ἱνα μεταβη
sus, that was come of himself the hour, that he should depart
εκ του κοσμου τουτου προς τον πατερα,
out of the world this to the father,
αγαπησας τους ιδιους τους εν τῳ κοσμῳ, εις
having loved the own those in the world, to
τελος ηγαπησεν αυτους. [2] Και δειπνου γενο-
an end he loved them. And supper being

of the RULERS also believed into him, ‡ but because of the PHARISEES they did not confess him, so that they might not be put out of the SYNAGOGUES.

43 ‡ For they loved the GLORY of MEN more than the GLORY of GOD.

44 But Jesus cried out and said, ‡ "HE BELIEVING into me, believes not into me, but into HIM who SENT me;

45 and ‡ HE BEHOLDING me, beholds HIM who SENT me.

46 ‡ I have come a Light into the WORLD, so that * HE BELIEVING into me may not abide in DARKNESS.

47 And if any one hear, and * keep not My WORDS, I do not judge him; ‡ for I came not that I might judge the WORLD, but that I might save the WORLD.

48 HE REJECTING me, and receiving not my WORDS, has THAT which JUDGES him; ‡ the WORD which I spoke, that will judge him in the LAST Day.

49 Because ‡ I spoke not from myself; but the FATHER who SENT me, He *has given me a Commandment, what I should enjoin, and what I should speak;

50 and I know That his COMMANDMENT is aionian Life. What things I speak, therefore, as the FATHER has told me, so I speak."

CHAPTER XIII.

1 Now JESUS knowing before the FEAST of the PASSOVER, That His HOUR was come, that he should depart out of this WORLD to the FATHER, having loved THOSE his OWN who were in the WORLD, he loved them to the End.

2 And as Supper was pre-

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* VATICAN MANUSCRIPT.—46. HE BELIEVING. 47. keep not. 49. has given me.

‡ 42. John vii. 13; ix. 22. ‡ 43. John v. 44. ‡ 44. Mark ix. 37; 1 Pet. i. 21. ‡ 45. John xiv. 9. ‡ 46. ver. 35, 36; John iii. 19; viii. 12; ix. 5, 39. ‡ 47. John iii. 17. ‡ 48. Deut. xviii. 19; Mark xvi. 16. ‡ 49. John viii. 38; xiv. 10.

μενου, (του διαβολου ηδη βεβληκοτος εις την
done, (the accuser already having put into the
καρδιαν Ιουδα Σιμωνος Ισκαριωτου, ἱνα αυτον
heart Judas of Simon Iscariot, that him
παραδῳ,) [3] ειδως ὁ Ιησους, ὁτι παντα δεδωκεν
he might betray,) knowing the Jesus, that all things had given
αυτῳ ὁ πατηρ εις τας χειρας, και ὁτι απο θεου
him the father into the hands, and that from God
εξηλθε, και προς τον θεον ὑπαγει· [4] εγειρεται
he came out, and to the God he goes; rises
εκ του δειπνου, και τιθησι τα ἱματια, και λαβων
from the supper, and puts off the mantles, and having taken
λεντιον, διεζωσεν ἑαυτον. [5] Ειτα βαλλει
a towel, girded himself. Afterward he puts
ὑδωρ εις τον νιπτηρα, και ηρξατο νιπτειν τους
water into the wash-basin, and began to wash the
ποδας των μαθητων, και εκμασσειν τῳ λεντιῳ
feet of the disciples, and to wipe with the towel
ᾡ ην διεζωσμενος. [6] Ερχεται ουν προς
with which he was having been girded. He comes then to
Σιμωνα Πετρον· και λεγει αυτῳ εκεινος· Κυριε,
Simon Peter; and says to him he; O lord,
συ μου νιπτεις τους ποδας; [7] Απεκριθη Ιησους
thou of me washest the feet? Answered Jesus
και ειπεν αυτῳ. Ὁ εγω ποιω, συ ουκ οιδας
and said to him. What I do, thou not knowest
αρτι, γνωσῃ δε μετα ταυτα. [8] Λεγει αυτῳ
now, thou shalt know but after these things. Says to him
Πετρος. Ου μη νιψῃς τους ποδας μου εις
Peter. Not not thou mayest wash the feet of me into
τον αιωνα. Απεκριθη αυτῳ ὁ Ιησους· Εαν μη
the age. Answered him the Jesus; If not
νιψω σε, ουκ εχεις μερος μετ' εμου. [9] Λεγει
I may wash thee, not thou hast a part with me. Says
αυτῳ Σιμων Πετρος· Κυριε, μη τους ποδας μου
to him Simon Peter; O lord, not the feet of me
μονον, αλλα και τας χειρας, και την κεφαλην.
alone, but also the hands, and the head.
[10] Λεγει αυτῳ ὁ Ιησους· Ὁ λελουμενος ου
Says to him the Jesus; He having been bathed not
χρειαν εχει η τους ποδας νιψασθαι, αλλ' εστι
need has than the feet to wash, but is
καθαρος ὁλος· και ὑμεις καθαροι εστε, αλλ'
clean wholly; and you clean are, but
ουχι παντες. [11] Ηδει γαρ τον παραδιδοντα
not all. He knew for the betraying
αυτον· δια τουτο ειπεν· Ουχι παντες καθαροι
him; on account of this he said; Not all clean
εστε.
you are.

paring, the ENEMY having already put into the HEART of Judas Iscariot, son of Simon, that he should betray him,

3 * he knowing ‡ That the FATHER had given him All things into his HANDS. and That he came out ‡ from God, and was going to GOD,

4 rises from the SUPPER, and puts off his MANTLE, and taking a Towel girded himself.

5 † Afterward he puts Water into the WASH-BASIN, and began to wash the FEET of the DISCIPLES, and to wipe them with the TOWEL with which he was girded.

6 Then he comes to Simon Peter; * **he** says to him, "Lord, dost **thou** wash My FEET?"

7 Jesus answered and said to him, "What **I** am doing, **thou** knowest not now, but ‡ after this thou wilt know."

8 Simon Peter says to him, "Thou shalt not wash my FEET to the AGE." *He answered him; "Unless I wash thee, thou hast no PART with me."

9 Simon Peter says to him, "Lord, not my FEET only, but also my HANDS and my HEAD."

10 * Jesus says to him, †"HE who has been BATHING, has no need unless to wash his FEET, but is wholly clean; and ‡ **you** are clean, but not all."

11 For ‡ he knew WHO was BETRAYING him; on this account he said, "You are not all clean."

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* VATICAN MANUSCRIPT.—3. he knowing. 6. he says. 8. He answered. 10. Jesus.

† 5. The washing of the feet in times of primitive simplicity was performed by the host or hostess to the guest, but afterwards it was committed to the servants, and therefore was accounted a servile employment. When David sent to Abigail, to inform her that he had chosen her for a wife, she arose and said,—"Behold, let thy handmaid be a *servant*, to *wash* the *feet* of the *servants* of my lord," 1 Sam. xxv. 41. At the time when our Lord performed this office, it was esteemed the office of the meanest slaves. This act plainly showed the humility and condescension of Jesus, and emphatically taught the same to his disciples.
† 10. It was customary for the Jews to bathe themselves (*twice*, according to some,) before eating the paschal supper.

‡ 3. Matt. xi. 27; xxviii. 18; John iii. 35; xvii. 2. ‡ 3. John xiii. 42; xvi. 28. ‡ 7 ver. 12—17. ‡ 10. John xv. 3. — ‡ 11. John vi. 64.

[12] ʿΟτε ουν ενιψε τους ποδας αυτων, και
When therefore he had washed the feet of them, and

ελαβε τα ἱματια αὑτου, αναπεσων παλιν, ειπεν
taken the mantles of himself, falling down again, he said

αυτοις· Γινωσκετε τι πεποιηκα ὑμιν; [13] ʿΥμεις
to them; Know you what I have done to you? You

φωνειτε με· ʿΟ διδασκαλος και ὁ κυριος· και
call me; The teacher and the lord; and

καλως λεγετε· ειμι γαρ. [14] Ει ουν εγω ενιψα
well you say; I am for. If then I washed

ὑμων τους ποδας, ὁ κυριος και ὁ διδασκαλος,
of you the feet, the lord and the teacher,

και ὑμεις οφειλετε αλληλων νιπτειν τους
also you are bound of one another to wash the

ποδας. [15] ʿΥποδειγμα γαρ εδωκα ὑμιν, ἱνα
feet. An example for I gave to you, that

καθως εγω εποιησα ὑμιν, και ὑμεις ποιητε.
as I did to you, also you should do.

[16] Αμην αμην λεγω ὑμιν, ουκ εστι δουλος μειζων
Indeed indeed I say to you, not is a slave greater

του κυριου αὑτου, ουδε αποστολος μειζων του
of the lord of himself, nor a messenger greater of the

πεμψαντος αυτον. [17] Ει ταυτα οιδατε, μακαριοι
sending him. If these things you know, blessed

εστε, εαν ποιητε αυτα. [18] Ου περι παντων
are you, if you should do them. Not about all

ὑμων λεγω· εγω οιδα οὑς εξελεξαμην· αλλ᾽,
of you I speak; I know whom I chose; but,

ἱνα ἡ γραφη πληρωθῃ· “ʿΟ τρωγων μετ᾽ εμου
that the writing may be fulfilled; “He eating with me

τον αρτον, επῃρεν επ᾽ εμε την πτερναν αὑτου.”
the loaf, lifted up against me the heel of himself.”

[19] Απ᾽ αρτι λεγω ὑμιν, προ του γενεσθαι, ἱνα
From now I say to you, before the to happen, that

ὁταν γενηται, πιστευσητε, ὁτι εγω ειμι.
when it may happen, you may believe, that I am.

[20] Αμην αμην λεγω ὑμιν· ʿΟ λαμβανων εαν τινα
Indeed indeed I say to you; He receiving if any one

πεμψω, εμε λαμβανει· ὁ δε εμε λαμβανων,
I may send, me receives; he and me receiving,

λαμβανει τον πεμψαντα με.
receives him having sent me.

[21] Ταυτα ειπων ὁ Ιησους εταραχθη τῳ πνευμα-
These things saying the Jesus was troubled in the spirit,

τι, και εμαρτυρησε, και ειπεν· Αμην αμην λεγω
and testified, and said; Indeed indeed I say

ὑμιν, ὁτι εις εξ ὑμων παραδωσει με. [22] Εβλε-
to you, that one of you will betray me. Looked

πον *[ουν] εις αλληλους οἱ μαθηται, απορου-
[then] to each other the disciples, doubt-

μενοι περι τινος λεγει. [23] Ην δε ανακειμενος
ing about whom he was speaking. Was now reclining

12 When, therefore, he had washed their FEET, and taken his MANTLE, reclining again he said to them, “Do you know what I have done to you?

13 ‡ You call me The TEACHER, and The LORD; and you say well; for I am.

14 If I then, the LORD and the TEACHER, have washed Your FEET, you ought also to wash One another's FEET.

15 For ‡ I have given you an Example, that, as I have done to you, so you should do.

16 Indeed, I assure you, ‡ a Servant is not greater than his LORD, nor an Apostle greater than HE who SENT him.

17 ‡ If you know These things, happy are you if you do them.

18 I am not speaking about all of you; I know * whom I chose; but that the SCRIPTURE may be fulfilled, ‡ ‘HE that EATS * ‘My BREAD, lifted up his ‘HEEL against me.’

19 I tell you now, before it OCCURS, that when it occurs you may believe That I am he.

20 Indeed, I assure you, ‡ HE who RECEIVES one whom I send receives Me; and HE who RECEIVES Me receives HIM who SENT me.”

21 Having said these things *Jesus was troubled in his SPIRIT, and testified, and said, “Indeed I assure you, That one of you will deliver me up.”

22 The DISCIPLES looked one on another, doubting of whom he spoke.

23 † Now there was re

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* VATICAN MANUSCRIPT.—18. same I chose. 18. My BREAD. 21. Jesus
22. Then—*omit*.

† 23. As two or more lay on one couch, each resting on his left elbow, with his feet sloping away from the table towards the back of the couch, he that turned his back on his next neighbor was said to be lying in his bosom. This position made it easy for John to speak to Jesus in a whisper which could not be heard by the other disciples.—*S. Sharpe*.

‡ 13. Matt. xxiii. 8, 10; Luke vi. 46; 1 Cor. viii. 6; xii. 3; Phil. ii. 11. ‡ 15. Matt. xi
29; Phil. ii. 5; 1 Pet. ii. 21; 1 John ii. 5. ‡ 16. Matt. v. 24; Luke vi. 40; John xv. 20
‡ 17. James i. 25. ‡ 18. Psa. xli. 9, Matt. xxvi. 23. ‡ 20. Matt. x. 40; xxv. 40
Luke x. 16.

εις εκ των μαθητων αυτου εν τῳ κολπῳ του
one of the disciples of him in the bosom of the

Ιησου, ὁν ηγαπα ὁ Ιησους. [24] Νευει ουν τουτῳ
Jesus, whom loved the Jesus. Nods then to him

Σιμων Πετρος, πυθεσθαι τις αν ειη περι οὑ
Simon Peter, to ask who it might be concerning of whom

λεγει. [25] Επιπεσων δε εκεινος επι το στηθος
he speaks. Falling and he on the breast

του Ιησου, λεγει αυτῳ· Κυριε, τις εστιν;
of the Jesus, he says to him, O lord, who is it?

[26] Αποκρινεται ὁ Ιησους· Εκεινος εστιν, ᾡ
Answers the Jesus; He it is, to whom

εγω βαψας το ψωμιον επιδωσω. Και εμβαψας
I having dipped the little piece shall give. And having dipped

το ψωμιον, διδωσιν Ιουδᾳ Σιμωνος Ισκαριωτῃ.
the little piece, he gives to Judas of Simon Iscariot.

[27] Και μετα το ψωμιον, τοτε εισηλθεν εις εκει-
And after the little piece, then entered into him

νον ὁ σατανας. Λεγει ουν αυτῳ ὁ Ιησους· Ὁ
the adversary. Says then to him the Jesus; What

ποιεις, ποιησον ταχιον. [28] Τουτο *[δε] ουδεις
thou doest, do thou quickly. This [now] no one

εγνω των ανακειμενων προς τι ειπεν αυτῳ.
knew of those reclining with why he said to him.

[29] Τινες γαρ εδοκουν, επει το γλωσσοκομον
Some for thought, seeing that the box

ειχεν ὁ Ιουδας, ὁτι λεγει αυτῳ ὁ Ιησους· Αγο-
had the Judas, that says to him the Jesus; Buy

ρασον ὡν χρειαν εχομεν εις την ἑορτην· η τοις
what things need we have for the feast; or to the

πτωχοις ἱνα τι δῳ. [30] Λαβων ουν το
poor that something he should give. Having taken then the

ψωμιον εκεινος, ευθεως εξηλθεν· ην δε νυξ.
little piece he, immediately went out; it was and night.

[31] Ὁτε εξηλθε, λεγει ὁ Ιησους· Νυν εδοξασθη
When he went out, says the Jesus; Just now was glorified

ὁ υἱος του ανθρωπου, και ὁ θεος, εδοξασθη εν
the son of the man. and the God was glorified in

αυτῳ. [32] *[Ει ὁ θεος εδοξασθη εν αυτῳ,] και
him. [If the God was glorified in him,] also

ὁ θεος δοξασει αυτον εν ἑαυτῳ, και ευθυς
the God will glorify him in himself, and immediately

δοξασει αυτον. [33] Τεκνια, ετι μικρον μεθ'
will glorify him. O little children, yet a little with

ὑμων ειμι. Ζητησετε με· και καθως ειπον τοις
you I am. You will seek me, and as I said to the

Ιουδαιοις· Ὁτι ὁπου εγω ὑπαγω, ὑμεις ου
Jews. That where I go, you not

clining on the BOSOM of JESUS ‡ one of his DISCIPLES, whom * Jesus loved.

24 To **him**, therefore, Simon Peter nods, *and says to him, "Inquire who it is of whom he is speaking."

25 And **he**, *leaning back on the BREAST of Jesus, says to him, "Lord, who is it?"

26 *Then JESUS answers, "**He** it is, *for whom I shall dip a LITTLE PIECE and give it to him." Then having dipped the LITTLE PIECE, he took and gave it to *Judas, the son of Simon Iscariot.

27 ‡ And after the LITTLE PIECE, then the ADVERSARY entered into **him**. * Jesus, therefore, says to him "What thou doest, do quickly."

28 No one of THOSE RECLINING knew for what he said this to him.

29 For some thought, seeing ‡ that * Judas had the BOX, That * Jesus said to him, "Buy what things we need for the FEAST;" or, that he should give something to the POOR.

30 **He**, therefore, having taken the LITTLE PIECE, immediately went out. And it was Night.

31 When, therefore, he went out, *Jesus says, ‡ "Just now was the SON of MAN glorified, and ‡ GOD was glorified by him.

32 * ‡ [If GOD be glorified by him,] GOD will also glorify him by himself, and he will immediately glorify him.

33 My Children, yet a little while I am with you. You will seek me, and ‡ as I said to the JEWS, 'That where **I** am going, **you**

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* VATICAN MANUSCRIPT.—23 Jesus. 24. and says to him, "Inquire who it is of whom. 25. leaning back on the BREAST of Jesus. 26 Then JESUS. 26. for whom I shall dip a LITTLE PIECE and give it to him. Then having dipped the LITTLE PIECE, he took and gave. 27. Jesus. 28. now—*omit.* 29. Judas. 29. Jesus says to him. 31. Jesus. 32. If GOD be glorified by him.—*omit.*

‡ 23. John xix. 26; xx. 2; xxi. 7. 20, 24. ‡ 27 Luke xxii. 3; John vi. 70. ‡ 29. John xii. 6. ‡ 31 John xii 23 ‡ 31. John xiv 13, 1 Pet. iv 11 ‡ 32. John xvii. 1—6. ‡ 33. John vii. 34, viii. 21.

δυνασθε ελθειν· και ὑμιν λεγω αρτι. [34] Εντο-
are able to come; even to you I say now. A com-
λην καινην διδωμι ὑμιν, ἱνα αγαπατε αλλη-
mandment new I give to you, that you may love each
λους· καθως ηγαπησα ὑμας, ἱνα και ὑμεις
other; as I loved you, that also you
αγαπατε αλληλους. [35] Εν τουτῳ γνωσονται
might love each other. By this will know
παντες, ὁτι εμοι μαθηται εστε, εαν αγαπην
all, that to me disciples you are, if love
εχητε εν αλληλοις. [36] Λεγει αυτῳ Σιμων Πε-
you have in each other. Says to him Simon Pe-
τρος· Κυριε, που ὑπαγεις; Απεκριθη *[αυτῳ] ὁ
ter; O lord, where goest thou? Answered [him] the
Ἰησους· Ὁπου ὑπαγω, ου δυνασαι μοι νυν ακο-
Jesus; Where I go, not thou art able me now to
λουθησαι· ὑστερον δε ακολουθησεις *[μοι.]
follow; afterwards but thou shalt follow [me.]
[37] Λεγει αυτῳ Πετρος· Κυριε, διατι ου δυναμαι
Says to him Peter; O lord, why not I am able
σοι ακολουθησαι αρτι; την ψυχην μου ὑπερ
thee to follow now? the life of me in behalf
σου θησω. [38] Απεκριθη αυτῳ ὁ Ιησους· Την
of thee I will lay down. Answered him the Jesus; The
ψυχην σου ὑπερ εμου θησεις; Αμην αμην λεγω
life of thee in behalf of me wilt thou lay down? Indeed indeed I say
σοι ου μη αλεκτωρ φωνησει, ἑως οὑ απαρνησῃ
to thee not not a cock will crow, till not thou wilt deny
με τρις.
me thrice.

ΚΕΦ. ιδʹ. 14.

[1] Μη ταρασσεσθω ὑμων ἡ καρδια· πιστευετε
Not let be troubled of you the heart; believe you
εις τον θεον, και εις εμε πιστευετε. [2] Εν τῃ
into the God, and into me believe you. In the
οικιᾳ του πατρος μου μοναι πολλαι εισιν· ει δε
house of the father of me dwellings many are; if but
μη, ειπον αν ὑμιν. Πορευομαι ἑτοιμασαι
not, I would have told you. I am going to prepare
τοπον ὑμιν· [3] και εαν πορευθω, και ἑτοιμασω
a place for you; and if I should go, and should prepare
ὑμιν τοπον, παλιν ερχομαι, και παραληψομαι
for you a place, again I am coming, and will receive
ὑμας προς εμαυτον· ἱνα ὁπου ειμι εγω, και
you to myself; so that where am I, also
ὑμεις ητε. [4] Και ὁπου εγω ὑπαγω οιδατε,
you may be. And where I am going you know,
*[και] την ὁδον † οιδατε· [5] Λεγει αυτῳ Θω-
[and] the way you know. Says to him Tho-
μας· Κυριε, ουκ οιδαμεν που ὑπαγεις; *[και]
mas; O lord, not we know where thou art going? [and]

cannot come,' I now also say to you.

34 ‡ A new Commandment I give to you, That you love each other; as I loved you, that you also should love each other.

35 ‡ By this, all will know That you are My Disciples, if you have Love for each other."

36 Simon Peter says to him, "Lord, where art thou going?" * Jesus answered, "Where I am going, thou canst not follow me now; but ‡ thou shalt follow afterwards."

37 Peter says to him, "Lord, why cannot I follow thee now? ‡ I will lay down my LIFE in behalf of thee."

38 * Jesus answers him, "Wilt thou lay down thy LIFE in my behalf? Indeed, I assure thee, † The Cock will not crow till thou wilt disown me three times.

CHAPTER XIV.

1 ‡ Let not your HEART be troubled; believe into GOD, and believe into Me.

2 In my FATHER'S HOUSE are many Dwellings; but if not, I would have told * you; Because I am going to prepare a Place for you.

3 And if I go and prepare a Place for you, ‡ I am coming again, and will receive you to myself, so that ‡ where I am you also may be.

4 And where I am going you know the WAY."

5 Thomas says to him, "Lord, we know not where thou art going; * how do we know the WAY?"

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* VATICAN MANUSCRIPT.—36. Jesus. 36. him—*omit.* 36. me—*omit.* 38. Jesus answers. 2. you; Because I. 4. and—*omit.* 5. and—*omit.* 5. how do we know the WAY.

† 38. See Note on Matt. xxvi. 34. † 4. Tischendorf omits the second *oidate*, on the authority of several ancient MSS. and versions. The connection seems to indicate that it ought to be excluded from the text.

‡ 34. John xv. 12, 17; Eph. v. 2; 1 Thess. iv. 9; James ii. 8; 1 Pet. i. 22; 1 John ii. 7, 8; iii. 11 23; iv. 21. ‡ 35. 1 John ii. 5; iv. 20. ‡ 36. John xxi. 18; 2 Pet. i. 14. ‡ 37. Matt. xxvi. 33—35; Mark xiv. 29—31; Luke xxii. 23, 24. ‡ 1. ver. 27. ‡ 3. ver. 18, 28. ‡ 3. John xii. 26; xvii. 24; 1 Thess. iv. 17.

πως δυναμεθα την ὁδον ειδεναι; [6] Λεγει αυτῳ ὁ
how are we able the way to know? Says to him the
Ιησους· Εγω ειμι ἡ ὁδος, και ἡ αληθεια, και ἡ
Jesus; I am the way, and the truth, and the
ζωη· ουδεις ερχεται προς τον πατερα, ει μη δι'
life; no one comes to the father, if not through
εμου. [7] Ει εγνωκειτε με, και τον πατερα μου
me. If you had known me, also the father of me
εγνωκειτε αν· *[και] απ' αρτι γινωσκετε
you would have known; [and] from now you know
αυτον, και ἑωρακατε αυτον. [8] Λεγει αυτῳ
him, and have seen him. Says to him
Φιλιππος· Κυριε, δειξον ἡμιν τον πατερα, και
Philip; O lord, show to us the father, and
αρκει ἡμιν. [9] Λεγει αυτῳ ὁ Ιησους· Τοσουτον
it is enough for us. Says to him the Jesus; So long
χρονον μεθ' ὑμων ειμι, και ουκ εγνωκας με,
a time with you am I, and not knowest thou me,
Φιλιππε; Ὁ ἑωρακως εμε, ἑωρακε τον πατερα·
O Philip? He having seen me, has seen the father;
*[και] πως συ λεγεις· Δειξον ἡμιν τον πατερα;
[and] how thou sayest; Show to us the father?
[10] Ου πιστευεις, ὁτι εγω εν τῳ πατρι, και ὁ
Not believest thou, that I in the father, and the
πατηρ εν εμοι εστι; Τα ῥηματα ἁ εγω λαλω
father in me is? The words which I speak
ὑμιν, απ' εμαυτου ου λαλω· ὁ δε πατηρ, ὁ εν
to you, from myself, not I speak; the but father, he in
εμοι μενων, αυτος ποιει τα εργα. [11] Πιστευετε
me abiding, he does the works. You believe
μοι, ὁτι εγω εν τῳ πατρι, και ὁ πατηρ εν εμοι,
me, because I in the father, and the father in me,
ει δε μη, δια τα εργα αυτα πιστευετε μοι.
if but not, on account of the works themselves believe me.
[12] Αμην αμην λεγω ὑμιν, ὁ πιστευων εις εμε,
Indeed indeed I speak to you, he believing into me,
τα εργα ἁ εγω ποιω, κακεινος ποιησει, και
the works which I do, also he shall do, and
μειζονα τουτων ποιησει· ὁτι εγω προς τον
greater of these shall he do; because I to the
πατερα μου πορευομαι, [13] και ὁ, τι αν αιτηση-
father of me am going, and what, any thing you may ask
τε εν τῳ ονοματι μου, τουτο ποιησω· ἱνα
in the name of me, this I will do; that
δοξασθη ὁ πατηρ εν τῳ υἱῳ. [14] Εαν τι αιτη-
may be glorified the father in the son. If anything you
σητε εν τῳ ονοματι μου, εγω ποιησω. [15] Εαν
may ask in the name of me, I will do. If
αγαπατε με, τας εντολας τας εμας τηρησατε·
you love me, the commandments the mine keep you;
[16] και εγω ερωτησω τον πατερα, και αλλον
and I will ask the father, and another

6 JESUS says to him, "**I** am ‡the WAY, and ‡the TRUTH, and ‡the LIFE. No one comes to the FATHER, except by me.

7 If you had known me, you would have known my FATHER; and from this time you know him, and have seen him."

8 Philip says to him, "Lord, show us the FATHER, and it is enough for us."

9 JESUS says to him, "So long a Time am I with you, and dost thou not know me, Philip? HE HAVING SEEN me has seen the FATHER; how sayest thou, Show us the FATHER?

10 Dost thou not believe That **I** am in the FATHER, and the FATHER is in me? The words which **I** speak to you, ‡I speak not from myself; and THAT FATHER *abiding in me, **he** does the WORKS.

11 Believe me, because **I** am in the FATHER, and the FATHER in me; but if not, on account of *his WORKS believe me.

12 ‡Indeed, I assure you, HE BELIEVING into me, the WORKS which **I** do shall **he** do also; and greater than these shall he do, Because **I** am going to *the FATHER;

13 ‡and whatever you may ask in my NAME, this I will do; so that the FATHER may be glorified in the SON.

14 If you ask *anything in my name, this **I** will do.

15 ‡If you love me, *you will keep MY COMMANDMENTS;

16 and **I** will ask the FATHER, and ‡he will give

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* VATICAN MANUSCRIPT.—7. and—*omit*. 9. and—*omit*. 10. dwells in me, does his WORKS. 12. the FATHER. 14. ask me anything in my name, this **I** will do. 15. you will keep.

‡ 6. Heb. ix. 8. ‡ 6. John i. 17; viii. 32. ‡ 6. John i. 4; xi. 25. ‡ 10. John v. 19; vii. 16; viii. 28; xii. 49. ‡ 12. Matt. xxi. 21; Mark xvi. 17; Luke x. 17. ‡ 13. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xv. 7, 16; xvi. 23, 24; James i. 5; 1 John iii. 22; v. 14. ‡ 15. ver. 21, 23; xv. 10, 14; 1 John v. 3. ‡ 16. John xv. 26; xvi. 7; Rom. viii. 15, 26.

παρακλητον δωσει ὑμιν, ἱνα μενῃ μεθ' ὑμων
helper' he will give to you, that he may abide with you
εις τον αιωνα· [17] το πνευμα της αληθειας, ὁ ὁ
into the age; the spirit of the truth, which the
κοσμος ου δυναται λαβειν, ὁτι ου θεωρει αυτο,
world not is able to receive, because not it beholds it,
ουδε γινωσκει αυτο· ὑμεις *[δε] γινωσκετε αυτο,
nor knows it; you [but] know it,
ὁτι παρ' ὑμιν μενει, και εν ὑμιν εσται.
because with you it abides, and in you it will be.
[18] Ουκ αφησω ὑμας ορφανους· ερχομαι προς
Not I will leave you orphans; I am coming to
ὑμας. [19] Ετι μικρον, και ὁ κοσμος με ουκετι
you. Yet a little, and the world me no more
θεωρει· ὑμεις δε θεωρειτε με· ὁτι εγω ζω, και
beholds; you but behold me; because I live, also
ὑμεις ζησεσθε. [20] Εν εκεινῃ τῃ ἡμερᾳ γνωσεσθε
you shall live. In that the day shall know
ὑμεις, ὁτι εγω ἐν τῳ πατρι μου, και ὑμεις εν
you, because I in the father of me, and you in
εμοι, καγω εν ὑμιν. [21] Ὁ εχων τας εντολας
me, and I in you. He having the commandments
μου, και τηρων αυτας, εκεινος εστιν ὁ αγαπων
of me, and keeping them, that is he loving
με· ὁ δε αγαπων με, αγαπηθησεται ὑπο του
me; he and loving me, shall be loved by the
πατρος μου· και εγω αγαπησω αυτον, και
father of me; and I will love him, and
εμφανισω αυτῳ εμαυτον.
will manifest to him myself.

[22] Λεγει αυτῳ Ιουδας (ουκ ὁ Ισκαριωτης·)
Says to him Judas (not the Iscariot;)
Κυριε, και τι γεγονεν, ὁτι ἡμιν μελλεις εμφανιζειν
O lord, and how has it happened, that to us thou art about to manifest
σεαυτον, και ουχι τῳ κοσμῳ; [23] Απεκριθη
thyself, and not to the world? Answered
Ιησους και ειπεν αυτῳ· Εαν τις αγαπᾳ με,
Jesus and said to him; If any one love me,
τον λογον μου τηρησει· και ὁ πατηρ μου
the word of me he will keep; and the father of me
αγαπησει αυτον, και προς αυτον ελευσομεθα,
will love him, and to him we will come,
και μονην παρ' αυτῳ ποιησομεν. [24] Ὁ μη
and a dwelling with him we will make. He not
αγαπων με, τους λογους μου ου τηρει· και ὁ
loving me, the words of me not will keep; and the
λογος ὁν ακουετε, ουκ εστιν εμος, αλλα του
word which you hear, not is mine, but of the
πεμψαντος με πατρος. [25] Ταυτα λελαληκα
sending me father. These things I have spoken
ὑμιν, παρ' ὑμιν μενων· [26] ὁ δε παρακλητος, το
to you, with you abiding; the but helper, the
πνευμα το αγιον, ὁ πεμψει ὁ πατηρ εν τῳ
spirit the holy, which will send the father in the

you Another Helper, that he may * be with you to the AGE;

17 the SPIRIT of TRUTH, ‡ which the WORLD cannot receive, Because it beholds it not, nor knows it; but you know it; Because it abides with you, ‡ and * will be in you.

18 I will not leave you Orphans; I am coming to you.

19 Yet a little while, and the WORLD beholds me no more? but you behold me; ‡ Because I live you also shall live.

20 In That DAY you shall know That I am in my FATHER, and you in me, and I in you.

21 ‡ HE who HAS my COMMANDMENTS, and observes them, that is HE who LOVES me; and HE who LOVES me shall be loved by my FATHER; and I will love him, and will manifest myself to him."

22 Judas says to him, (not the ISCARIOT,) "Lord, what has occurred, That thou art about to manifest thyself to us, and not to the WORLD?"

23 Jesus answered and said to him, ‡ "If any one love me, he will observe my WORD; and my FATHER will love him; and we will come to him, and make an Abode with him.

24 HE who LOVES me not, observes not my WORDS; and ‡ the WORD which you hear is not mine, but that of the FATHER, who sent me.

25 These things I have spoken to you, while abiding with you.

26 But ‡ the HELPER, the HOLY SPIRIT, which the FATHER will send in my NAME, ‡ shall teach

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* VATICAN MANUSCRIPT.—16. be with you. 17. but—*omit.* 17. is in you.

‡ 17. John xv. 26. xvi. 13; 1 John iv. 6. ‡ 17. 1 Cor. ii. 14. ‡ 19. 1 Cor. xv. 20. ‡ 21. ver. 15, 23; 1 John ii. 5; v. 3. ‡ 1 John ii. 24; Rev. iii. 20. ‡ 24. ver. 10; John v. 19, 38; vii. 16; viii. 28; xii. 49. 26. ver. 16; Luke xxiv. 49; John xv. 26; xvi. 7. ‡ 26. John ii. 22; xii. 16; xvi. 13; 1 John ii. 20, 27.

ονοματι μου, εκεινος ὑμας διδαξει παντα, και
name of me, that you will teach all things, and
ὑπομνησει ὑμας παντα ἁ ειπον ὑμιν.
will remind you all things which I told you.

[27] Ειρηνην αφιημι ὑμιν, ειρηνην την εμην
Peace I leave to you, peace the mine
διδωμι ὑμιν· ου καθως ὁ κοσμος διδωσιν, εγω
I give to you; not as the world gives, I
διδωμι ὑμιν. Μη ταρασσεσθω ὑμων ἡ καρδια
give to you. Not let be troubled of you the heart
μηδε δειλιατω. [28] Ηκουσατε, ὁτι εγω ειπον
nor let it be afraid. You heard, that I said
ὑμιν· Ὑπαγω, και ερχομαι προς ὑμας. Ει
to you; I am going away, and I am coming to you. If
ηγαπατε με, εχαρητε αν, ὁτι πορευομαι προς
you loved me, you would rejoice, that I am going to
τον πατερα· ὁτι ὁ πατηρ μου μειζων μου εστι.
the father; because the father of me greater of me is.
[29] Και νυν ειρηκα ὑμιν πριν γενεσθαι, ἱνα ὁταν
And now I have told you before it happens, so that when
γενηται, πιστευσητε. [30] Ουκετι πολλα λαλησω
it happens, you may believe. No more much I will speak
μεθ' ὑμων. Ερχεται γαρ ὁ του κοσμου αρχων,
with you. Is coming for he of the world ruling,
και εν εμοι ουκ εχει ουδεν. [31] Αλλ' ἱνα γνῳ
and in me not has nothing. But that may know
ὁ κοσμος, ὁτι αγαπω τον πατερα, και καθως
the world, that I love the father, and as
ενετειλατο μοι ὁ πατηρ, οὑτω ποιω·
commanded me the father, so I do;

εγειρεσθε, αγωμεν εντευθεν. ΚΕΦ. ιε'. 15.
arise you, let us go from this place.
[1] Εγω ειμι ἡ αμπελος ἡ αληθινη, και ὁ πατηρ μου
I am the vine the true, and the father of me
ὁ γεωργος εστι. [2] Παν κλημα εν εμοι μη
the vine-dresser is. Every branch in me not
φερον καρπον, αιρει αυτο· και παν το καρπον
bearing fruit, he takes away it; and every one the fruit
φερον, καθαιρει αυτο, ἱνα πλειονα καρπον φερῃ.
bearing, he cleanses it, that more fruit it may bear.
[3] Ηδη ὑμεις καθαροι εστε, δια τον λογον, ὁν
Already you clean are, through the word, which
λελαληκα ὑμιν. [4] Μεινατε εν εμοι, καγω εν
I have spoken to you. Abide you in me, and I in
ὑμιν. Καθως το κλημα ου δυναται καρπον
you. As the branch not is able fruit
φερειν αφ' ἑαυτου, εαν μη μεινῃ εν τῃ αμπελῳ·
to bear of itself, if not it may abide in the vine;
οὑτως ουδε ὑμεις, εαν μη εν εμοι μεινητε.
so neither you, if not in me you abide.
[5] Εγω ειμι ἡ αμπελος, ὑμεις τα κληματα. Ὁ
I am the vine, you the branches. He

You all things, and remind you of all things which I said to you.

27 Peace * I leave to you; MY Peace I give to you; not as the WORLD gives, do I give to you. Let not Your HEART be troubled, nor let it be afraid.

28 You heard That I said to you, I am going away and I am coming to you. If you loved me, you would rejoice, That I am going to the FATHER; Because ‡ my FATHER is greater than I.

29 And now I have told you before it occurs, so that when it occurs, you may believe.

30 I will not speak much more with you; ‡ for the † RULER of the WORLD is coming, and has nothing in me.

31 But that the WORLD may know That I love the FATHER, and that as ‡ the FATHER commanded me, even so I do; arise, let us go hence.

CHAPTER XV.

1 I am the TRUE VINE, and my FATHER is the VINE-DRESSER.

2 Every Branch in me not bearing Fruit, he takes away; and every one bearing FRUIT, he prunes it, that it may bear More Fruit.

3 ‡ You are already clean through the WORD which I have spoken to you.

4 ‡ Abide in me, and I in you. As the BRANCH cannot bear fruit of itself, if it abide not in the VINE, so neither can you, unless you abide in me.

5 I am the VINE, you are the BRANCHES. He

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* VATICAN MANUSCRIPT.—27. I leave.

† 30. Some say the *ruler of this world* means *Satan;* some, the *Roman government;* others, the *Jewish hierarchy* and *magistracy;* but *Wakefield*, in his translation, thinks that Christ here speaks of himself; (as he does in chap. xii. 30, and xvi. 11,) not of what he *then* was, but of what he *shall be*, when he *comes again.* He translates this clause as follows:—"For the ruler of this world is coming; and I have nothing now to do, but to convince the world that I love the Father, and do as he commanded me."

‡ 28. John v. 18; x. 30; Phil. ii. 6. ‡ 30. John xii. 30; xvi. 11. ‡ 31. John x. 18; Phil. ii. 8; Heb. v. 8. ‡ 3. John xiii. 10; xvii. 17; Eph. v. 26; 1 Pet. i. 22. ‡ 4. Col. i. 23; 1 John ii. 6.

μενων εν εμοι, κἀγω εν αυτῳ, οὗτος φερει καρ-
abiding in me, and I in him, this bears fruit
πον πολυν· ὁτι χωρις εμου ου δυνασθε ποιειν
much; because apart from me not you are able to do
ουδεν. [6] Εαν μη τις μεινῃ εν εμοι, εβληθη
nothing. If not any one may abide in me, he is cast
εξω, ὡς το κλημα, και εξηρανθη· και συναγου-
out, like the branch, and is withered; and they gather
σιν αυτα, και εις πυρ βαλλουσι, και καιεται.
them, and into a fire they cast, and it is burned.
[7] Εαν μεινητε εν εμοι και τα ῥηματα μου εν
If you abide in me and the words of me in
ὑμιν μεινῃ, ὁ εαν θελητε † αιτησεσθει, και
you may abide, whatever you may wish you shall ask, and
γενησεται ὑμιν. [8] Εν τουτῳ εδοξασθη ὁ πατηρ
it shall be for you. In this was glorified the father
μου, ἱνα καρπον πολυν φερητε, και γενησεσθε
of me, that fruit much you might bear, and you shall be
εμοι μαθηται. [9] Καθως ηγαπησε με ὁ πατηρ,
to me disciples. As loved me the father,
κἀγω ηγαπησα ὑμας· μεινατε εν τῃ αγαπῃ τῃ
and I loved you; abide you in the love the
εμῃ. [10] Εαν τας εντολας μου τηρησητε, με-
mine. If the commandments of me you may keep, you
νειτε εν τῃ αγαπῃ μου· καθως εγω τας εντολας
will abide in the love of me; as I the commandments
του πατρος μου τετηρηκα, και μενω αυτου εν
of the father of me have kept, and abide of him in
τῃ αγαπῃ.
the love.

[11] Ταυτα λελαληκα ὑμιν, ἱνα ἡ χαρα ἡ εμη εν
These things I have spoken to you, that the joy the mine in
ὑμιν μεινῃ, και ἡ χαρα ὑμων πληρωθῃ. [12] Αυτη
you may abide, and the joy of you may be fulfilled. This
εστιν ἡ εντολη ἡ εμη, ἱνα αγαπατε αλληλους,
is the commandment the mine, that you love each other,
καθως ηγαπησα ὑμας. [13] Μειζονα ταυτης
as I loved you. Greater of this
αγαπην ουδεις εχει, ἱνα τις την ψυχην αὑτου
love no one has, that any one the life of himself
θῃ ὑπερ των φιλων αὑτου. [14] Ὑμεις
may lay down in behalf of the friends of himself. You
φιλοι μου εστε, εαν ποιητε ὁσα εγω εντελ-
friends of me are, if you may do what things I com-
λομαι ὑμιν. [15] Ουκετι ὑμας λεγω δουλους·
mand you. No more you I call slaves;
ὁτι ὁ δουλος ουκ οιδε τι ποιει αυτου ὁ κυριος·
because the slave not knows what does of him the lord;
ὑμας δε ειρηκα φιλους, ὁτι παντα ἁ ηκουσα
you but I have called friends, because all things which I heard
παρα του πατρος μου, εγνωρισα ὑμιν. [16] Ουχ
from the father of me, I made known to you. Not
ὑμεις με εξελεξασθε, αλλ᾽ εγω εξελεξαμην
you me did choose, but I chose

who ABIDES in me, and I in him, he ‡ bears much Fruit; Because severed from me you can do nothing.

6 If any one abide not in me, he is cast out like the BRANCH, and is withered; and such are gathered, and cast into a Fire, and are burned.

7 ‡ If you abide in me, and my WORDS abide in you, ask whatever you wish, and it shall be given you.

8 ‡ In this is my FATHER glorified, that you bear much Fruit, and you shall be My Disciples.

9 As the FATHER loved me, and I loved you, abide in MY LOVE.

10 ‡ If you observe my COMMANDMENTS, you shall abide in my LOVE; as I have observed * the FATHER'S COMMANDMENTS, and abide in His LOVE.

11 These things I have spoken to you, that MY JOY * may be in you, and ‡ your JOY may be completed.

12 ‡ This is MY COMMANDMENT, That you love each other, as I loved you.

13 ‡ No one has greater Love than this, that one should lay down his LIFE in behalf of his FRIENDS.

14 ‡ You are my Friends if you do what things I command you.

15 No more I call you Servants; Because the SERVANT knows not what His MASTER does; but I have called You Friends, Because all things which I heard from my FATHER I made known to you.

16 You did not choose Me, but I chose you, and

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* VATICAN MANUSCRIPT.—10. the FATHER'S. 11. be in you.

† 7. Griesbach favors the reading, *aiteesasthe* instead of *aitesesthe;* which is adopted by Lachmann and Tischendorf.

‡ 5. Phil. i. 11; iv. 13. ‡ 7. ver. 16; John xiv. 13, 14; xvi. 23. ‡ 8. Matt. v. 16; Phil. i. 11. ‡ 10. John xiv. 15, 21, 23. ‡ 11. John xvi. 24; xvii. 13; 1 John i. 4 ‡ 12. John xiii. 34; 1 Thess. iv. 9; 1 Pet. iv. 8; 1 John iii. 11; iv. 21. ‡ 13. John x. 11, 15; Rom. v. 7, 8; Eph. v. 2; 1 John iii. 16. ‡ 14. John xiv. 15, 23; Matt. xii. 20.

ὑμας, και εθηκα ὑμας, ἱνα ὑμεις ὑπαγητε και
you, and appointed you, that you might go and
καρπον φερητε, και ὁ καρπος ὑμων μενῃ· ἱνα
fruit might bear, and the fruit of you might abide; so that
ὁ, τι αν αιτησητε τον πατερα εν τῳ ονοματι
whatever you may ask the father in the name
μου, δῳ ὑμιν.
of me, he may give to you.
[17] Ταυτα εντελλομαι ὑμιν, ἱνα αγαπατε
These things I command you, that you may love
αλληλους. [18] Ει ὁ κοσμος ὑμας μισει, γενωσκετε,
each other. If the world you hates, you know,
ὁτι εμε πρωτον ὑμων μεμισηκεν. [19] Ει
that me before you it has hated. If
εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον εφιλει·
of the world you were, the world would the own kiss,
ὁτι δε εκ του κοσμου ουκ εστε, αλλ' εγω
because but of the world not you are, but I
εξελεξαμην ὑμας εκ του κοσμου, δια τουτο
chose you out of the world, on account of this
μισει ὑμας ὁ κοσμος. [20] Μνημονευετε του
hates you the world. Remember you the
λογου, οὑ εγω ειπον ὑμιν· Ουκ εστι δουλος
word, of which I said to you; Not is a slave
μειζων του κυριου αὑτου. Ει εμε εδιωξαν, και
greater of the lord of himself. If me they persecuted, also
ὑμας διωξουσιν· ει τον λογον μου ετηρησαν,
you they will persecute; if the word of me they kept,
και τον ὑμετερον τηρησουσιν. [21] Αλλα ταυτα
also the yours they will keep. But these things
παντα ποιησουσιν ὑμιν δια το ονομα μου,
all they will do to you on account of the name of me,
ὁτι ουκ οιδασι τον πεμψαντα με. [22] Ει μη
because not they know him sending me. If not
ηλθον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον·
I had came and spoken to them, sin not they had;
νυν δε προφασιν ουκ εχουσι περι της ἁμαρτιας
now but an excuse not they have about the sin
αυτων. [23] Ὁ εμε μισων, και τον πατερα μου
of them, He me hating, also the father of me
μισει. [24] Ει τα εργα, μη εποιησα εν αυτοις, ἁ
hates. If the works, not I had done among them, which
ουδεις αλλος πεποιηκεν, ἁμαρτιαν ουκ ειχον·
no one other has done, sin not they had;
νυν δε και ἑωρακασι, και μεμισηκασι και εμε
now but even they have seen, and have hated both me
και τον πατερα μου. [25] Αλλ', ἱνα πληρωθῃ ὁ
and the father of me. But, that may be fulfilled the
λογος ὁ γεγραμμενος εν τῳ νομῳ αυτων· "Ὁτι
word the having been written in the law of them; "That
εμισησαν με δωρεαν."
they hated me without cause."
[26] Ὁταν δε ελθῃ ὁ παρακλητος, ὁν εγω
When but may come the helper, whom I
πεμψω ὑμιν παρα του πατρος, (το πνευμα της
will send to you from the father, (the spirit of the

appointed you, that you may go and bear Fruit, and that your FRUIT may abide; so that whatever * you ask of the FATHER in my NAME, he may give you.

17 These things I command you, so that you may love each other.

18 ‡ If the WORLD hate You, you know That it has hated Me before you.

19 ‡ If you were of the WORLD, the WORLD would love its OWN; but Because you are not of the WORLD, but I chose you out of the WORLD, on this account the WORLD hates you.

20 Remember the WORD which I said to you, ‡ 'A Servant is not greater than his Master.' If they persecuted Me, they will also persecute You; if they observed my WORD they will also observe YOURS.

21 But ‡ all These things they will do to you, on account of my NAME, Because they know not HIM who SENT me.

22 If I had not come and spoken to them, they would not have had Sin; but now they have no Excuse for their SIN.

23 HE who HATES Me, hates my FATHER also.

24 If I had not done among them ‡ the WORKS which no other one had done, they would not have had Sin; but now they have even seen them, and yet have hated both me and my FATHER.

25 Thus they verify THAT WORD which was WRITTEN in their LAW, ‡ 'They hated me without cause.'

26 ‡ But when the HELPER comes, whom I will send to you from the FATHER, the SPIRIT of

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* VATICAN MANUSCRIPT.—16. you ask.

‡ 18. 1 John iii. 1, 13. ‡ 19. John iv. 5; xvii. 14. ‡ 20. Matt. x. 24; Luke vi. 40; John xiii. 16. ‡ 21. Matt. x. 22; xxiv. 9; John xvi. 3. ‡ 24. John iii. 2; vii. 31; ix. 32. ‡ 25. Psa. xxxv. 19. ‡ 26. Luke xxiv. 49; John xiv. 17, 26; xvi. 7, 13; Acts ii. 33

αληθειας, ὁ παρα του πατρος εκπορευεται,)
truth, which from the father shall come out,)

εκεινος μαρτυρησει περι εμου. [27] Και ὑμεις δε
that will testify concerning me. Also you and

μαρτυρειτε, ὁτι απ᾽ αρχης μετ᾽ εμου εστε.
shall testify, because from a beginning with me you are.

ΚΕΦ. ις΄. 16. [1] Ταυτα λελαληκα ὑμιν, ἱνα μη
These things I have spoken to you, that not

σκανδαλισθητε. [2] Αποσυναγωγους ποιησουσιν
you may be ensnared. From synagogues they will put

ὑμας· αλλ᾽ ερχεται ὡρα, ἱνα πας ὁ αποκτεινας
you; but comes an hour, that every one the killing

ὑμας, δοξῃ λατρειαν προσφερειν τῳ θεῳ.
you, may think a service to offer to the God.

[3] Και ταυτα ποιησουσιν, ὁτι ουκ εγνωσαν τον
And these things they will do, because not they know the

πατερα, ουδε εμε. [4] Αλλα ταυτα λελαληκα
father, nor me. But these things I have spoken

ὑμιν, ἱνα ὁταν ελθῃ ἡ ὡρα, μνημονευητε
to you, that when may come the hour, you may remember

αυτων, ὁτι εγω ειπον ὑμιν. Ταυτα δε ὑμιν εξ
them, that I said to you. These things but to you from

αρχης ουκ ειπον, ὁτι μεθ᾽ ὑμων ημην. [5] Νυν
a beginning not I said, because with you I was. Now

δε ὑπαγω προς τον πεμψαντα με, και ουδεις εξ
but I go to him having sent me, and no one of

ὑμων ερωτᾳ με· Που ὑπαγεις; [6] Αλλ᾽ ὁτι
you asks me; Where goest thou? But because

ταυτα λελαληκα ὑμιν, ἡ λυπη πεπληρωκεν
these things I have spoken to you, the sorrow has filled

ὑμων την καρδιαν. [7] Αλλ᾽ εγω την αληθειαν
of you the heart. But I the truth

λεγω ὑμιν· συμφερει ὑμιν, ἱνα εγω απελθω.
say to you; it is better for you, that I should go away.

Εαν γαρ μη απελθω, ὁ παρακλητος ουκ ελευ-
If for not I should go away, the helper not will

σεται προς ὑμας· εαν δε πορευθω, πεμψω αυτον
come to you; if but I go, I will send him

προς ὑμας. [8] Και ελθων εκεινος ελεγξει τον
to you. And having come he will convict the

κοσμον περι ἁμαρτιας, και περι δικαιοσυνης,
world concerning sin, and concerning righteousness,

και περι κρισεως. [9] Περι ἁμαρτιας μεν, ὁτι
and concerning judgment. Concerning sin indeed, because

ου πιστευουσιν εις εμε· [10] περι δικαιοσυνης δε,
not they believe into me; concerning righteousness but,

ὁτι προς τον πατερα μου ὑπαγω, και ουκετι
because to the father of me I go away, and no more

θεωρειτε με· [11] περι δε κρισεως, ὁτι ὁ αρχων
you behold me; concerning and judgment, because the ruling

TRUTH which comes forth from the FATHER, **he** will testify of me.

27 And ‡ **you** also will testify, Because you are with me from the Beginning.

CHAPTER XVI.

1 These things I have spoken to you, that you may not be ensnared.

2 ‡ They will expel you from the synagogues; but an Hour is coming, when EVERY ONE who KILLS you will think to offer Service to GOD.

3 And ‡ these things they will do Because they know not the FATHER, nor me.

4 But These things I have spoken to you, so that when * their HOUR comes you may remember them, That **I** told you. And these things I said not to you from the Beginning, Because I was with you.

5 And now ‡ I am going away to HIM who SENT me; and no one of you asks me, 'Where art thou going?'

6 But Because I have said These things to you, SORROW has filled Your HEART.

7 But **I** tell you the TRUTH; It is better for you That **I** should go away; for if I go not away; ‡ the HELPER will not come to you; but if I go I will send him to you.

8 And having come, **he** will convict the WORLD concerning Sin, and concerning Righteousness, and concerning Judgment;

9 concerning Sin, indeed, Because they believe not into me;

10 but concerning Righteousness, Because I am going to my FATHER, and you behold me no more;

11 and concerning Judg-

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* VATICAN MANUSCRIPT.—4. their HOUR.

‡ 27. Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; iv. 20, 33; v. 32; x. 39; xiii. 31; 1 Pe v. 1; 2 Pet. i. 16. ‡ 2. John ix. 22, 34; xii. 42; viii. 1; ix. 1; xxvi. 9—11. ‡ 3. John xv. 21; Rom. x. 2; 1 Cor. ii. 8; 1 Tim. i. 13. ‡ 5. ver. 10, 16; John vii. 33; xiii. 3; xiv. 28 ‡ 7. John vii. 39; xiv. 16, 26; xv. 26.

του κοσμου τουτου κεκριται. [12] Ετι πολλα εχω
of the world this has been judged. Yet many things I have
λεγειν ὑμιν, αλλ' ου δυνασθε βασταζειν αρτι.
to say to you, but not you are able to bear now.
[13] Ὁταν δε ελθῃ εκεινος, το πνευμα της
When but may come he, the spirit of the
αληθειας, ὁδηγησει ὑμας εις πασαν την αληθειαν.
truth, he will lead you into all the truth.
Ου γαρ λαλησει αφ' ἑαυτου, αλλ' ὁσα αν
Not for he will speak from himself, but whatever
ακουσῃ, λαλησει, και τα ερχομενα αναγγελει
he may hear, he will speak, and the things coming he will declare
ὑμιν. [14] Εκεινος εμε δοξασει, ὁτι εκ του εμου
to you. He me will glorify, because out of the mine
ληψεται, και αναγγελει ὑμιν. [15] Παντα ὁσα
he will take, and will declare to you. All things what
εχει ὁ πατηρ, εμα εστι. Δια τουτο ειπον, ὁτι
has the father, mine is. On account of this I said, that
εκ του εμου λαμβανει, και αναγγελει ὑμιν.
out of the mine he takes, and declares to you.
[16] Μικρον, και ου θεωρειτε με· και παλιν μικρον,
A little while, and not you see me; and again a little while,
και οψεσθε με, *[ὁτι ὑπαγω προς τον πατερα.]
and you shall see me, [because I am going to the father.]
[17] Ειπον ουν εκ των μαθητων αυτου προς
Said then of the disciples of him to
αλληλους· Τι εστι τουτο ὁ λεγει ἡμιν· Μικρον,
each other; What is this which he says to us; A little while,
και ου θεωρειτε με· και παλιν μικρον, και
and not you see me; and again a little while, and
οψεσθε με· και· Ὁτι εγω ὑπαγω προς τον
you shall see me; and; Because I am going to the
πατερα; [18] Ελεγον ουν· Τουτο τι εστιν ὁ
father? They said therefore; This what is which
λεγει, το μικρον; Ουκ οιδαμεν *[τι λαλει.]
he says, the little while? Not we know [what he says.]
[19] Εγνω ὁ Ιησους, ὁτι ηθελον αυτον ερωταν,
Knew the Jesus, that they wished him to ask,
και ειπεν αυτοις· Περι τουτου ζητειτε μετ'
and said to them; Concerning this inquire you with
αλληλων, ὁτι ειπον· Μικρον, και ου θεωρειτε
each other, because I said; A little while, and not you see
με· και παλιν μικρον, και οψεσθε με; [20] Αμην
me; and again a little while, and you shall see me? Indeed
αμην λεγω ὑμιν, ὁτι κλαυσετε και θρηνησετε
indeed I say to you, that will weep and will lament
ὑμεις, ὁ δε κοσμος χαρησεται· ὑμεις *[δε]
you, the but world will rejoice; you [and]
λυπηθησεσθε, αλλ' ἡ λυπη ὑμων εις χαραν
will be sorrowful, but the sorrow of you into joy
γενησεται. [21] Ἡ γυνη ὁταν τικτῃ, λυπην εχει,
shall become. The woman when she may bear, sorrow has,

ment, Because †the RULER of this WORLD has been judged.

12 I have yet Many things to tell you, ‡but you cannot bear them now.

13 But when **He** may come, ‡ the SPIRIT of TRUTH, he will lead you into * all the TRUTH; for he will not speak from himself; he will speak whatever he may hear; and declare to you the COMING THINGS.

14 **He** will glorify Me; Because he will take of MINE, and declare to you.

15 ‡ All things that the FATHER has are mine; on account of this I said, That out of MINE he takes, and will declare to you.

16 ‡ A little while, and you see me * no more, and again a little while, and you will see me."

17 Then some of his DISCIPLES said to each other, "What is this he is saying to us, 'A little while, and you will see me not; and again a little while, and you will see me;' and, 'Because I am going to the FATHER?'"

18 They said, therefore, "What is this that he is saying, 'A * little while?' We know not."

19 * Jesus knew That they wished to ask Him, and said to them, "Do you inquire one with another concerning this, Because I said, 'A little while, and you see me not, and again a little while, and you will see me?'

20 Indeed, I assure you, That **you** will weep and lament, but the WORLD will rejoice; **you** will be sorrowful, but your SORROW shall become Joy.

21 ‡ The WOMAN when she is in labor has Sorrow,

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* VATICAN MANUSCRIPT.—13. all the TRUTH. 16. no more. 16. Because I am going to the FATHER—*omit.* 18. little while. 18. what he says—*omit.* 19. Jesus. 20. and—*omit.*

† 11. See Note on chap. xiv. 30.

‡ 12. Mark iv. 33; 1 Cor. iii. 2; Heb. v. 12. ‡ 13. John xiv. 17, 26; xv. 26; 1 John ii. 20, 27. ‡ 15. Matt. xi. 27; John iii. 35; xiii. 3; xvii. 10. ‡ 16. ver. 10; John vii. 33; xiii. 33; xiv. 19. ‡ 21. Isa. xxvi. 17.

ὁτι ἠλθεν ἡ ὡρα αυτης· ὁταν δε γεννησῃ
because has come the hour of her; when but she may have borne
το παιδιον, ουκετι μνημονευει της θλιψεως,
the child, no more she remembers of the distress,
δια την χαραν, ὁτι εγεννηθη ανθρωπος εις
on account of the joy, that was born a man into
τον κοσμον. 22 Και ὑμεις ουν λυπην μεν νυν
the world. And you therefore sorrow indeed now
εχετε· παλιν δε οψομαι ὑμας, και χαρησεται
have; again but I will see you, and will be rejoiced
ὑμων ἡ καρδια, και την χαραν ὑμων ουδεις
of you the heart, and the joy of you no one
αιρει αφ' ὑμων· 23 και εν εκεινῃ τῃ ἡμερᾳ εμε
takes from you; and in that the day me
ουκ ερωτησετε ουδεν· Αμην αμην λεγω ὑμιν,
not you will ask nothing; Indeed indeed I say to you,
ὁτι ὁσα αν αιτησητε τον πατερα εν τῳ ονοματι
that whatever you may ask the father in the name
μου, δωσει ὑμιν. 24 Ἑως αρτι ουκ ῃτησατε
of me, he will give to you. Till now not you asked
ουδεν εν τῳ ονοματι μου· αιτειτε, και ληψεσθε,
nothing in the name of me; ask you, and you shall receive,
ἱνα ἡ χαρα ὑμων ῃ πεπληρωμενη.
so that the joy of you may be completed.

25 Ταυτα εν παροιμιαις λελαληκα ὑμιν·
These things in figures I have spoken to you;
ερχεται ὡρα, ὁτε ουκετι εν παροιμιαις λαλησω
comes an hour, when no more in figures I will speak
ὑμιν, αλλα παρρησιᾳ περι του πατρος αναγ-
to you, but plainly concerning the father I will
γελω ὑμιν. 26 Εν εκεινῃ τῃ ἡμερᾳ εν τῳ ονο-
tell you. In that the day in the name
ματι μου αιτησεσθε· και ου λεγω ὑμιν, ὁτι εγω
of me you will ask; and not I say to you, that I
ερωτησω τον πατερα περι ὑμων· 27 αυτος γαρ
will entreat the father concerning you; himself for
ὁ πατηρ φιλει ὑμας, ὁτι ὑμεις εμε πεφιληκατε,
the father loves you, because you me have loved,
και πεπιστευκατε, ὁτι εγω παρα του θεου
and have believed, that I from the God
εξηλθον. 28 Εξηλθον παρα του πατρος, και
came out. I came out from the father, and
εληλυθα εις τον κοσμον· παλιν αφιημι τον
have come into the world; again I leave the
κοσμον, και πορευομαι προς τον πατερα.
world, and am going to the father.

29 Λεγουσιν *[αυτῳ] οἱ μαθηται αυτου· Ιδε,
Say [to him] the disciples of him; Lo,
νυν παρρησιᾳ λαλεις, και παροιμιαν ουδεμιαν
now plainly thou speakest, and a figure not one
λεγεις. 30 Νυν οιδαμεν, ὁτι οιδας παντα, και
thou sayest. Now we know, that thou knowest all things, and
ου χρειαν εχεις, ἱνα τις σε ερωτᾳ· εν τουτῳ
no need has, that any one thee should ask; in this
πιστευομεν, ὁτι απο θεου εξηλθες. 31 Απεκ-
we believe, that from God thou didst come out. An-

Because her TIME has come; but when she has borne the CHILD, she remembers the DISTRESS no more, on account of the JOY That a Man was born into WORLD.

22 And **you**, therefore, now indeed have Sorrow; but I will see you again, and ‡ Your HEART shall rejoice; and your JOY no one takes from you.

23 And in That DAY you will ask Me nothing. ‡ Indeed, I assure you, Whatever you may ask the FATHER in my NAME, he will give you.

24 Till now you asked nothing in my NAME; ask, and you shall receive, so ‡ that your JOY may be completed.

25 These things I have spoken to you in Figures; an Hour is coming, when I will no more speak to you in Figures, but I will tell you plainly about the FATHER.

26 In That DAY you will ask in my NAME, and I do not say to you, That **I** will entreat the FATHER for you;

27 ‡ for the FATHER himself loves you, Because **you** have loved me, and ‡ have believed that **I** came out from * GOD.

28 ‡ I came out from the FATHER, and have come into the WORLD; again I leave the WORLD, and am going to my FATHER."

29 His DISCIPLES said to him, "Behold, now thou art speaking plainly, and without a Figure.

30 Now we know That thou knowest all things, and hast no need that any one should ask Thee; by this we believe That thou didst come out from God."

31 * Jesus answered,

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* VATICAN MANUSCRIPT.—27. the FATHER. 29. to him—*omit*. 31. Jesus.

‡ 22. Luke xxiv. 41, 52; John xx. 20. ‡ 23. Matt. vii. 7; John xiv. 13; xv. 16. ‡ 24. John xv. 11. ‡ 27. John xiv. 21, 23. ‡ 27. ver. 30; John iii. 13; xvii. 8. ‡ 28. John xiii. 3.

ριθη αυτοις ὁ Ιησους· Αρτι πιστευετε· [32] ιδου,
swered them the Jesus Now do you believe; Lo,
ερχεται ὡρα, και νυν εληλυθεν, ἱνα σκορπισθητε
comes an hour, and now is come, that you will be scattered
ἑκαστος εις τα ιδια, και εμε μονον αφητε· και
every one to the own, and me alone you may leave; and
ουκ ειμι μονος, ὁτι ὁ πατηρ μετ' εμου εστι.
not I am alone, because the father with me is.
[33] Ταυτα λελαληκα ὑμιν, ἱνα εν εμοι ειρηνην
These things I have spoken to you, that in me peace
εχητε. Εν τῳ κοσμῳ θλιψιν εχετε· αλλα θαρσειτε,
you may have. In the world affliction you have; but be you of
εγω νενικηκα τον κοσμον.
good courage, I have overcome the world.

ΚΕΦ. ιζ'. 17.

[1] Ταυτα ελαλησεν ὁ Ιησους, και επηρε τους
These things spoke the Jesus, and lifted up the
οφθαλμους αυτου εις τον ουρανον, και ειπε·
eyes of him to the heaven, and said:
Πατερ, εληλυθεν ἡ ὡρα· δοξασον σου τον υἱον,
O father, is come the hour; glorify of thee the son,
ἱνα *[και] ὁ υἱος σου δοξασθῃ σε· [2] καθως εδωκας
that [also] the son of thee may glorify thee; as thou
αυτῳ εξουσιαν πασης σαρκος, ἱνα παν ὁ
gavest to him authority over all flesh, so that all which
δεδωκας αυτῳ, δωσῃ αυτοις ζωην αιωνιον.
thou hast given to him, he may give to them life age-lasting.
[3] Αυτη δε εστιν ἡ αιωνιος ζωη, ἱνα γινωσκωσι
This and is the age-lasting life, that they might know
σε τον μονον αληθινον Θεον, και ὁν απεστειλας
thee the only true God, and whom thou hast sent
Ιησουν Χριστον. [4] Εγω σε εδοξασα επι της
Jesus Christ. I thee glorified on the
γης· το εργον ετελειωσα, ὁ δεδωκας μοι, ἱνα
earth; the work I finished, which thou hast given me, that
ποιησω. [5] Και νυν δοξασον με, συ πατερ, παρα
I might do. And now glorify me, thou O father, with
σεαυτῳ, τῃ δοξῃ, ᾗ ειχον, προ του τον
thyself, with the glory, which I had, before of the the
κοσμον ειναι, παρα σοι. [6] Εφανερωσα σου το
world to be, with thee. I manifested of thee the
ονομα τοις ανθρωποις, οὑς δεδωκας μοι εκ του
name to the men, whom thou hast given to me out of the
κοσμου· σοι ἡσαν, και εμοι αυτους δεδωκας·
world; thine they were, and to me them thou hast given;
και τον λογον σου τετηρηκασι. [7] Νυν εγνωκαν,
and the word of thee they have kept. Now they
ὁτι παντα ὁσα δεδωκας μοι, παρα σου
know, that all things whatever thou hast given me, from thee

them, "Do you now believe?"

32 Behold, an Hour is coming, and is come, that you will be scattered every one to his OWN home, and will leave Me alone; and yet I am not alone, Because the FATHER is with me.

33 These things I have spoken to you, that in me you may have Peace. ‡ In the WORLD you have Affliction; but be of good courage; ‡ I have conquered the WORLD."

CHAPTER XVII.

1 JESUS spoke these things, and lifted up his EYES to HEAVEN, and said, "Father, the HOUR is come; glorify Thy SON, that * the SON may glorify thee;

2 ‡ as thou didst give him Authority over All Flesh, so that every thing which thou hast given to him, he may give to them, even aionian Life.

3 And this is the AIONIAN Life, that they may know thee, the ONLY TRUE God, and him whom thou didst send, Jesus Christ.

4 I glorified *thee* on the EARTH, ‡ * having finished the WORK which thou hast given me, that I might do it.

5 And now, O Father, glorify thou me with thyself, with the GLORY which I had with thee before the WORLD WAS.

6 I manifested Thy NAME to the MEN whom thou hast given me out of the WORLD; thine they were, and thou hast given them to me; and they have kept thy WORD.

7 Now they know That all things whatever thou gavest me are from thee.

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* VATICAN MANUSCRIPT.—1. the SON. 1. also—*omit*. 4. having finished.

‡ 33. John xv. 19—21; 2 Tim. iii. 12. ‡ 33. Rom. viii. 37; 1 John iv. 4; v. 4. ‡ 2. Matt. xi. 27; xxviii. 18; John iii. 35; v. 27; 1 Cor. xv. 25, 27; Phil. ii. 10. ‡ 4. John iv. 34; v. 36; ix. 3; xix. 30.

εστιν· [8] ὁτι τα ῥηματα ἁ δεδωκας μοι, δεδωκα
is; because the words which thou hast given me, I have given
αυτοις· και αυτοι ελαβον, και εγνωσαν αληθως,
to them; and they received, and knew truly,
ὁτι παρα σου εξηλθον, και επιστευσαν, ὁτι συ
that from thee I came out, and believed that thou
με απεστειλας. [9] Εγω περι αυτων ερωτω· ου
me didst send. I concerning them ask; not
περι του κοσμου ερωτω, αλλα περι ὡν
concerning the world I ask, but concerning whom
δεδωκας μοι, ὁτι σοι εισι· [10] και τα εμα παντα
thou hast given me, because thine they are; and the mine all
σα εστι, και τα σα εμε, και δεδοξασμαι εν
thine is, and the thine mine, and I have been glorified in
αυτοις. [11] Και ουκετι ειμι εν τῳ κοσμῳ, και
them. And no more I am in the world, and
ουτοι εν τῳ κοσμῳ εισι, και εγω προς σε ερχο-
these in the world are, and I to thee am
μαι. Πατερ αγιε, τηρησον αυτους εν τῳ ονο-
coming. O father holy, keep them in the name
ματι σου, ᾡ δεδωκας μοι· ἱνα ωσιν ἑν,
of thee, by which thou hast given to me; that they may be one,
καθως ἡμεις. [12] Ὁτε ημην μετ᾽ αυτων *[εν τῳ
as we. When I was with them [in the
κοσμῳ,] εγω ετηρουν αυτους εν τῳ ονοματι
world,] I kept them in the name
σου· οὑς δεδωκας μοι εφυλαξα, και ουδεις εξ
of thee; whom thou hast given to me I guarded, and no one of
αυτων απωλετο, ει μη ὁ υἱος της απωλειας, ἱνα
them was destroyed, if not the son of the destruction, that
ἡ γραφη πληρωθῃ. [13] Νυν δε προς σε ερχομαι,
the writing may be fulfilled. Now and to thee I am coming,
και ταυτα λαλω εν τῳ κοσμῳ, ἱνα εχωσι την
and these things I say in the world, that they may have the
χαραν την εμην πεπληρωμενην εν αυτοις.
joy the mine fulfilled in them.
[14] Εγω δεδωκα αυτοις τον λογον σου· και ὁ
I have given to them the word of thee; and the
κοσμος εμισησεν αυτους, ὁτι ουκ εισιν εκ του
world hated them, because not they are of the
κοσμου, καθως εγω ουκ ειμι εκ του κοσμου.
world, as I not am of the world.
[15] Ουκ ερωτω, ἱνα αρῃς αυτους εκ του κοσ-
Not I ask, that thou wouldst take them out of the world,
μου, αλλ᾽ ἱνα τηρησῃς αυτους εκ του πονηρου.
but that thou wouldst keep them from the evil one.
[16] Εκ του κοσμου ουκ εισι, καθως εγω εκ του
Of the world not they are, as I of the
κοσμου ουκ ειμι. [17] Αγιασον αυτους εν τῃ
world not am. Sanctify them in the

8 Because I have given to them the WORDS which ‡thou hast given to me; and **they** received and knew truly that I came out from thee, and believed That **thou** didst send Me.

9 **I** entreat for them; not for the WORLD I entreat, but for those whom thou hast given me; Because they are thine.

10 And all MINE are thine, and ‡THINE are mine; and I have been glorified in them.

11 And I am no more in the WORLD, but **they** are in the WORLD, and **I** am coming to thee. Holy Father, keep them in thy NAME, by which thou hast given them me, that they may be one, as **we** *also are.

12 When I was with them, **I** kept them in thy *NAME, by which thou hast given them me; and I guarded them, and no one of them was destroyed, except the ‡SON OF DESTRUCTION; ‡that the SCRIPTURE might be verified.

13 But now I am coming to thee; and These things I speak in the WORLD, that they may have MY JOY completed in them.

14 **I** have given thy WORD to them, ‡and the WORLD hated them; Because they are not of the WORLD, as **I** am not of the WORLD.

15 I entreat not that thou wouldst take them out of the WORLD, but ‡that thou wouldst keep them from EVIL.

16 They are not of the WORLD, as **I** am not of the WORLD.

17 ‡Sanctify them in

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* VATICAN MANUSCRIPT.—11. also. 12. in the WORLD—omit. 12. NAME, by which thou hast given them me; and I guarded them.

‡ 8. John viii. 28; xii. 49; xiv. 10. ‡ 10. John xvi. 15. ‡ 12. John vi. 70; xiii. 18. ‡ 12. Psa. cix. 8; Acts i. 20. ‡ 14. John xv. 18, 19; 1 John iii. 13. ‡ 15. Matt. vii 13; 2 Thess. iii. 3; 1 John v 18. ‡ 17. John xv. 3; Acts xv. 9; Eph. v 26; 1 Pet. i. 22.

αληθειᾳ σου· ὁ λογος ὁ σος αληθεια εστι.
truth of thee; the word the thine truth is.

[18] Καθως εμε απεστειλας εις τον κοσμον, καγω
As me thou didst send into the world, also I

απεστειλα αυτους εις τον κοσμον. [19] Και ὑπερ
sent them into the world. And in behalf

αυτων εγω αγιαζω ἑμαυτον, ἱνα και αυτοι ωσιν
of them I sanctify myself, so that also they may be

ἡγιασμενοι εν αληθειᾳ. [20] Ου περι τουτων δε
sanctified in truth. Not concerning these and

ερωτω μονον, αλλα και περι των πιστευοντων
I ask alone, but also concerning those believing

δια του λογου αυτων εις εμε. [21] Ἱνα παντες
through the word of them into me. That all

ἑν ὡσι· καθως συ, πατερ, εν εμοι, καγω εν σοι,
one may be; as thou, father, in me, and I in thee,

ἱνα και αυτοι εν ἡμιν *[ἑν] ὡσιν· ἱνα ὁ κοσ-
that also they in us [one] may be, that the world

μος πιστευσῃ, ὁτι συ με απεστειλας. [22] Και
may believe, that thou me didst send. And

εγω την δοξαν ην δεδωκας μοι, δεδωκα αυτοις·
I the glory which thou hast given to me, have given to them;

ἱνα ὡσιν ἑν, καθως ἡμεις ἑν εσμεν· [23] (εγω εν
that they may be one, as we one are; (I in

αυτοις, και συ εν εμοι·) ἱνα ὡσι τετελειωμε-
them, and thou in me;) that they may be perfected

νοι εις ἑν, *[και] ἱνα γινωσκῃ ὁ κοσμος, ὁτι συ
into one, [and] that may know the world, that thou

με απεστειλας, και ηγαπησας αυτους, καθως
me didst send, and thou didst love them, as

εμε ηγαπησας. [24] Πατερ, οὑς δεδωκας μοι,
me thou didst love. O father, whom thou hast given to me,

θελω, ἱνα ὁπου ειμι εγω, κακεινοι ὡσι μετ'
I wish, that where am I, also they may be with

εμου· ἱνα θεωρωσι την δοξαν την εμην, ην
me; that they may behold the glory the mine, which

ἑδωκας μοι, ὁτι ηγαπησας με προ καταβολης
thou didst give to me, because thou didst love me before a laying down

κοσμου. [25] Πατερ δικαιε, και ὁ κοσμος σε ουκ
of a world. O father righteous, and the world thee not

εγνω· εγω δε σε εγνων, και οὑτοι εγνωσαν ὁτι
knew; I but thee knew, and these knew that

συ με απεστειλας. [26] Και εγνωρισα αυτοις το
thou me didst send. And I made known to them the

ονομα σου, και γνωρισω· ἱνα ἡ αγαπη ην
name of thee, and will make known; that the love which

ηγαπησας με, εν αυτοις ᾖ, καγω εν αυτοις.
thou didst love me, in them may be, and I in them.

*Truth; ‡ THY WORD is the TRUTH.

18 ‡As thou didst send Me into the WORLD, so I sent them into the WORLD;

19 ‡and in their behalf I sanctify myself, so that they also may be sanctified in Truth.

20 Nor do I entreat for these only, but also for THOSE BELIEVING into me through their WORD;

21 ‡so that all may be one; as ‡thou, Father, art in me, and I in thee, that they also may be in us; so that the WORLD may believe That thou didst send Me.

22 And the GLORY which thou hast given me, I have given them; ‡that they may be one, as we are one;

23 I in them, and thou in me, that they may be perfected into one; so that the WORLD may know That thou didst send me, and didst love them, as thou didst love me.

24 ‡Father, those whom thou hast given me, I wish that where I am, they also may be with me; so that they may behold MY GLORY, which thou didst give me, because thou didst love me before the Formation of the World.

25 O righteous Father, the WORLD did not know Thee, but I knew Thee, and these knew That thou didst send Me.

26 And I made known and will make known to them thy NAME; so that ‡ the LOVE with which thou didst love me may be in them, and I in them.

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* VATICAN MANUSCRIPT.—17. Truth; THY WORD is the TRUTH. 21. one—*omit.* and—*omit.*

‡ 17. 2 Sam. vii. 28; Psa. cxix. 142, 151; John viii. 40. ‡ 18. John xx. 21. ‡ 19. 1 Cor. i. 30; Heb. x. 10. ‡ 21. ver. 11, 22, 23; John x. 16; Rom. xii. 5; Gal. iii. 28. ‡ 21. John x. 38; xiv. 11. ‡ 22. John xiv. 20; 1 John i. 3; iii. 24. ‡ 24. John xi 26; xiv. 3; 1 Thess. iv. 17. ‡ 26. John xv. 9.

ΚΕΦ. ιη΄. 18.

[1]Ταυτα ειπων ὁ Ιησους εξηλθε συν τοις
These things saying the Jesus went out with the
μαθηταις αὑτου περαν του χειμαῤῥου του
disciples of himself beyond the brook of the
Κεδρων, ὁπου ην κηπος, εις ὃν εισηλθεν αυτος
Kedron, where was a garden, into which entered himself
και οἱ μαθηται αυτου. [2]Ηδει δε και Ιουδας, ὁ
and the disciples of him. Knew and also Judas, he
παραδιδους αυτον, τον τοπον· ὁτι πολλακις
delivering up him, the place; because often
συνηχθη ὁ Ιησους εκει μετα των μαθητων
met the Jesus there with the disciples
αὑτου. [3]Ὁ ουν Ιουδας λαβων την σπειραν,
of himself. The then Judas having taken the band,
και εκ των αρχιερεων και Φαρισαιων ὑπηρετας,
and from the high-priests and Pharisees officers,
ερχεται εκει μετα φανων και λαμπαδων και
comes there with torches and lamps and
ὁπλων. [4]Ιησους ουν ειδως παντα τα ερχο-
weapons. Jesus therefore knowing all the things com-
μενα επ᾽ αυτον, εξελθων ειπεν αυτοις· Τινα ζη-
ing on him, going out said to them; Whom seek
τειτε; [5]Απεκριθησαν αυτῳ· Ιησουν τον Να-
you; They answered him; Jesus the Na-
ζωραιον. Λεγει αυτοις ὁ Ιησους· Εγω ειμι.
zarene. Says to them the Jesus; I am.
(Εἱστηκει δε και Ιουδας, ὁ παραδιδους αυτον,
(Was standing and also Judas, the delivering up him,
μετ᾽ αυτων.) [6]Ὡς ουν ειπεν αυτοις· Ὁτι
with them.) When therefore he said to them; That
εγω ειμι· απηλθον εις τα οπισω, και επεσον
I am; they went into the behind, and fell
χαμαι. [7]Παλιν ουν αυτους επηρωτησε· Τινα
on the ground. Again then them he asked; Whom
ζητειτε; Οἱ δε ειπον· Ιησουν τον Ναζωραιον.
seek you? They and said, Jesus the Nazarene.
[8]Απεκριθη Ιησους· Ειπον ὑμιν, ὁτι εγω ειμι·
Answered Jesus; I said to you, that I am;
ει ουν εμε ζητειτε, αφετε τουτους ὑπαγειν.
if therefore me you seek, suffer these to go.
[9]Ἱνα πληρωθη ὁ λογος, ὁν ειπεν· "Ὁτι οὑς
So that might be fulfilled the word, which he said; "That whom
δεδωκας μοι, ουκ απολεσα εξ αυτων ουδενα."
thou hast given to me, not I lost of them no one."
[10]Σιμων ουν Πετρος εχων μαχαιραν, εἱλκυσεν
Simon then Peter having a sword, drew
αυτην, και επαισε τον του αρχιερεως δουλον,
her, and struck the of the high-priest slave,
και απεκοψεν αυτου το ωτιον το δεξιον. Ην δε
and cut off of him the ear the right. Was now
ονομα τῳ δουλῳ Μαλχος. [11]Ειπεν ουν ὁ Ιη-
a name to the slave Malchus. Said therefore the Je-

CHAPTER XVIII.

1 *Jesus, saying These things, ‡went out with his DISCIPLES beyond the †BROOK KEDRON, where was † a Garden, into which he entered, and his DISCIPLES.

2 Now THAT JUDAS also, who DELIVERED him up, knew the PLACE; Because *Jesus often met there with his DISCIPLES.

3 ‡Then JUDAS, having obtained the BAND and Officers from the HIGH-PRIESTS and *PHARISEES, comes there with Torches, and Lamps, and Weapons.

4 Jesus, therefore, knowing All THINGS that were COMING upon him, going out, *says to them, "Whom do you seek?"

5 They answered him, "Jesus the NAZARENE." *He says to them, I am JESUS." And THAT JUDAS also, who DELIVERED him up, was standing with them.

6 When therefore, he said to them, "I am he," they went back, and fell on the Ground.

7 Then he asked them again, "Whom do you seek?" And THEY said, "Jesus, the NAZARENE."

8 Jesus answered, "I told you That I am he; if, therefore, you seek Me, permit these to go."

9 That the WORD might be fulfilled which he said, ‡"Of those whom thou hast given me, I lost no one."

10 ‡Then Simon Peter having a Sword, drew it, and struck the SERVANT of the HIGH-PRIEST, and cut off his RIGHT *EAR-TIP. Now the SERVANT'S Name was Malchus.

11 JESUS, therefore,

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* VATICAN MANUSCRIPT.—1. Jesus. 2. Jesus. 3. PHARISEES. 4. says. 5. He says to them, "I am JESUS." 10. EAR-TIP.

† 1. The name of a small rivulet, and of a valley towards the east of Jerusalem; probably derived from an Hebrew root signifying to be darkened, the valley being shaded with wood. † 1. Gethsemane.

‡ 1. Matt. xxvi. 36; Mark xiv. 32; Luke xxii. 39. ‡ 3. Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; Acts i. 16. ‡ 9. John xvii. 12. ‡ 10. Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49, 50.

σους τῳ Πετρῳ· Βαλε την μαχαιραν εις την
sus to the Peter; Put up the sword into the
θηκην· το ποτηριον ὁ δεδωκε μοι ὁ πατηρ, ου
sheath; the cup which has given to me the father, not
μη πιω αυτο;
not should I drink it?

[12] Ἡ ουν σπειρα και οἱ χιλιαρχος και οἱ ὑπη-
The then band and the commander and the offi-
ρεται των Ιουδαιων συνελαβον τον Ιησουν, και
cers of the Jews apprehended the Jesus, and
εδησαν αυτον, [13] και απηγαγον αυτον προς
bound him, and led him to
Ανναν πρωτον· ην γαρ πενθερος του Καιαφα,
Annas first; he was for father-in-law of the Caiaphas,
ὁς ην αρχιερευς του ενιαυτου εκεινου. [14] Ην
who was high-priest of the year that. Was
δε Καιαφας ὁ συμβουλευσας τοις Ιουδαιοις, ὁτι
now Caiaphas he having advised the Jews, that
συμφερει ἑνα ανθρωπον απολεσθαι ὑπερ του
it is better one man to be destroyed in behalf of the
λαου. [15] Ηκολουθει δε τῳ Ιησου Σιμων Πετρος,
people. Followed and the Jesus Simon Peter,
και ὁ ολλος μαθητης. Ὁ δε μαθητης εκεινος
and the other disciple. The and disciple that
ην γνωστος τῳ αρχιερει, και συνεισηλθε τῳ
was known to the high-priest, and went in with the
Ιησου εις την αυλην του αρχιερεως. [16] Ὁ δε
Jesus into the palace of the high-priest. The but
Πετρος εἱστηκει προς τῃ θυρῃ εξω. Εξηλθεν
Peter stood at the door without. Went out
ουν ὁ μαθητης ὁ αλλος, ὁς ην γνωστος τῳ
therefore the disciple the other, who was known to the
αρχιερει, και ειπε τῃ θυρωρῳ, και εισηγαγε τον
high-priest, and spoke to the door-keeper, and brought in the
Πετρον. [17] Λεγει ουν ἡ παιδισκη ἡ θυρωρος
Peter. Says then the female-servant the door-keeper
τῳ Πετρῳ· Μη και συ εκ των μαθητων ει του
to the Peter; Not also thou of the disciples art the
ανθρωπου τουτου; Λεγει εκεινος· Ουκ ειμι.
man this? Says he; Not I am.
[18] Εἱστηκεισαν δε οἱ δουλοι και οἱ ὑπηρεται αν-
Stood and the slaves and the officers a
θρακιαν πεποιηκοτες, ὁτι ψυχος ην, και εθερ-
coal fire having made, because cold it was, and warmed
μαινοντο· ην δε μετ' αυτων ὁ Πετρος ἑστως
themselves; was and with them the Peter standing
και θερμαινομενος. [19] Ὁ ουν αρχιερευς ηρω-
and warming himself. The therefore high-priest asked
τησε τον Ιησουν περι των μαθητων αὐτου,
the Jesus concerning the disciples of him,
και περι της διδαχης αυτου. [20] Απεκριθη
and concerning the teaching of him. Answered
αυτῳ ὁ Ιησους· Εγω παρρησιᾳ ελαλησα τῳ
him the Jesus; I publicly spoke to the

said to PETER, "Put the SWORD into the SCABBARD; ‡ the CUP which the FATHER has given me, shall I not drink it?"

12 Then the BAND, and the COMMANDER, and the OFFICERS of the JEWS apprehended JESUS, and bound him,

13 and led him first to Annas, for he was Father-in-law of CAIAPHAS, who was High-Priest that YEAR.

14 ‡ Now Caiaphas was the one HAVING ADVISED the JEWS, "That it is expedient that One Man be destroyed in behalf of the PEOPLE."

15 ‡ And Simon Peter followed JESUS; also the OTHER Disciple. And that DISCIPLE was known to the HIGH-PRIEST, and went in with JESUS into the PALACE of the HIGH-PRIEST;

16 ‡ but PETER stood at the DOOR without. Therefore, * THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH-PRIEST, went out, and spoke to the DOOR-KEEPER, and brought in PETER.

17 Then THAT FEMALE SERVANT, the DOOR KEEPER, says to PETER, "Art thou also of this MAN'S DISCIPLES?" He says, "I am not."

18 And the SERVANTS and OFFICERS having made a Fire of coals, Because it was cold, stood and warmed themselves. And PETER * also was standing with them, and warming himself.

19 Then the HIGH-PRIEST asked JESUS about his DISCIPLES, and about his TEACHING.

20 JESUS answered him, "I * have spoken publicly

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* VATICAN MANUSCRIPT.—16. THAT OTHER DISCIPLE who was the ACQUAINTANCE of the HIGH PRIEST, and. 18. also. 20. have spoken.

‡ 11. Matt. xx. 22; xxvii. 39, 42. ‡ 14. John xi. 50. ‡ 15. Matt. xxvi. 58 Mark xiv. 54; Luke xxii. 54. ‡ 16. Matt. xxvi. 69; Mark xiv. 66: Luke xxii. 54.

κοσμῳ· εγω παντοτε εδιδαξα εν συναγωγῃ και
world; I always taught in a synagogue and

εν τῳ ἱερῳ, ὁπου παντες οἱ Ιουδαιοι συνερχον-
in the temple, where all the Jews come together,

ται, και εν κρυπτῳ ελαλησα ουδεν. [21] Τι με
and in secret I said nothing. Why me

επερωτας; επερωτησον τους ακηκοοτας, τι
dost thou ask? ask those having heard, what

ελαλησα αυτοις· ιδε, οὑτοι οιδασιν ἁ ειπον
I said to them; lo, they know what things said

εγω. [22] Ταυτα δε αυτου ειποντος, εἱς των
I. These things and of him having said, one of the

ὑπηρετων παρεστηκως εδωκε ῥαπισμα τῳ
officers having stood by gave a blow to the

Ιησου, ειπων· Οὑτως αποκρινῃ τῳ αρχιερει;
Jesus, saying; Thus dost thou answer the high-priest?

[23] Απεκριθη αυτῳ ὁ Ιησους· Ει κακως ελαλη-
Answered him the Jesus; If evil I spoke,

σα, ματυρρησον περι του κακου· ει δε καλως,
testify concerning the evil; if but well;

τι με δερεις;
why me dost thou beat?

[24] Απεστελαν αυτον ὁ Αννας δεδεμενον προς
Sent him the Annas having been bound to

Καιαφαν τον αρχιερεα. [25] Ην δε Σιμων Πετρος
Caiaphas the high-priest. Was and Simon Peter

ἑστως και θερμαινομενος. Ειπον ουν αυτῳ·
standing and warming himself. They said therefore to him;

Μη και συ εκ των μαθητων αυτου ει; Ηρνη-
Not also thou of the disciples of him thou art? Denied

σατο εκεινος, και ειπεν· Ουκ ειμι. [26] Λεγει
he, and said; Not I am. Says

εἱς εκ των δουλων του αρχιερεως, συγγενης ὡν
one of the slaves of the high-priest, a relative being

οὑ απεκοψε Πετρος το ωτιον· Ουκ εγω σε
of whom cut off Peter the ear; Not I thee

ειδον εν τῳ κηπῳ μετ᾽ αυτου; [27] Παλιν ουν
saw in the garden with him? Again therefore

ηρνησατο ὁ Πετρος· και ευθεως αλεκτωρ εφω-
denied the Peter; and immediately a cock crew.

νησεν.

[28] Αγουσιν ουν τον Ιησουν απο του Καιαφα
They lead then the Jesus from of the Caiaphas

εις το πραιτωριον· ην δε πρωια. Και αὑτοι
into the judgment hall; it was and morning. And they

ουκ εισηλθον εις το πραιτωριον, ἱνα μη μιαν-
not went into the judgment hall, that not they might

θωσιν, αλλ᾽ ἱνα φαγωσι το πασχα. [29] Εξηλ-
be defiled, but that they might eat the passover. Went

θεν ουν ὁ Πιλατος προς αυτους, και ειπε· Τινα
out therefore the Pilate to them, and said; What

to the WORLD; I always taught in a Synagogue and in the TEMPLE, where All the JEWS come together; and in secret I said nothing.

21 Why dost thou ask Me? Ask those HAVING HEARD what I said to them; behold, they know what things I said."

22 And he having said these things, ‡ one of the OFFICERS standing by gave JESUS a Blow, saying, "Dost thou thus answer the HIGH-PRIEST?"

23 * Jesus answered him, "If I spoke evil, testify concerning the EVIL; but if well, why dost thou beat Me?"

24 ‡ † (ANNAS sent him, having been bound, to Caiaphas, the HIGH-PRIEST.)

25 And Simon Peter was standing and warming himself. ‡ Then they said to him, "Art not thou also of his DISCIPLES?" He denied, and said, "I am not."

26 One of the SERVANTS of the HIGH-PRIEST, being a relative of him Whose EAR Peter cut off, says, "Did not I see Thee in the GARDEN with him?"

27 Then * Peter again denied, ‡ and immediately † a Cock crew.

28 ‡ Then they lead JESUS from CAIAPHAS into the † PRÆTORIUM. It was now morning; and they went not into the PRÆTORIUM so that they might not be defiled, but † that they might eat the PASSOVER.

29 PILATE, therefore, went out to them, and * said, "What Accusation

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* VATICAN MANUSCRIPT.—23. Jesus. 27. Peter. 29. says.

† 24. This clause by some is added to the end of the 13th verse where it seems more properly to belong. † 27. The trumpet, called the cock-crowing, sounded at the beginning of the third watch; this was at midnight. See Note on Matt. xxvi. 34. † 28. See Note on Matt. xxvii. 27. † 28. it was probably then thought lawful for the Jews to eat the paschal lamb at any hour between the two evenings, though Exod. xii. 6, 8, seems to require it to be eaten at the time when Jesus ate it.

‡ 22. Jer. xx. 2; Acts xxiii. 2. ‡ 24. Matt. xxvi. 57. ‡ 25. Matt. xxvi. 69, 71; Mark xiv. 69; Luke xxii. 58. ‡ 27. Matt. xxvi. 74; Mark xiv. 72; Luke xxii. 60; John xiii. 38. ‡ 28. Matt. xxvii. 2; Mark xv. 1; Luke xxiii. 1; Acts iii 15.

κατηγοριαν φερετε κατα του ανθρωπου τουτο;
accusation bring you against the man this?
[30] Απεκριθησαν και ειπον αυτῳ· Ει μη ην οὑτος
They answered and said to him; If not was this
κακοποιος, ουκ αν σοι παρεδωκαμεν αυτον.
an evil-doer, not would to thee we delivered up him.
[31] Ειπεν ουν αυτοις ὁ Πιλατος· Λαβετε αυτον
Said then to them the Pilate; Take him
ὑμεις, και κατα τον νομον ὑμων κρινατε αυτον.
you, and according to the law of you judge him.
Ειπον *[ουν] αυτῳ οἱ Ιουδαιοι· Ἡμιν ουκ
Said [therefore] to him the Jews; To us not
εξεστιν αποκτειναι ουδενα. [32] Ἱνα ὁ λογος του
it is lawful to kill no one. So that the word of the
Ιησου πληρωθη, ὁν ειπε, σημαινων ποιῳ θανατῳ
Jesus might be fulfilled, which he said, pointing out by what death
ημελλεν αποθνησκειν.
he was about to die.

[33] Εισηλθεν ουν εις το πραιτωριον παλιν ὁ
Went then into the judgment-hall again the
Πιλατος, και εφωνησε τον Ιησουν, και ειπεν
Pilate, and called the Jesus, and said
αυτῳ· Συ ει ὁ βασιλευς των Ιουδαιων; [34] Απεκριθη
to him; Thou art the king of the Jews? Answered
*[αυτῳ] ὁ Ιησους· Αφ' ἑαυτου συ τουτο
[him] the Jesus; From thyself thou this
λεγεις, η αλλοι σοι ειπον περι εμου; [35] Απεκριθη
sayest, or others to thee told concerning me? Answered
ὁ Πιλατος· Μητι εγω Ιουδαιοις ειμι; το
the Pilate; Not I a Jew am? the
εθνος το σον και οἱ αρχιερεις παρεδωκαν σε
nation the thine and the high-priests delivered up thee
εμοι· τι εποιησας; [36] Απεκριθη Ιησους· Ἡ
to me; what didst thou do? Answered Jesus; The
βασιλεια ἡ εμη ουκ εστιν εκ του κοσμου τουτου·
kingdom the mine not is of the world this;
ει εκ του κοσμου τουτου ην ἡ βασιλεια ἡ εμη,
if of the world this was the kingdom the mine,
οἱ ὑπηρεται αν οἱ εμοι ἠγωνιζοντο, ἱνα μη
the officers would those for me contend, that not
παραδοθω τοις Ιουδαιοις, νυν δε ἡ
I might be delivered up to the Jews, now but the
βασιλεια ἡ εμη ουκ εστιν εντευθεν. [37] Ειπεν
kingdom the mine not is from this place. Said
ουν αυτῳ ὁ Πιλατος· Ουκουν βασιλευς ει συ;
then to him the Pilate; Not then a king art thou?
Απεκριθη ὁ Ιησους· Συ λεγεις· ὁτι βασιλευς
Answered the Jesus; Thou sayest; that a king
ειμι εγω. Εγω εις τουτου γεγεννημαι, και
am I. I for this have been born, and
εις τουτο εληλυθα εις τον κοσμον, ἱνα μαρτυρησω
for this I have come into the world, that I may testify
τη αληθειᾳ. Πας ὁ ων εκ της αληθειας,
to the truth. Every one who being of the truth,
ακουει μου της φωνης. [38] Λεγει αυτῳ
hears of me the voice. Says to him
ὁ Πιλατος· Τι εστιν αληθεια; Και τουτο ειπων,
the Pilate; What is truth? And this saying,

do you bring * against this MAN?"

30 They answered and said to him, "If he was not * one who does evil, we would not have delivered him up to thee."

31 Then * Pilate said to them, "Take you him, and judge him according to your LAW." The JEWS said to him, "It is not lawful for us to kill any one;"

32 ‡ that the WORD of JESUS might be verified, which he spoke, intimating by What Death he was about to die.

33 ‡ PILATE, therefore, went into the PRÆTORIUM again, and called JESUS, and said to him, "Art thou the KING of the JEWS?"

34 Jesus answered, "Dost thou say this from thyself, or did others tell thee concerning me?"

35 PILATE answered, "Am I a Jew? THINE OWN NATION, even the HIGH-PRIESTS have delivered thee to me. What didst thou do?"

36 ‡ Jesus answered, "My KINGDOM is not of this WORLD. If MY KINGDOM were of this WORLD, MY OFFICERS would fight, so that I might not be delivered up to the JEWS; but now MY KINGDOM is not from hence."

37 PILATE, therefore, said to him, "Art thou not a King then?" JESUS answered, "Thou sayest; * I am a King. For this I have been born; and for this I have come into the WORLD, that I may testify to the TRUTH. ‡ EVERY ONE who IS of the TRUTH, hears My VOICE."

38 PILATE says to him, "What is Truth?" ‡ And saying This, he went out

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* VATICAN MANUSCRIPT.—29. of this MAN. 30. one who does evil, we would. 31. Pilate. 31. therefore—*omit*. 34. him—*omit*. 37. I am.

‡ 32. Matt. xx. 19; John xii. 32, 33. ‡ 33. Matt. xxvii. 11. ‡ 36. 1 Tim. vi. 13. ‡ 37. John viii. 47; 1 John iii. 19; iv. 6. ‡ 38. Matt. xxvii. 24; Luke xxiii. 4; John xix. 4, 6.

παλιν εξηλθε προς τους Ιουδαιους, και λεγει
again he went out to the Jews, and says
αυτοις· Εγω ουδεμιαν αιτιαν εὑρισκω εν αυτῳ.
to them; I not one fault find in him.
[39] Εστι δε συνηθεια ὑμιν, ἱνα ἑνα ὑμιν απολυσω
It is but a custom for you, that one to you I release
εν τῳ πασχα· βουλεσθε ουν, ὑμιν απολυσω
in the passover; are you willing therefore, to you I release
τον βασιλεα των Ιουδαιων; [40] Εκραυγασαν ουν
the king of the Jews? They cried out then
παλιν *[παντες,] λεγοντες· Μη τουτον, αλλα
again [all,] saying; Not this, but
τον Βαραββαν. Ην δε ὁ Βαραββας λῃστης.
the Barabbas. Was now the Barabbas a robber.

ΚΕΦ. ιθ'. 19.

[1] Τοτε ουν ελαβεν ὁ Πιλατος τον Ιησουν, και
Then therefore took the Pilate the Jesus, and
εμαστιγωσε. [2] Και οἱ στρατιωται πλεξαντες
scourged. And the soldiers braiding
στεφανον εξ ακανθων, επεθηκαν αυτου τῃ κεφα-
a crown of thorns, placed of him to the head,
λῃ, και ἱματιον πορφυρουν περιεβαλον αυτον,
and a mantle purple threw about him,
[3] και ελεγον· Χαιρε ὁ βασιλευς των Ιουδαιων·
and said; Hail the king of the Jews;
και εδιδουν αυτῳ ῥαπισματα. [4] Εξηλθεν παλιν
and they gave him blows. Went again
εξω ὁ Πιλατος, και λεγει αυτοις· Ιδε, αγω ὑμιν
out the Pilate, and says to them; Lo, I bring to you
αυτον εξω, ἱνα γνωτε, ὁτι εν αυτῳ ουδεμιαν
him out, that you may know, that in him not one
αιτιαν εὑρισκω. [5] (Εξηλθεν ουν ὁ Ιησους εξω,
fault I find. (Came then the Jesus out,
φορων τον ακανθινον στεφανον, και το πορφυ-
wearing the thorny crown, and the purple
ρουν ἱματιον.) Και λεγει αυτοις· Ιδε, ὁ ανθρω-
mantle,) And he says to them; See, the man.
πος. [6] Ὁτε ουν ειδον αυτον οἱ αρχιερεις και οἱ
When therefore saw him the high-priest and the
ὑπηρεται, ἑκραυγασαν λεγοντες· Σταυρωσον,
officers, they cried out saying; Crucify,
σταυρωσον αυτον. Λεγει αυτοις ὁ Πιλατος·
crucify him. Says to them the Pilate;
Λαβετε αυτον ὑμεις, και σταυρωσατε· εγω γαρ
Take him you, and crucify; I for
ουχ εὑρισκω εν αυτῳ αιτιαν. [7] Απεκριθησαν
not find in him a fault. Answered
αυτῳ οἱ Ιουδαιοι· Ἡμεις νομον εχωμεν, και
him the Jews; We a law have, and
κατα τον νομον ἡμων οφειλει αποθανειν,
according to the law of us he ought to die,
ὁτι ἑαυτον, υἱον θεου εποιησεν. [8] Ὁτε ουν
because himself, a son of God he made. When therefore
ηκουσεν ὁ Πιλατος τουτον τον λογον, μαλλον
heard the Pilate this the word, more

again to the Jews, and says to them, "I find No Fault in him."

39 ‡ But it is customary for you that I release to you One during the PASSOVER; are you willing, therefore, that I release to you the KING of the Jews?"

40 Then they cried out again, saying, ‡ "Not him, but Barabbas." ‡ Now Barabbas was a Robber.

CHAPTER XIX.

1 ‡ Then Pilate, therefore took and scourged Jesus.

2 And the SOLDIERS, wreathing a Crown of Acanthus, placed it on His HEAD; and they threw around him a purple Mantle,

3 * and they came to him and said, "Hail, KING of the Jews!" And they gave him Blows.

4 * And Pilate went out again, and says to them, "Behold, I bring him out to you, That you may know that I find ‡ No Fault in him."

5 Then * Jesus came out, wearing the ACANTHINE Crown, and the PURPLE Mantle. And he says to them, "Behold, the MAN!"

6 ‡ When, therefore, the HIGH-PRIESTS and the OFFICERS saw him, they cried out, saying, "Crucify, crucify him!" Pilate says to them, "Take him yourselves, and crucify him; for I find no Fault in him."

7 The Jews answered him, ‡ "We have a Law, and by * the LAW he ought to die, because ‡ he made himself a Son of God."

8 When Pilate, therefore, heard This WORD, he was more afraid,

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* Vatican Manuscript.—40. all—*omit*. 3. they came to him and said. 4. And Pilate went. 5. Jesus. 7. the LAW.

‡ 39. Matt. xxvii. 15; Mark. xv. 6; Luke xxiii. 17. ‡ 40. Acts iii. 14. ‡ 40. Luke xxiii. 19. ‡ 1. Matt. xx. 19; xxvii. 26; Mark xv. 15; Luke xviii. 33. ‡ 4. John xviii. 38; ver. 6. ‡ 6. Acts iii. 13. ‡ 7. Lev. xxiv. 16. ‡ 7. Matt. xxvi. 65; John v. 18; x. 33.

εφοβηθη· [9]και εισηλθεν εις το πραιτωριον παλιν,
he was afraid; and went into the judgment-hall again,
και λεγει τω Ιησους· Ποθεν ει συ; Ὁ δε Ιη-
and says to the Jesus; Whence art thou? The but Je-
σους αποκρισιν ουκ εδωκεν αυτῳ. [10]Λεγει ουν
sus an answer not gave to him. Says then
αυτῳ ὁ Πιλατος· Εμοι ου λαλεις; ουκ οιδας,
to him the Pilate; To me not thou dost speak? not knowest thou,
ὁτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν
that authority I have to crucify thee, and authority
εχω απολυσαι σε, [11]Απεκριθη Ιησους· Ουκ
I have to release thee? Answered Jesus; Not
ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη
thou couldst have authority not any against me, if not
ην σοι δεδομενον ανωθεν· δια τουτο ὁ
it was to thee having been given from above; on account of this he
παραδιδους με σοι, μειζονα ἁμαρτιαν εχει. [12]Εκ
delivering up me to thee, greater sin has. From
τουτου εζητει ὁ Πιλατος απολυσαι αυτον. Οἱ
this seeks the Pilate to release him. The
δε Ιουδαιοι εκραζον, λεγοντες· Εαν τουτον
but Jews cried out, saying; If this
απολυσῃς, ουκ ει φιλος του Καισαρος· πας ὁ
thou release, not thou art a friend of the Cesar; every one the
βασιλεια ἑαυτον ποιων, αντιλεγει τῳ Καισαρι.
king himself making, speaks against the Cesar.
[13]Ὁ ουν Πιλατος ακουσας τουτον τον λογον,
The therefore Pilate having heard this the word,
ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του
brought out the Jesus, and sat down on the
βηματος εις τοπον λεγομενον Λιθοστρωτον,
tribunal into a place being called Pavement,
Εβραιστι δε Γαββαθα [14](ην δε παρασκευη του
in Hebrew but Gabbatha; (It was and a preparation of the
πασχα, ὡρα δε ὡσει εκτη·) και λεγει τοις Ιου-
passover, hour and about sixth;) and he says to the Jews;
δαιοις· Ιδε ὁ βασιλευς ὑμων. [15]Οἱ δε εκραυγα-
See the king of you. They but cried out;
σαν· Αρον, αρον· σταυρωσον αυτον. Λεγει
Away, away; crucify him. Says
αυτοις ὁ Πιλατος· Τον βασιλεα ὑμων σταυρωσω;
to them the Pilate; The king of you shall I crucify?
Απεκριθησαν οἱ αρχιερεις· Ουκ εχομεν βασιλεα
Answered the high-priests; Not we have a king,
ει μη Καισαρα.
If not Cesar
[16]Τοτε ουν παρεδωκεν αυτον αυτοις, ἱνα
Then therefore he delivered up him to them, that

9 and went again into the PRÆTORIUM, and says to JESUS, "Whence art thou?" ‡ But JESUS gave him no Answer.

10 PILATE then says to him, "Dost thou not speak to me? Dost thou not know That I have Authority * to release thee, and I have Authority to crucify thee?"

11 * Jesus answered him, ‡ "Thou wouldst have no Authority against me, if it had not been given thee from above. On this account HE who DELIVERED me to thee has a Greater Sin."

12 From this time, PILATE sought to release him; but the JEWS cried out, saying, ‡ "If thou release him, thou art not a Friend of CESAR; ‡ EVERY ONE who MAKES Himself a King speaks against CESAR."

13 PILATE, therefore, having heard * these WORDS, brought JESUS out, and sat down on † the * Tribunal, in a Place called † The Pavement, but in Hebrew, Gabbatha.

14 ‡ (Now it was the Preparation of the PASSOVER, and the Hour was about the † Sixth;) and he says to the JEWS, "Behold your KING!"

15 * Then they cried out, "Away, away, crucify him!" PILATE says to them, "Shall I crucify your KING?" The HIGH-PRIESTS answered, ‡ "We have no king, except Cesar."

16 ‡ Then, therefore, he delivered him to them that he might be crucified.

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* VATICAN MANUSCRIPT.—10. to release thee, and I have Authority to crucify thee? 11. Jesus answered him, Thou. 13. These WORDS, brought. 13. Tribunal, in a Place. 15. Then they.

† 13. The Tribunal seems to have been placed in the open air, agreeably to what Josephus says of Herod, when he tried his two sons; "He came to the tribunal, and that was placed in the stadium, (the circus, or place for races,) behind which his soldiers kept guard unseen."—*Pearce.* † 13. A spot paved with stones, enclosed and elevated, where the judge sat in his chair of state. † 14. Six o'clock in the morning. See Note on John i. 39.

‡ 9. Isa. liii. 7; Matt. xxvii, 12, 14. ‡ 11. Luke xxii. 53; John vii. 30. ‡ 12. Luke xxiii. 2. ‡ 12. Acts xvii. 7. ‡ 14. Matt. xxvii. 62. ‡ 15. Gen. xlix 10. ‡ 16. Matt. xxvii. 26, 31; Mark xv. 15; Luke xxiii. 24.

σταυρωθῃ. Παρελαβον δε τον Ιησουν *[και
he might be crucified. They took and the Jesus [and

ηγαγον.] [17] Και βασταζων τον σταυρον αυτου,
led.] And carrying the cross of himself,

εξηλθεν εις τον λεγομενον κρανιου τοπον, ὅς
he went out into the being called of a skull a place, which

λεγεται Εβραιστι Γολγοθα. [18] Ὁπου αυτον
is called in Hebrew Golgotha. Where him

εσταυρωσαν, και μετ' αυτου αλλους δυο, εντευ-
they crucified, and with him others two, hence

θεν και εντευθεν, μεσον δε τον Ιησουν. [19] Εγ-
and hence, in middle and the Jesus. Wrote

ραψε δε και τιτλον ὁ Πιλατος, και εθηκεν επι του
and also a title the Pilate, and placed upon the

σταυρου. Ην δε γεγραμμενον· "Ιησους ὁ Να-
cross. It was and having been written; "Jesus the Na-

ζωραιος, ὁ βασιλευς των Ιουδαιων." [20] Τουτον
zarene, the king of the Jews." This

ουν τον τιτλον πολλοι ανεγνωσαν των Ιου-
therefore the title many read of the Jews."

δαιων, ὅτι εγγυς ην ὁ τοπος της πολεως, ὅπου
because near was the place of the city, where

εσταυρωθη ὁ Ιησους· και ην γεγραμμενον Ἑβ-
was crucified the Jesus; and it was having been writen in

ραιστι Ἑλληνιστι, Ῥωμαιστι. [21] Ελεγον ουν
Hebrew in Greek, in Latin. Said therefore

τῳ Πιλατῳ οἱ αρχιερεις των Ιουδαιων· Μη
to the Pilate the high-priests of the Jews; Not

γραφε· Ὁ βασιλευς των Ιουδαιων· αλλ' ὅτι
write thou; The king of the Jews; but that

εκεινος ειπε· Βασιλευς ειμι των Ιουδαιων.
he said; A king I am of the Jews.

[22] Απεκριθη ὁ Πιλατος· Ὁ γεγραφα, γεγραφα.
Answered the Pilate; What I have written, I have written.

[23] Οἱ ουν στρατιωται, ὅτε εσταυρωσαν τον
The then soldiers, when they crucified the

Ιησουν, ελαβον τα ἱματια, αυτου, (και εποιησαν
Jesus, took the mantles of him, (and made

τεσσαρα μερη, ἑκαστῳ στρατιωτῃ μερος,) και
four parts, to each soldier a part,) and

τον χιτωνα. Ην δε ὁ χιτων αρῥαφος, εκ των
the coat. Was but the coat without seam, from the

ανωθεν ὑφαντος δι' ὁλου· [24] ειπον ουν προς
top woven throughout whole; they said then to

αλληλους· Μη σχισωμεν αυτον, αλλα λαχωμεν
each other; Not let us tear him, but we may cast lots

περι αυτου, τινος εσται. Ἱνα ἡ γραφη πλη-
about him, of whom it shall be. That the writing might

ρωθῃ *[ἡ λεγουσα·] "Διεμερισαντο τα
be fulfilled [that saying.] They divided the

ἱματια μου ἑαυτοις, και επι τον ἱματισμον μου
mantles of me for themselves, and on the raiment of me

εβαλον κληρον."
they cast a lot."

Οἱ μεν ουν στρατιωται ταυτα εποιησαν.
The indeed therefore soldiers these things did.

17 ‡* Then they took JESUS, and putting the CROSS on him, he went out into WHAT IS CALLED a Place of a Skull, which signifies in Hebrew Golgotha

18 where they crucified Him, and two others with him, one on each side, and JESUS in the Middle.

19 ‡ And PILATE wrote a Title, and placed it on the CROSS. Now that having been written was, "Jesus, the NAZARENE, the KING of the JEWS."

20 This TITLE, therefore, many of the JEWS read because the PLACE was near the CITY, where JESUS was crucified; and it had been written in Hebrew, * Latin, and Greek.

21 Then the HIGH-PRIESTS of the JEWS said to PILATE, "Do not write, The KING of the JEWS, but That He said, I am King of the JEWS."

22 PILATE answered, "What I have written, I have written."

23 ‡ Then the SOLDIERS, when they had nailed JESUS to the CROSS, took his GARMENTS, and made Four Parts, to Each Soldier a Part. But his COAT was without seam, woven from the top through the whole.

24 They said, therefore, to each other, "Let us not tear it, but cast lots for it, whose it shall be;" that the SCRIPTURE might be verified, ‡ "They divided my GARMENTS "among themselves, and "upon my RAIMENT they "cast a Lot." The SOLDIERS, therefore, did these things.

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* VATICAN MANUSCRIPT.—16. And led—omit. 17. Then they took JESUS, and putting the CROSS on him. 20. Latin and Greek. 24. that saying—omit.

‡ 17. Matt. xxvii. 31 33; Mark xv. 21, 22; Luke xxiii 26, 33. ‡ 19. Matt xxvii 37; Mark xv. 26; Luke xxiii. 38 ‡ 23 Matt xxvii. 35; Mark xv. 24; Luke xxiii. 34. ‡ 24. Psa xxii. 18

[25] Εἱστηκεισαν δε παρα τῳ σταυρῳ του Ιησου ἡ
Stood now by the cross of the Jesus the
μητηρ αυτου, και ἡ αδελφη της μητρος αυτου,
mother of him, and the sister of the mother of him,
Μαρια ἡ του Κλωπα, και Μαρια ἡ Μαγδαληνη.
Mary that of the Klopas, and Mary the Magdalene.
[26] Ιησους ουν ιδων την μητερα, και τον μαθη-
Jesus therefore seeing the mother, and the disci-
την παρεστωτα, ὁν ηγαπα, λεγει τῃ μητρι
ple standing by, whom he loved, he says to the mother
αὑτου· Γυναι, ιδε, ὁ ὑιος σου. [27] Ειτα λεγει τῳ
of himself, O woman, Lo, the son of thee. Then he says to the
μαθητῃ· Ιδου ἡ μητηρ σου. Και απ᾽ εκεινης
disciple, Lo the mother of thee. And from that
της ὡρας ελαβεν ὁ μαθητης αυτην εις τα ιδια.
the hour took the disciple her into the own.
[28] Μετα τουτου ειδως ὁ Ιησους, ὁτι παντα ηδη
After this knowing the Jesus, that all things already
τετελεσται ἱνα τελειωθῃ ἡ γραφη, λεγει·
had been finished that might be finished the writing, says;
Διψω. [29] Σκευος *[ουν] εκειτο οξους μεστον·
I thirst. A vessel [therefore] stood of vinegar full,
οἱ δε πλησαντες σπογγον οξους, και ὑσσω-
they and filling a sponge of vinegar, and to a hyssop stalk
πῳ περιθεντες, προσηνεγκαν αυτου τῳ στοματι.
putting round, brought of him to the mouth.
[30] Ὁτε ουν ελαβε το οξος ὁ Ιησους, ειπε·
When therefore took the vinegar the Jesus, he said;
Τετελεσται· και κλινας την κεφαλην, παρε-
It has been finished, and having inclined the head, he gave
δωκε το πνευμα.
up the spirit.
[31] Οἱ ουν Ιουδαιοι (ἱνα μη μεινῃ επι του
The then Jews (that not might remain on the
σταυρου τα σωματα εν τῳ σαββατῳ· επει
cross the bodies in the sabbath, since
παρασκευη ην· ην γαρ μεγαλη ἡ ἡμερα εκεινου
a preparation it was, was for great the day that
του σαββατου) ηρωτησαν τον Πιλατον, ἱνα
of the sabbath) asked the Pilate, that
κατεαγωσιν αυτων τα σκελη, και αρθω-
might be broken of them the legs, and they might be taken
σιν. [32] Ηλθον ουν οἱ στρατιωται, και του μεν
away. Came therefore the soldiers, and of the indeed
πρωτου, κατεαξαν τα σκελη, και του αλλου
first, they brake the legs, and of the other
του συσταυρωθεντος αυτῳ. [33] Επι δε τον Ιη-
that having been crucified with him. To but the Je-

25 ‡ And there were standing by the CROSS of JESUS his MOTHER, and his MOTHER'S SISTER, † Mary, the MOTHER of ‡ CLOPAS, and Mary of MAGDALA.

26 Jesus, therefore, seeing his MOTHER, and ‡ the DISCIPLE whom he loved standing near, says to his MOTHER, "Woman, behold thy SON!"

27 He then says to the DISCIPLE, "Behold thy MOTHER!" And from that HOUR the DISCIPLE took her to his OWN [house.]

28 After this, * Jesus knowing That all things had already been finished, ‡ that the SCRIPTURE might be fully accomplished, says, "I thirst."

29 A Vessel was placed full of Vinegar; ‡ * then a Sponge full of the VINEGAR, having been attached to a Hyssop-stalk, they brought to his MOUTH.

30 When therefore, * Jesus took the VINEGAR, he said, "It has been finished!" And inclining his HEAD, he expired.

31 Then the JEWS, (‡ that the BODIES might not remain upon the CROSS during the SABBATH, since it was the Preparation; for the DAY of That SABBATH was a great one;) asked PILATE that their LEGS might be broken, and they might be taken away.

32 The SOLDIERS therefore came, and did, indeed, break the LEGS of the FIRST, and of THAT OTHER who was CRUCIFIED with him;

33 but having come to

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* VATICAN MANUSCRIPT.—28. Jesus. 29. Then—*omit.* 29. then a Sponge full of the VINEGAR having been attached to a Hyssop-stalk, they brought to His MOUTH. 30 Jesus

† 25. The Greek does not state the relationship between Mary and Clopas, and we must supply it by conjecture. In other gospels she is called James's Mary, and Mary the mother of James; and Clopas was probably another name for James, being a Greek translation of the Hebrew Jacob or James, *a thief*. Paul tells us that the Savior after his resurrection was seen by James (1 Cor. xv. 7,) which is not mentioned in the gospels or Acts, unless we suppose that Cleopas, who walked with him to Emmaus, was James. See Luke xxiv. 18.—*Sharpe.*

‡ 25. Matt. xxvii 55; Mark xv. 40; Luke xxiii. 49. ‡ 25. Luke xxiv 18. ‡ 26 John xiii. 23; xx. 2; xxi 7, 20, 24. ‡ 28. Psa. lxix. 21. ‡ 29. Matt. xxvii. 48. ‡ 31. Deut. xxi. 23.

σουν ελθοντες, ὡς ειδον αυτον ηδη τεθνηκοτα,
us having come, when they saw him already having died,

ου κατεαξαν αυτου τα σκελη· [34] αλλ' εἱς των
not they broke of him the legs; but one of the

στρατιωτων λογχῃ αυτου την πλευραν ενυξε,
soldiers with a spear of him the side pierced,

και ευθυς εξηλθεν αιμα και ὑδωρ. [35] Και
and immediately came out blood and water. And

ὁ ἑωρακως μεμαρτυρηκε, και αληθινη αυτου
he having seen has testified, and true of him

εστιν ἡ μαρτυρια· κακεινος οιδεν, ὁτι αληθη
is the testimony; and he knows, that true things

λεγει, ἱνα και ὑμεις πιστευσητε. [36] Εγενετο
he says, so that also you may believe. Occurred

γαρ ταυτα, ἱνα ἡ γραφη πληρωθη· "Οστουν
for these things, that the writing might be fulfilled; "A bone

ου συντριβησεται αυτου." [37] Και παλιν ἑτερα
not shall be broken of him." And again another

γραφη λεγει· "Οψονται εις ὁν εξεκεντησαν."
writing says; 'They shall look into whom they pierced."

[38] Μετα δε ταυτα ηρωτησε τον Πιλατον ὁ
After and these things asked the Pilate the

Ιωσηφ ὁ απο Αριμαθαιας, (ων μαθητης του Ιησου,
Joseph that from Arimathea, (being a disciple of the Jesus,

κεκρυμμενος δε δια τον φοβον των Ιουδαιων,)
having been hid but through the fear of the Jews,)

ἱνα αρη το σωμα του Ιησου·
that he might take away the body of the Jesus;

και επετρεψεν ὁ Πιλατος. Ηλθεν ουν και
and permitted the Pilate. He came therefore and

ηρε το σωμα του Ιησου. [39] Ηλθε δε και
took away the body of the Jesus. Came and also

Νικοδημος, (ὁ ελθων προς τον Ιησουν νυκτος
Nicodemus, (he having come to the Jesus by night

το πρωτον,) φερων μιγμα σμυρνης και αλοης
the first,) bringing a mixture of myrrh and aloes

ὡς λιτρας ἑκατον. [40] Ελαβον ουν το σωμα
about pounds a hundred. They took therefore the body

του Ιησου, και εδησαν αυτο οθονιοις μετα των
of the Jesus, and bound it with linen cloths with the

αρωματων, καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν.
spices, as customary it is with the Jews to embalm.

[41] Ην δε εν τῳ τοπῳ, ὁπου εσταυρωθη,
Was and in the place, where he was crucified,

κηπος, και εν τῳ κηπῳ μνημειον καινον, εν ᾡ
a garden, and in the garden a tomb new, in which

ουδεπω ουδεις ετεθη. [42] Εκει ουν δια την
not yet no one was laid. There therefore on account of the

παρασκευην των Ιουδαιων, ὁτι εγγυς ην το
preparation of the Jews, because near was the

μνημειον, εθηκαν τον Ιησουν.
tomb, they laid the Jesus.

JESUS, when they saw that he had already died, they did not break His LEGS,

34 but one of the SOLDIERS pierced His SIDE with a Spear, and immediately there came out Blood and Water.

35 And HE HAVING SEEN has testified, and His TESTIMONY is true; and he knows That he is saying true things, so that you also may believe.

36 For these things occurred, that the SCRIPTURE might be verified, ‡"A Bone of him shall not be broken."

37 And again Another SCRIPTURE says, ‡"They shall look on him whom they pierced."

38 ‡ And after these things, *Joseph, from Arimathea, (being a Disciple of *Jesus, but a concealed one through FEAR of the JEWS,) asked Pilate, that he might take away the BODY of JESUS; and PILATE permitted him. He came therefore, and took away *his Body.

39 And ‡ Nicodemus came also, (he having come to *him by Night at the FIRST,) bringing a Mixture of Myrrh and Aloes, about a hundred Pounds.

40 Then they took the BODY of JESUS, and ‡bound it with Linen cloths, with the AROMATICS, as it is a Custom with the JEWS to embalm.

41 And there was in the PLACE where he was crucified a Garden, and in the GARDEN a new TOMB, in which no one was yet laid.

42 There, therefore, on account of the PREPARATION of the JEWS, Because the TOMB was near, they laid JESUS.

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* VATICAN MANUSCRIPT.—38. Joseph. 38. Jesus. 38. his Body. 39. him by Night.

‡ 36. Exod. xii. 46; Num. ix. 12; Psa. xxxiv. 20. ‡ 37. Psa. xxii. 16; Zech. xii. 10. Rev. i. 7. ‡ 38. Matt. xxvii. 57. Mark xv. 42; Luke xxiii. 50. ‡ 39. John iii. 1. 2; vii. 50. ‡ 40. Acts v.

ΚΕΦ. κ'. 20.

[1] Τη δε μια των σαββατων Μαρια ἡ Μαγδα-
The and first of the week Mary the Magda-
ληνη ερχεται πρωι, σκοτιας ετι ουσης, εις το
lene comes early, dark yet being, into the
μνημειον· και βλεπει τον λιθον ηρμενον
tomb; and sees the stone having been taken away
εκ του μνημειου, [2] τρεχει ουν και ερχεται
out of the tomb, she runs therefore and comes
προς Σιμωνα Πετρον, και προς τον αλλον μαθη-
to Simon Peter, and to the other disci-
την, ὁν εφιλει ὁ Ιησους, και λεγει αυτοις·
ple, whom loved the Jesus, and says to them;
Ηραν τον κυριον εκ του μνημειου, και ουκ
They took away the lord out of the tomb, and not
οιδαμεν, που εθηκαν αυτον. [3] Εξηλθεν ουν ὁ
we know, where they laid him. Went out then the
Πετρος και ὁ αλλος μαθητης, και ηρχοντο εις
Peter and the other disciple, and they came into
το μνημειον. [4] Ετρεχον δε οἱ δυο ὁμου· και ὁ
the tomb. Ran and they two together; and the
αλλος μαθητης προεδραμε ταχιον του Πετρου,
other disciple ran before more quickly of the Peter,
και ηλθε πρωτος εις το μνημειον· [5] και παρακυ-
and came first into the tomb; and stooping
ψας βλεπει κειμενα τα οθονια· ου μεντοι εισηλ-
down he sees lying the linen cloths; not however he went
θεν. [6] Ερχεται ουν Σιμων Πετρος ακολουθων
in. Comes then Simon Peter following
αυτῳ, και εισηλθεν εις το μνημειον, και θεωρει
him, and entered into the tomb, and sees
τα οθονια καιμενα, [7] και το σουδαριον ὁ ην επι
the linen cloths lying, and the napkin which was on
της κεφαλης αυτου, ου μετα των οθονιων κει-
the head of him, not with the linen cloths ly-
μενον, αλλα χωρις εντετυλιγμενον εις ἑνα
ing, but apart having been folded up into one
τοπον. [8] Τοτε ουν εισηλθε και ὁ αλλος μαθη-
place. Then therefore went in also the other disci-
της, ὁ ελθων πρωτος εις το μνημειον, και
ple, he coming first into the tomb, and
ειδε, και επιστευσεν. [9] Ουδεπω γαρ ηδεισαν
saw, and believed. Not yet for they knew
την γραφην, ὁτι δει αυτον εκ νεκρων αναστ-
the writing, that it behoved him out of dead ones to have
ηναι. [10] Απηλθον ουν παλιν προς ἑαυτους οἱ
been raised. Went then again to themselves the
μαθηται.
disciples.

CHAPTER XX.

1 ‡ And on the FIRST of the WEEK, Mary of MAGDALA comes early, it being yet dark, † into the TOMB, and sees the STONE, having been removed out of the TOMB.

2 She runs, therefore, and comes to Simon Peter, and to the ‡ OTHER Disciple whom JESUS loved, and says to them, "They have taken away the LORD out of the TOMB and we know not where they have laid him."

3 ‡ PETER then went out, and the OTHER Disciple; and they came into the TOMB.

4 And the TWO ran together; and the OTHER Disciple outran PETER, and came first into the TOMB.

5 And stooping down, he sees ‡ the LINEN CLOTHS lying; however, he went not in.

6 Then Simon Peter * also comes following him, and entered into the TOMB, and beheld the LINEN CLOTHS lying,

7 and ‡ the NAPKIN, which was on his HEAD, not lying with the LINEN CLOTHS, but having been folded up in a separate Place.

8 Then, therefore, THAT OTHER Disciple, who CAME first into the TOMB, also went in, and he saw, and believed [her.]

9 For they did not yet know ‡ the SCRIPTURE, That he must rise from the Dead.

10 Then the DISCIPLES went away by themselves.

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* VATICAN MANUSCRIPT.—6. also Simon Peter.

† 1. The very definite manner in which John expresses himself in this narrative, with reference to going (*eis*) into and coming (*ek*) out of the tomb, makes it very probable that this tomb had two chambers, an *outer* and *inner* one. The body was placed in the inner one, to the door of which the stone was placed. Hence when they entered the first apartment they were said to go into the tomb, though they might not enter or see what was in the inner chamber. Such tombs are not uncommon in the East. That which is now called the "Holy Sepulchre" is one of this class.

‡ 1. Matt. xxviii. 1; Mark xvi. 1, Luke xxiv. 1. ‡ 2. John xiii. 23; xix. 26; xxi. 7, 20, 24. ‡ 3. Luke xxiv. 12. ‡ 5. John xix. 40. ‡ 7. John xi. 44. ‡ 9. Psa. xvi. 10; Acts ii. 25—31; xiii. 34, 35.

[11] Μαρια δε ειστηκει προς τῳ μνημειῳ κλαι-
Mary but stands by the tomb weep-
ουσα εξω. Ὡς ουν εκλαιε, παρεκυψεν εις το
ing outside. As therefore she wept, she stooped down into the
μνημειον, [12] και θεωρει δυο αγγελους εν λευκοις
tomb, and sees two messengers in white
καθεζομενους, ἑνα προς τῃ κεφαλῃ, και ἑνα
sitting, one at the head, and one
προς τοις ποσιν, ὁπου εκειτο το σωμα του Ιη-
at the feet, where was laid the body of the Je-
σου. [13] Και λεγουσιν αυτῃ εκεινοι· Γυναι, τι
sus. And say to her they: O woman, why
κλαιεις; Λεγει αυτοις· Ὁτι ηραν τον
weepest thou? She says to them; Because they took away the
κυριον μου, και ουκ οιδα που εθηκαν αυτον.
lord of me, and not I know where they laid him.
[14] Ταυτα ειπουσα, εστραφη εις τα οπισω, και
These things having said, she turned into the behind, and
θεωρει τον Ιησουν ἑστωτα και ουκ ᾐδει, ὁτι
sees the Jesus standing; and not knew, that
Ιησους εστι. [15] Λεγει αυτῃ ὁ Ιησους· Γυναι, τι
Jesus it is. Says to her the Jesus; O woman, why
κλαιεις; τινα ζητεις; Εκεινη, δοκουσα ὁτι ὁ
weepest thou? whom seekest thou? She, supposing that the
κηπουρος εστι, λεγει αυτῳ· Κυριε, ει συ εβασ-
gardener it is, says to him, O sir, if thou didst
τασας αυτον, ειπε μοι που εθηκας αυτον, καγω
carry off him, tell me where thou didst lay him, and I
αυτον αρω. [16] Λεγει αυτῃ ὁ Ιησους· Μαρια.
him will take away. Says to her the Jesus; Mary.
Στραφεισα εκεινη λεγει αυτῳ· Ῥαββουνι, ὁ
Turning round she say to him; Rabbooi, which
λεγεται, διδασκαλε. [17] Λεγει αυτῃ ὁ Ιησους·
means, O teacher. Says to her the Jesus;
Μη μου ἁπτου· ουπω γαρ αναβεβηκα προς τον
Not me touch; not yet for I have gone up to the
πατερα μου· πορευου δε προς τους αδελφους
father of me; go but to the brethren
μου, και ειπε αυτοις· Αναβαινω προς τον πατε-
of me, and say to them; I go up to the father
ρα μου και πατερα ὑμων, και θεον μου και θεον
of me and father of you, even God of me and God
ὑμων. [18] Ερχεται Μαρια ἡ Μαγδαληνη απαγ-
of you. Comes Mary the Magdalene tel-
γελλουσα τοις μαθηταις, ὁτι ἑωρακε τον κυριον,
ling the disciples, that she had seen the lord,
και ταυτα ειπεν αυτῃ.
and these things he said to her.

[19] Ουσης ουν οψιας τῃ ἡμερᾳ εκεινῃ τῃ μιᾳ
Being then evening in the day that the first
των σαββατων, και των θυρων κεκλεισμενων,
of the week, and the doors having been shut,
ὁπου ησαν οἱ μαθηται *[συνηγμενοι,] δια τον
where were the disciples [having been assembled,] through the
φοβον των Ιουδαιων, ηλθεν ὁ Ιησους, και εστη
fear of the Jews, came the Jesus, and stood

11 But Mary was standing near the TOMB outside, weeping. As she was weeping, therefore, she stooped down into the TOMB,

12 and sees Two Angels in white sitting, one at the HEAD, and one at the FEET, where the BODY of JESUS had been laid.

13 And they say to her, "Woman, why dost thou weep?" * And she says to them, "Because they took away my LORD, and I knew not where they laid him."

14 ‡ Having said these things, she turned BACKWARD, and beholds JESUS standing, and ‡ knew not That it was Jesus.

15 * Jesus says to her, "Woman, why dost thou weep? Whom dost thou seek?" She, supposing that he was the GARDENER, says to him, "Sir, if thou didst carry him off, tell me where thou didst lay him, and I will take Him away."

16 * Jesus says to her, "Mary!" She, having turned, says to him * in Hebrew, "Rabboni!" which signifies, Teacher.

17 * Jesus says to her, "Touch me not; for I have not yet ascended to my FATHER; but go to ‡ my BRETHREN, and tell them, I ascend to my FATHER, and your Father; even my God, and your God."

18 ‡ Mary of MAGDALA comes, telling the DISCIPLES That she had seen the LORD, and he said These things to her.

19 ‡ Then being Evening of that DAY, the FIRST of the * Week, and the DOORS having been closed where the DISCIPLES were, through FEAR of the JEWS, JESUS came into the MIDST,

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* VATICAN MANUSCRIPT.—13. And she says. 15. Jesus. 16. Jesus. 16. in Hebrew, Rabboni. 17. Jesus. 19. Week. 19. having been assembled—*omit.*

‡ 14. Matt. xxviii. 9; Mark xvi. 9. ‡ 14. Luke xxiv. 16, 31; John xxi. 4. ‡ 17. Psa. xxii, 22; Matt. xxviii. 10; Rom. viii. 29; Heb. ii. 11. ‡ 18. Matt. xxviii 10; Luke xxiv. 10. ‡ 19. Mark xvi. 14; Luke xxiv. 36; 1 Cor xv. 5.

εις το μεσον, και λεγει αυτοις· Ειρηνη ὑμιν.
into the midst, and says to them; Peace to you.
20 Και τουτο ειπων, εδειξεν αυτοις τας χειρας
And this having said, he showed to them the hands
και την πλευραν αὑτου. Εχαρησαν ουν οἱ
and the side of himself. Were glad therefore the
μαθηται, ιδοντες τον κυριον. 21 Ειπεν ουν
disciples, seeing the lord. Said then
αυτοις ὁ Ιησους παλιν· Ειρηνη ὑμιν· καθως
to them the Jesus again; Peace to you; as
απεσταλκε με ὁ πατηρ, καγω πεμπω ὑμας.
sent me the father, also I send you.
22 Και τουτο ειπων, ενεφυσησε, και λεγει
And this having said, he breathed on, and says
αυτοις· Λαβετε πνευμα ἁγιον. 23 Αν τινων
to them; Receive you a spirit holy. If of whom
αφητε τας ἁμαρτιας, αφιενται αυτοις· αν
you may forgive the sins, they are forgiven them; if
τινων κρατητε, κεκρατηνται.
of whom you may retain, they have been retained.

24 Θωμας δε, εἱς εκ των δεδωκα, ὁ λεγομενος
Thomas but, one of the twelve, he being called
Διδυμος, ουκ ην μετ' αυτων ὁτε ηλθεν ὁ Ιησους.
a twin, not was with them when came the Jesus.
25 Ελεγον ουν αυτῳ οἱ αλλοι μαθηται·
Said then to him the other disciples;
Ἑωρακαμεν τον κυριον. Ὁ δε ειπεν αυτοις·
We have seen the lord. He but said to them;
Εαν μη ιδω εν ταις χερσιν αυτου τον τυπον
If not I may see in the hands of him the mark
των ἡλων, και βαλω τον δακτυλον μου εις τον
of the nails, and may put the finger of me into the
τυπον των ἡλων, και βαλὼ την χειρα μου εις
mark of the nails, and may put the hand of me into
την πλευραν αυτου, ου μη πιστευσω.
the side of him, not not I will believe.

26 Και μεθ' ἡμερας οκτω παλιν ησαν εσω οἱ
And after days eight again were within the
μαθηται αυτου, και Θωμας μετ' αυτων. Ερχεται
disciples of him, and Thomas with them. Comes
ὁ Ιησους, των θυρων κεκλεισμενων, και
the Jesus, the doors having been shut, and
εστη εις το μεσον, και ειπεν· Ειρηνη ὑμιν.
stood into the midst, and said; Peace to you.
27 Ειτα λεγει τῳ Θωμᾳ· Φερε τον δακτυλον σου
Afterwards he says to the Thomas; Bring the finger of thee
ὡδε, και ιδε τας χειρας μου, και φερε την
here, and see the hands of me, and bring the
χειρα σου, και βαλε εις την πλευραν μου· και
hand of thee, and put into the side of me; and
μη γινου απιστος, αλλα πιστος. 28 Απεκριθη
not be thou unbelieving, but believing. Answered
Θωμας και ειπεν αυτῳ· Ὁ κυριος μου και ὁ θεος
Thomas and said to him; The lord of me and the God
μου. 29 Λεγει αυτῳ ὁ Ιησους· Ὁτι ἑωρακας με,
of me. Says to him the Jesus; Because thou hast seen me,

and stood, and says to them, "Peace be with you!"

20 And having said this, he showed them *his HANDS and his SIDE. The DISCIPLES, therefore, ‡rejoiced, seeing the LORD.

21 Then JESUS said to them again, "Peace be with you; ‡as the FATHER has sent me, I also send you."

22 And having said this, he breathed on and says to them, "Receive the Holy Spirit.

23 ‡If the SINS *of any one you may forgive, they are forgiven them; if those *of any you may retain, they have been retained."

24 But Thomas, THAT one of the TWELVE, ‡BEING CALLED Didymus, was not with them, when *Jesus came.

25 The OTHER Disciples, therefore, said to him, "We have seen the LORD." But HE said to them, "If I do not see in his HANDS the IMPRESSION of the NAILS, and put my FINGER into the IMPRESSION of the NAILS, and put *My HAND into his SIDE, I will by no means believe."

26 And after eight Days his DISCIPLES were again within, and Thomas with them. The DOORS having been closed, JESUS comes into the MIDST, and stood, and said, "Peace be with you!"

27 Afterwards he says t THOMAS, "Reach here th FINGER, and behold my HANDS, and ‡reach here thy HAND, and put it into my SIDE; and be not unbelieving, but believing."

28 Thomas answered and said to him, "My LORD and my GOD!"

29 JESUS says to him, "Because thou hast seen

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* VATICAN MANUSCRIPT.—20. both the HANDS and the SIDE. 23. of any one. 24. Jesus. 25. My HAND.

‡ 20. John xvi. 22. ‡ 21. Matt xxviii. 18; John xvii. 17—19. ‡ 23. Matt. x. 19; xviii. 18. ‡ 24. John xi. 16. ‡ 27. 1 John i. 1.

πεπιστευκας· μακαριοι οἱ μη ἰδοντες, και πισ-
thou hast believed; blessed they not having seen, and having
τευσαντες. [30] Πολλα μεν ουν και αλλα σημεια
believed. Many indeed then are other signs
εποιησεν ὁ Ιησους ενωπιον των μαθητων αὐτου,
did the Jesus in presence of the disciples of him,
ἁ ουκ εστι γεγραμμενα εν τῳ βιβλιῳ τουτῳ.
which not it is having been written in the book this.
[31] Ταυτα δε γεγραπται, ἱνα πιστευσητε, ὁτι
These things but have been written, that you may believe, that
Ιησους εστιν ὁ Χριστος, ὁ υἱος του θεου, και
Jesus is the Anointed, the son of the God, and
ἱνα πιστευοντες ζωην εχητε εν τῳ ονοματι
that believing life you may have in the name
αυτου.
of him.

ΚΕΦ. κα΄. 21.

[1] Μετα ταυτα εφανερωσεν ἑαυτον παλιν ὁ
After these things manifested himself again the
Ιησους τοις μαθηταις επι της θαλασσης της
Jesus to the disciples on the sea of the
Τιβεριαδος. Εφανερωσε δε οὑτως. [2] Ησαν
Tiberias. He manifested and thus. Were
ὁμου Σιμων Πετρος, και Θωμας ὁ λεγομενος
together Simon Peter, and Thomas he being called
Διδυμος, και Ναθαναηλ ὁ απο Κανα της Γαλι-
a twin, and Nathanael he from Cana of the Gali-
λαιας, και οι του Ζεβεδαιου, και αλλοι εκ των
lee, and they of the Zebedee, and others of the
μαθητων αυτου δυο. [3] Λεγει αυτοις Σιμων Πε-
disciples of him two. Says to them Simon Pe-
τρος· Ὑπαγω αλιευειν. Λεγουσιν αυτῳ· Ερ-
ter; I am going to fish. They say to him; Are
χομεθα και ἡμεις συν σοι. Εξηλθον, και ενε-
going also we with thee. They went out, and en-
βησαν εις το πλοιον *[ευθυς,] και εν εκεινη
tered into the ship [immediately,] and in that
τη νυκτι επιασαν ουδεν. [4] Πρωιας δε ηδη
the night they caught nothing. Morning but now
γενομενης, εστη ὁ Ιησους εις τον αιγιαλον· ου
being come, stood the Jesus on the shore; not
μεντοι ηδεισαν οἱ μαθηται, ὁτι Ιησους εστι.
however knew the disciples, that Jesus it is.
[5] Λεγει ουν αυτοις ὁ Ιησους· Παιδια, μη τι
Says therefore to them the Jesus; Children, not any
προσφαγιον εχετε; Απεκριθησαν αυτῳ· Ου.
food have you? They answered him; No.
[6] Ὁ δε ειπεν αυτοις· Βαλετε εις τα δεξια μερη
He and said to them; Cast you into the right parts
του πλοιου το δικτυον, και εὑρησετε. Εβαλον
of the ship the net, and you will find. They cast
ουν, και ουκετι αυτο ελκυσαι ισχυσαν απο του
then, and no longer it to draw were able from the
πληθους των ιχθυων. [7] Λεγει ουν ὁ μαθητης
multitude of the fishes. Says therefore the disciple
εκεινος ὁν ηγαπα ὁ Ιησους, τῳ Πετρῳ· Ὁ
that whom loved the Jesus, to the Peter; The

me, thou hast believed: ‡ happy those who see not and believe!"

30 ‡ Then, indeed, many Other Signs JESUS performed in the presence of * the DISCIPLES, which have not been written in this BOOK.

31 ‡ But these have been written, that you may believe That JESUS is the MESSIAH, the SON of GOD; and that, believing, you may have Life in his NAME.

CHAPTER XXI

1 After these things *Jesus manifested himself again to the DISCIPLES, at the LAKE of TIBERIAS; and in this manner he appeared.

2 Simon Peter, and THAT Thomas CALLED Didymus, and ‡ THAT Nathanael of Cana in GALILEE, and ‡ the SONS of Zebedee, and two others of his DISCIPLES, were together.

3 Simon Peter says to them, "I am going a fishing." They say to him, "We also go with thee." They went out, and entered into the BOAT, and during That NIGHT they caught nothing.

4 But now Morning being come, *Jesus stood on the SHORE. The DISCIPLES, however, ‡ knew not That it was Jesus.

5 Then ‡ * Jesus says to them, "Children, have you any food?" They answered him, "No."

6 And HE said to them, ‡ "Throw the NET on the RIGHT side of the BOAT, and you will find." Then they threw it, and were no longer able to draw it, from the MULTITUDE of FISHES.

7 ‡ That DISCIPLE therefore, whom Jesus loved, says to PETER, "It is the

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VATICAN MANUSCRIPT.—30. the DISCIPLES. 1. Jesus. 3. immediately—*on it.* 4. Jesus. 5. Jesus.

‡ 29. 2 Cor. v. 7; 1 Pet. i. 8. ‡ 30. John xxi. 25. ‡ 31. Luke i. 4. ‡ 31. John iii. 15, 16; v. 24; 1 Pet. i. 9. ‡ 2. John i. 45. ‡ 2. Matt. iv. 21. ‡ 4. John xx. 14. ‡ 5. Luke xxiv. 41. ‡ 6. Luke v. 4, 6, 7. ‡ 7. John xiii. 23; xx. 2.

κυριος εστι· Σιμων ουν Πετρος, ακουσας ὁτι ὁ
lord it is, Simon then Peter, having heard that the
κυριος εστι, τον επενδυτην διεζωσατο· ην γαρ
lord it is, the upper garment he girded, he was for
γυμνος· και εβαλεν ἑαυτον εις την θαλασσαν
naked; and threw himself into the sea.
[8] Οἱ δε αλλοι μαθηται τῳ πλοιαριῳ ηλθον (ου
The but other disciples by the little ship came (not
γαρ ησαν μακραν απο της γης, αλλ' ὡς απο
for they were far from the land, but about from
πηχων διακοσιων,) συροντες το δικτυον των
cubits two hundred,) dragging the net of the
ιχθυων. [9] Ὡς ουν απεβησαν εις την γην, βλε-
fishes. When therefore they went up to the land, they
πουσιν ανθρακιαν κειμενην, και οψαριον επικει-
see a fire of coals lying, and a fish lying
μενον, και αρτον. [10] Λεγει αυτοις ὁ Ιησους·
on, and bread. Says to them the Jesus;
Ενεγκατε απο των οψαριων, ὡν επιασατε νυν.
Bring you from the fishes, which you caught just now.
[11] Ανεβη Σιμων Πετρος, και εἱλκυσε το δικτυον
Went up Simon Peter, and drew the net
επι της γης, μεστον ιχθυων μεγαλων ἑκατον
to the land, full of fishes great a hundred
πεντηκοντατριων· και τοσουτων οντων, ουκ
fifty-three; and so many being, not
εσχισθη το δικτυον. [12] Λεγει αυτοις ὁ Ιησους·
was torn the net. Says to them the Jesus,
Δευτε, αριστησατε. Ουδεις *[δε] ετολμα
Come, breakfast you. No one [and] presumed
των μαθητων εξετασαι αυτον· Συ τις ει;
of the disciples to ask him; Thou who art?
ειδοτες, ὁτι ὁ κυριος εστιν. [13] Ερχεται ὁ Ιη-
knowing, that the Lord it is. Comes the Je-
σους, και λαμβανει τον αρτον, και διδωσιν
sus, and takes the bread, and gives
αυτοις, και το οψαριον ὁμοιως. [14] Τουτο ηδη
to them, and the fish in like manner This already
τριτον εφανερωθη ὁ Ιησους τοις μαθηταις αυτου,
third was manifested the Jesus to the disciples of himself,
εγερθεις εκ νεκρων.
having been raised out of dead ones.

[15] Ὁτε ουν ηριστησαν, λεγει τῳ Σιμωνι
When therefore they had breakfasted, says to the Simon
Πετρῳ ὁ Ιησους· Σιμων Ιωνα, αγαπᾳς με πλειον
Peter the Jesus; Simon of Jona, lovest thou me more
τουτων; Λεγει αυτῳ· Ναι, κυριε, συ οιδας, ὁτι
of these? He says to him, Yes, O lord, thou knowest, that
φιλω σε. Λεγει αυτῳ· Βοσκε τα αρνια μου.
I dearly love thee. He says to him, Feed the lambs of me.
[16] Λεγει αυτῳ παλιν δευτερον· Σιμων Ιωνα,
He says to him again a second time; Simon of Jona,
αγαπᾳς με; Λεγει αυτῳ· Ναι, κυριε, συ οιδας,
lovest thou me? He says to him, Yes, O lord, thou knowest,
ὁτι φιλω σε· Λεγει αυτῳ· Ποιμαινε τα προ-
that I dearly love thee; He says to him; Tend thou the sheep

Lord." Then Simon Peter having heard that it was the Lord, girded on his UPPER GARMENT, (for he was † naked,) and threw himself into the LAKE.

8 But the OTHER Disciples came by the BOAT; (for they were not far from the LAND, but about two hundred Cubits off,) dragging the NET with the FISHES.

9 When, therefore, they went out to the LAND, they see a Fire of coals lying, and a Fish lying on it, and Bread.

10 * Jesus says to them, "Bring of the FISHES which you just now caught."

11 * Simon Peter went on board and drew the NET to the LAND, full of great Fishes, a hundred and fifty-three; and though there were so many, the NET was not torn.

12 * Jesus says to them, ‡ "Come and breakfast." No one of the DISCIPLES presumed to ask him, "Who art thou?"

13 * Jesus comes, and takes the BREAD, and gives to them, and the FISH in like manner.

14 This ‡ third time now was * Jesus manifested to * the DISCIPLES, having been raised from the Dead.

15 When, therefore, they had breakfasted, JESUS says to SIMON Peter, "Simon, son of Jonas, lovest thou me more than these?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee." He says to him, "Feed my LAMBS."

16 He says to him again, a second time, "Simon, son of Jonas, lovest thou me?" He says to him, "Yes, Lord; thou knowest That I affectionately love thee."

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* VATICAN MANUSCRIPT.—10. Jesus. 11. Then Simon Peter. 12. Jesus. 12. and—*omit.* 13. Jesus. 14. Jesus. 14. the DISCIPLES.

† 7. So the Jews called those who were clothed in their under garments only.—*Newcome.*

‡ 12. Acts x. 41. ‡ 14. See John xx. 19, 26.

[illegible] μου. [17]Λεγει αυτῳ το τριτον· Σιμων
of me. He says to him the third; Simon

Ιωνα, φιλεις με; Ελυπηθη ὁ Πετρος, ὁτι
of Jona, dearly lovest thou me? Was grieved the Peter, because

ειπεν αυτῳ το τριτον, Φιλεις με; και ειπεν
he said to him the third, Dearly lovest thou me? and he said

*[αυτῳ·] Κυριε, συ παντα οιδας· συ γινωσκεις,
[to him;] O lord, thou all things knowest; thou knowest,

ὁτι φιλῳ σε· Λεγει αυτῳ ὁ Ιησους· Βοσκε
that I dearly love thee; Says to him the Jesus; Feed

τα προβατα μου. [18]Αμην αμην λεγω σοι, ὁτε
the sheep of me. Indeed indeed I say to thee, when

ης νεωτερος, εζωννυες σεαυτον, και περιεπατεις
thou wast younger, thou didst gird thyself, and didst walk

ὁπου ηθελες· ὁταν δε γηρασης, εκτενεις
where thou didst wish; when but thou art old, thou wilt stretch out

τας χειρας σου, και αλλος σε ζωσει, και
the hands of thee, and another thee will gird, and

οισει ὁπου ου θελεις. [19]Τουτο δε ειπε, ση-
will carry where not thou wishest. This now he said, sig-

μαινων, ποιῳ θανατῳ δοξασει τον Θεον. Και
nifying, by what death he will glorify the God. And

τουτο ειπων, λεγει αυτῳ· Ακολουθει μοι.
this having said, he says to him; Follow me.

[20]Επιστραφεις *[δε] ὁ Πετρος βλεπει τον
Having turned about [and] the Peter sees the

μαθητην, ὁν ηγαπα ὁ Ιησους, ακολουθουντα
disciple, whom loved the Jesus, following;

(ὁς και ανεπεσεν εν τῳ δειπνῳ επι το στηθος
(who also reclined at the supper on the breast

αυτου, και ειπε· Κυριε, τις εστιν ὁ παραδιδους
of him, and said; O lord, who is he betraying

σε;) [21]Τουτον ιδων ὁ Πετρος λεγει τῳ Ιησου·
thee?) Him seeing the Peter says to the Jesus:

Κυριε, ουτος δε τι; [22]Λεγει αυτῳ ὁ Ιησους·
O lord, this and what? Says to him the Jesus;

Εαν αυτον θελω μενειν ἑως ερχομαι, τι προς
If him I wish to abide till I come, what to

σε; συ ακολουθει μοι. [23]Εξηλθεν ουν ὁ λογος
thee? thou follow me. Went out therefore the word

ουτος εις τους αδελφους, ὁτι ὁ μαθητης εκεινος
this among the brethren, that the disciple that

ουκ αποθνησκει. Και ουκ ειπεν αυτῳ ὁ Ιησους,
not dies. And not said to him the Jesus,

ὁτι ουκ αποθνησκει· αλλ' Εαν αυτον θελω
that not he dies; but; If him I wish

μενειν ἑως ερχομαι, τι προς σε; [24]Ουτος εστιν
to abide till I come, what to thee? This is

He says to him, ‡"Tend my SHEEP."

17 He says to him the THIRD time, "Simon, son of Jonas, dost thou affectionately love me?" Peter was grieved, Because he said to him the THIRD time, "Dost thou affectionately love me?" And he said, "Lord, thou knowest All things; ‡ thou knowest That I affectionately love thee." * Jesus says to him, "Feed my SHEEP.

18 ‡ Indeed, I truly say to thee, When thou wast younger, thou didst gird thyself, and walk where thou didst wish; but when, thou art old, † thou wilt extend thy HANDS, and another will gird thee, and carry thee where thou dost not wish.

19 Now this he said, intimating ‡ by † What Death he would glorify GOD And having said this, he says to him, "Follow me."

20 Peter, having turned about sees the DISCIPLE, following, ‡ whom JESUS loved (who also reclined at the SUPPER table on his BREAST, and said, "Lord, who his HE BETRAYING thee?")

21 * PETER, therefore, seeing him, says to JESUS, "Lord, and what of this man?"

22 JESUS says to him, "If I wish him to abide ‡ till I come, what is it to thee? follow thou me."

23 * This REPORT, therefore, went out among the BRETHREN, That that DISCIPLE would not die; * but JESUS did not say to him, "That he shall not die;" but, "If I wish him to abide till I come, what is it to thee?"

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* VATICAN MANUSCRIPT.—17. to him—*omit*. 17. Jesus. 20. and—*omit*. 21. PETER therefore. 23. This. 23. but.

† 18. Wetstein observes, that it was a custom in Rome, to put the necks of those who were to be crucified, into a yoke, and *to stretch out their hands*, and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.—*Clarke*.
† 19. Many ancient writers say that Peter was crucified with his head downwards, a short time before the destruction of Jerusalem.

‡ 16. Acts xx. 23; Heb. xiii. 20; 1 Pet. ii. 25; v. 2, 4. ‡ 17. John ii. 24, 25; xvi. 30.
‡ 18. John xiii. 36; Acts xii. 3, 4. ‡ 19. 2 Pet. i. 14. ‡ 20. John xiii. 23, 25; xx. 2.
‡ 22. Matt. xvi. 27, 28; xxv. 31; 1 Cor. iv. 5; xi. 26; Rev. ii. 25; iii. 11; xxii. 7, 20.

ὁ μαθητης, ὁ μαρτυρων περι τουτων, και
the disciple, he testifying concerning these things, and
γραψας ταυτα· και οιδαμεν, ὁτι αληθης
having written these things; and we know, that true
εστιν ἡ μαρτυρια αυτου. [25] Εστι δε και αλλα
is the testimony of him. Is and also other
πολλα ὁσα εποιησεν ὁ Ιησους, ἁτινα εαν γραφηται
many things did the Jesus, which if they should be written
καθ' ἑν, ουδε αυτον οιμαι τον κοσμον
every one, not even him I suppose the world
χωρησαι τα γραφομενα βιβλια.
to contain the being written books.

24 This is THAT DISCIPLE, who *both TESTIFIES of these things and WROTE these things; and ‡ we know That *His TESTIMONY is true.

25 ‡And there are many other things which JESUS performed, which, if they should be written, every one, † I suppose that not even the WORLD itself would contain the WRITTEN BOOKS.

* ACCORDING TO JOHN.

VATICAN MANUSCRIPT.—24. both. 24. His. *Subscription*—ACCORDING TO JOHN.

† 25. This is a very strong eastern expression, to represent the great number of miracles which Jesus wrought. But however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification; some instances of which it may be proper to lay before the reader. In Num xiii. 33, the spies, who returned from the search of the land of Canaan, say they saw giants there of such a prodigious size, that they were "in their own sight as grasshoppers." In Deut. i. 28, cities with high walls round about them are said to be "walled up to heaven." In Dan. iv. 11, mention is made of a tree, whereof "the height reached unto the heaven," and the sight thereof unto the end of all the earth;" and the author of Ecclesiasticus, in chap. xlvii. 15, speaking of Solomon's wisdom, says, "Thy soul covered the whole earth, and thou filledst it with parables;" as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books which should be written concerning Jesus' miracles, if the particular account of every one of them were given.—*Pearce.*

‡ 24. John xix. 35; 3 John 12.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.
ACTS OF THE APOSTLES.

* ACTS OF APOSTLES.

ΚΕΦ. α΄. 1.

[1] Τον μεν πρωτον λογον εποιησαμεν περι
The indeed first account I made concerning
παντων, ω Θεοφιλε, ὡν ηρξατο ὁ Ιησους
all things, O Theophulus, which began the Jesus
ποιειν τε και διδασκειν, [2] αρχι ἡς ἡμερας, εν-
to do and also to teach, even to which day, hav-
τειλαμενος τοις αποστολοις, δια πνευματος
ing given charge to the apostles, through spirit
ἁγιου οὑς εξελεξατο, ανεληφθη. [3] Οἱς και
holy whom he chose, he was taken up. To whom also
παρεστησεν ἑαυτον ζωντα μετα το παθειν
he presented himself living after the to suffer
αυτον, εν πολλοις τεκμηριοις, δι᾽ ἡμερων τεσ-
him, in many clear proofs, through days forty
σαρακοντα οπτανομενος αυτοις, και λεγων τα
being seen by them, and saying the things
περι της βασιλειας του θεου. [4] Και συναλι-
concerning the kingdom of the God. And assem-
ζομενος παρηγγειλεν αυτοις, απο Ἱεροσολυμων
bling them he commanded them from Jerusalem
μη χωριζεσθαι, αλλα περιμενειν την επαγγελιαν
not to depart, but to wait for the promise
του πατρος, ἡν ηκουσατε μου· [5] ὁτι Ιωαννης
of the father, which you heard from me; that John
μεν εβαπτισεν ὑδατι, ὑμεις δε βαπτισθησεσθε
indeed dipped in water, you but shall be dipped
εν πνευματι ἁγιῳ, ου μετα πολλας ταυτας ἡμε-
in spirit holy, not after many these days.
ρας. [6] Οἱ μεν ουν συνελθοντες επηρωτων
They indeed therefore having come together, asked
αυτον· λεγοντες· Κυριε, ει εν τῳ χρονῳ τουτῳ
him; saying; O lord, if in the time this
αποκαθιστανεις την βασιλειαν τῳ Ἰσραηλ;
thou restorest the kingdom to the Israel?
[7] Ειπε δε προς αυτους· Ουχ ὑμων εστι γνωναι
He said and to them; Not for you it is to know
χρονους η καιρους, οὑς ὁ πατηρ εθετο εν τῃ
times or seasons, which the father placed in the
ιδιᾳ εξουσιᾳ. [8] Αλλα ληψεσθε δυναμιν επελ-
own authority. But you shall receive power hav-
θοντες του ἁγιου πνευματος εφ᾽ ὑμας· και
ing come the holy spirit upon you; and
εσεσθε μοι μαρτυρες εν τε Ἱερουσαλημ, και
you shall be to me witnesses in both Jerusalem, and
εν πασῃ τῃ Ιουδαιᾳ και Σαμαρειᾳ, και ἑως εσχα-
in all the Judea and in Samaria, and even to farthest

CHAPTER I.

1 The FORMER History compiled, ‡ O Theophilus, concerning all things which * Jesus began both to do and to teach,

2 ‡ even to the Day in which, ‡ having given commandment, through the holy Spirit, to the APOSTLES whom he had chosen, he was taken up;

3 ‡ to whom also he presented himself living, after his SUFFERING, by Many Infallible proofs; being seen of them forty Days, and speaking the THINGS concerning the KINGDOM of GOD.

4 ‡ And assembling them, he charged them "not to depart from Jerusalem, but to wait for the PROMISE of the FATHER, ‡ which you heard from me;

5 ‡ that John, indeed, immersed in Water, but you will be immersed in holy Spirit, after a few Days."

6 THEY, therefore, having come together, asked him, saying, "Lord, wilt thou, at this TIME, ‡ restore the KINGDOM to ISRAEL?"

7 * Then he said to them, "It is not for you to know the Times or Seasons, which the FATHER appointed by his OWN Authority.

8 But you shall receive Power by the HOLY Spirit coming upon you; and ‡ you shall be My Witnesses both in Jerusalem, and in All JUDEA, and in Samaria, and even to the

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* VATICAN MANUSCRIPT.—*Title*—ACTS OF APOSTLES. 1. Jesus. 7. Then he said.

‡ 1. Luke i. 31. ‡ 2. Mark xvi. 19; Luke xxiv. 51; ver. 9; 1 Tim. iii. 16. ‡ 2. Matt. xxviii. 19; Mark xvi. 15; John xx. 21; Acts x. 41, 42. ‡ 3. Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; xxi. 1, 14; 1 Cor. xv. 5. ‡ 4. Luke xxiv. 43, 49. ‡ 4. Luke xxiv. 49; John xiv. 16, 26, 27; xv. 26; xvi. 7; Acts ii. 33. ‡ 5. Matt. iii. 11; Acts xi. 16; xix. 4. ‡ 6. Isa. i. 26; Amos ix. 11; Micah iv. 8; Acts iii. 21. ‡ 8. Luke xxiv. 48; John xv. 27; Acts ii. 32.

του της γης. [9] Και ταυτα ειπων, βλεποντων
part of the land. And these things having said, beholding

αυτων επηρθη· και νεφελη ὑπελαβεν αυτον απο
of them he was lifted up; and a cloud withdrew him from

των οφθαλμων αυτων. [10] Και ὡς ατενιζοντες
the eyes of them. And as fixedly gazing

ησαν εις τον ουρανον, πορευομενου αυτου, και
they were into the heaven, going away of him, and

ιδου, ανδρες δυο παρειστηκεισαν αυτοις εν εσθη
lo, men two were standing by them in rai-

τι λευκῃ, [11] οἱ και ειπον· Ανδρες Γαλιλαιοι, τι
ment white, they and said; Men of Galilee, why

εστηκατε εμβλεποντες εις τον ουρανον; ουτος
stand you looking into the heaven? this

ὁ Ιησους, ὁ αναληφθεις αφ' ὑμων εις τον ουρα-
the Jesus, he being taken up from you into the heaven,

νον, οὑτως ελευσεται, ὁν τροπον εθεασασθε
thus will come, which manner you saw

αυτον πορευομενον εις τον ουρανον. [12] Τοτε
him going into the heaven. Then

ὑπεστρεψαν εις Ἱερουσαλημ απο ορους του
they returned into Jerusalem from a mountain that

καλουμενου Ελαιωνος, ὁ εστιν εγγυς Ἱερουσα-
being called of olive trees, which is near Jerusalem,

λημ, σαββατου εχον ὁδον. [13] Και ὁτε εισηλ-
a sabbath being distant journey. And when they came

θον, ανεβησαν εις το ὑπερῳον, οὑ ησαν κατα-
into, they went up into the upper room, where were re-

μενοντες, ὁ, τε Πετρος και Ιακωβος, και Ιωαν-
maining, the, both Peter and James, and John

νης και Ανδρεας, Φιλιππος και Θωμας,
and Andrew, Philip and Thomas,

Βαρθολομαιος και Ματθαιος, Ιακωβου Αλφαι-
Bartholomew and Matthew, James of Alphe-

ου και Σιμων ὁ ζηλωτης και Ιουδας Ιακωβου.
us also Simon the zealot and Judas of James.

[14] Ουτοι παντες ησαν προσκαρτερουντες ὁμοθυ-
These all were being constantly engaged with one

μαδον τῃ προσευχῃ, συν γυναιξι, και Μαριᾳ τῃ
mind in the prayer, with women, and Mary the

μητρι του Ιησου, και συν τοις αδελφοις αυτου.
mother of the Jesus, and with the brother of him.

[15] Και εν ταις ἡμεραις ταυταις αναστας Πε-
And in the days these having stood up Pe-

τρος εν μεσω των μαθητων, ειπεν· (ην τε
ter in middle of the disciples, he said; (was and

οχλος ονοματων, επι το αυτο ὡς ἑκατον εικοσιν·)
a crowd of names, in the same about a hundred twenty;)

[16] Ανδρες αδελφοι, εδει πληρωθηναι την
Men brethren, it was necessary to be fulfilled the

γραφην ταυτην, ην προειπε το πνευμα το ἁγιον
writing this, which spoke before the spirit the holy

δια στοματος Δαυιδ, περι Ιουδα του γενομενου
through mouth of David, about Judas that having become

remotest parts of the EARTH."

9 And having said These things, as they were looking on he was lifted up; and a Cloud carried him away from their SIGHT.

10 And while they were fixedly gazing towards the HEAVENS, as he was going up, behold, two Men were standing by them in white Raiment;

11 who also said, "Men of Galilee, why do you stand looking towards the HEAVENS? This JESUS, who is taken up from you into the HEAVENS, ‡shall so come in the manner in which you saw him go into the HEAVENS."

12 ‡Then they returned to Jerusalem, from THAT Mountain CALLED the Mount of Olives, which is near Jerusalem, being distant a Sabbath-day's Journey.

13 And when they came into the city, they went up into the UPPER ROOM, where were remaining both PETER and *John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon the ZEALOT, and Judas the brother of James.

14 All these were constantly engaged with one mind in PRAYER, with the Women, and with Mary the MOTHER of *Jesus, and with his BROTHERS.

15 And in these DAYS, Peter standing up in the Midst of the *BRETHREN, (the Number of Persons assembled were about a hundred and twenty,) said,

16 "Brethren, it was necessary for *the SCRIPTURE to be fulfilled, ‡which the HOLY SPIRIT, through the mouth of David, foretold concerning THAT Judas ‡who BECAME a Guide

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* VATICAN MANUSCRIPT.—13. John, and James and Andrew. 14. Jesus. 15. BRETHREN, said. 16. The SCRIPTURE.

‡ 11. Dan. vii. 13; Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16; 2 Thess. i. 10; Rev. i. 7. ‡ 12. Luke xxiv. 52. ‡ 16. Psa. xli. 9; John xiii. 18. ‡ 16. Luke xxii. 47; John xviii. 3.

ὁδηγου τοις συλλαβουσι τον Ιησουν· [17] ὁτι
a guide to those having seized the Jesus; because

κατηριθμημενος ην εν ἡμιν, και ελαχε τον
having been numbered he was among us, and obtained the

κληρον της κιακονιας ταυτης. [18] Ουτος μεν
lot of the service this. This indeed

ουν εκτησατο χωριον εκ μισθου της αδικιας·
therefore bought a field out of a reward of the wickedness;

και πρηνης γενομενος, ελακησε μεσος, και εξε-
and head-foremost having fallen, he burst in middle, and were

χυθη παντα τα σπλαγχνα αυτου· [19] και γνωσ-
poured out all the bowels of him; and known

τον εγενετο πασι τοις κατοικουσιν Ἱερουσαλημ,
became to all those dwelling in Jerusalem,

ὡστε κληθηναι το χωριον εκεινο τη ιδιᾳ δια-
so as to be called the field that in the own lan-

λεκτῳ αυτων, Ακελδαμα, τουτ' εστι, χωριον
guage of them, Aceldama, this is, a field

αἱματος. [20] Γεγραπται γαρ εν βιβλῳ ψαλμων·
of blood. It is written for in book of Psalms;

Γενηθητω ἡ επαυλις αυτου ερημος, και μη εστω
Let be the dwelling of him desolate, and not let be

ὁ κατοικων εν αυτῃ· και· Την επισκοπην αυτου
the dwelling in her; and; The charge of him

λαβοι ἑτερος. [21] Δει ουν των συνελθον-
let take another. It is necessary therefore of those having associ-

των ἡμιν ανδρων εν παντι χρονῳ, εν ᾧ εισ-
ated with us men in all time, in which went

ηλθε και εξηλθεν εφ' ἡμας ὁ κυριος Ιησους,
in and went out among us the lord Jesus,

[22] αρξαμενος απο του βαπτισματος Ιωαννου ἑως
beginning from the dipping of John to

της ἡμερας ης ανεληφθη αφ' ἡμων, μαρτυρα της
the day which he was taken up from us, a witness of the

αναστασεως αυτου γενεσθαι συν ἡμιν ἑνα του-
resurrection of him to become with us one of

των. [23] Και εστησαν δυο, Ιωσηφ τον καλου-
these. And they set forth two, Joseph that being

μενον Βαρσαβαν, ὁς επεκληθη Ιουστος, και
called Barsabas, who was surnamed Justus, and

Ματθιαν. [24] Και προσευξαμενοι ειπον· Συ,
Matthias. And praying they said; Thou,

κυριε, καρδιογνωστα παντων, αναδειξον ὁν εξε-
O lord, heart-knower of all, show which thou

λεξω εκ τουτων των δυο ἑνα, [25] λαβειν τον
didst select out of these the two one, to take the

κληρον της διακονιας ταυτης και αποστολης,
lot of the service this and apostleship,

εξ ἡς παρεβη Ιουδας, πορευθηναι εις τον τοπον
from which stepped aside Judas, to go into the place

τον ιδιον. [26] Και εδωκαν κληρους αυτων· και
the own. And they gave lots of them; and

to THOSE who APPREHENDED * Jesus.

17 For ‡ he was numbered among us, and obtained the LOT of this SERVICE."

18 (‡ This man, therefore, purchased a Field with the WAGES of the WICKEDNESS, and falling head foremost, he burst in the middle, and All his BOWELS were poured out;

19 and it was known to all those DWELLING at Jerusalem; so that that FIELD is called in their OWN Language, * Aceldamach, which is, a Field of Blood.)

20 "For it is written in the Book of Psalms, ‡ 'Let his DWELLING be desolate, and let no one DWELL in it;' and ‡ 'Let another take his OFFICE.'

21 It is necessary, therefore, that from those MEN HAVING ASSOCIATED with us all the Time in which the LORD Jesus went in and out among us,

22 ‡ beginning from the IMMERSION of John, to the DAY on which he was taken up from us, one of these BECOME with us a Witness of his RESURRECTION."

23 And they set forth two, THAT Joseph, CALLED ‡ * Barsabbas, who was surnamed Justus, and Matthias.

24 And praying, they said, "Thou, Lord, ‡ who knowest the hearts of all, show which one of These TWO thou didst select

25 to take * the PLACE of this SERVICE and Apostleship, from which Judas stepped aside, to go into his OWN PLACE."

26 And they gave * the Lots to them; and the LOT

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* VATICAN MANUSCRIPT.—16. Jesus. 19. Aceldamach. 23. Barsabbas. 25. the PLACE of this. 26. the Lots to them; and.

‡ 17. Matt. x. 4; Luke vi. 16. ‡ 18. Matt. xxvii. 5, 7, 8. ‡ 20. Psa. lxix. 25. ‡ 20. Psa. cix. 8. ‡ 21. John xv. 27; ver. 8; Acts iv. 33. ‡ 23. Acts xv. 22. ‡ 24. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; Jer. xi. 20; xvii. 10; Acts xv. 8; Rev. ii. 23.

επεσεν ὁ κληρος επι Ματθιαν, και συγκατεψηφισθη μετα των ἑνδεκα αποστολων.
fell the lot on Matthias, and he was counted with the eleven apostles.

ΚΕΦ. β'. 2.

[1] Και εν τῳ συμπληρουσθαι την ἡμεραν της
And in the to be fully come the day of the
πεντηκοστης, ησαν ἁπαντες ὁμοθυμαδον επι το
Pentecost, were all with one mind in the
αυτο. [2] Και εγενετο αφνω εκ του ουρανου
same. And were suddenly from the heaven
ηχος ὡσπερ φερομενης πνοης βιαιας, και επληρωσεν
a sound as of a rushing wind violent, and it filled
ὁλον τον οικον οὗ ησαν καθημενοι·
whole the house, where they were sitting;
[3] και ωφθησαν αυτοις διαμεριζομεναι γλωσσαι
and they saw with them being divided tongues
ὡσει πυρος· εκαθισε τε εφ' ἑνα ἑκαστον αυτων,
like fire; sat and on one each one of them,
[4] και επλησθησαν ἁπαντες πνευματος ἁγιου,
and they were filled all spirit holy,
και ηρξαντο λαλειν ἑτεραις γλωσσαις, καθως
and they began to speak with other tongues, as
το πνευμα εδιδου αυτοις αποφθεγγεσθαι. [5] Ησαν
the spirit gave to them to speak. Were
δε εν Ἱερουσαλημ κατοικουντες Ιουδαιοι, ανδρες
now in Jerusalem dwelling Jews, men
ευλαβεις, απο παντος εθνους των ὑπο τον ουρανον.
pious, from every nation of those under the heaven.
[6] Γενομενης δε της φωνης ταυτης, συνηλθε το
Having happened and the sound this, came together the
πληθος, και συνεχυθη· ὁτι ηκουον εις ἑκαστος
multitude, and were perplexed. because heard one each
τη ιδιᾳ διαλεκτῳ λαλουντων αυτων. [7] Εξισταντο δε *[παντες] και εθαυμαζον, λεγοντες
in the own language speaking of them. Were astonished and [all] and wondered, saying
*[προς αλληλους·] Ουκ ιδου παντες οὗτοι
[to each other:] Not lo all these
εισιν οἱ λαλουντες Γαλιλαιοι; [8] Και πως ἡμεις
are who are speaking Galileans? And how we
ακουομεν εκαστος τη ιδιᾳ διαλεκτῳ ἡμων, εν ᾗ
hear each one in the own language of us, in which
εγεννηθημεν, [9] Παρθοι και Μηδοι και Ελαμιται,
we were born, Parthians and Medes and Elamites,
και οἱ κατοικουντες την Μεσοποταμιαν, Ιουδαιαν,
and those dwelling the Mesopotamia, Judea,
τε και Καππαδοκιαν, Ποντον και την Ασιαν,
both and Cappadocia, Pontus and the Asia,
[10] Φρυγιαν τε και Παμφυλιαν, Αιγυπτον και τα
Phrygia both and Pamphylia, Egypt and the
μερη της Λιβυης της κατα Κυρηνην, και οἱ
parts of the Lybia that upon Cyrene, and those

fell on Matthias, and he was counted with the ELEVEN Apostles.

CHAPTER II.

1 And when the ‡DAY of PENTECOST was FULLY COME, ‡they were all with one mind in the same place.

2 And suddenly there came a Sound from HEAVEN, like a violent Wind rushing; and it filled the Whole HOUSE where they were sitting.

3 And Divided Tongues appeared to them, like Fire, and one rested on each one of them.

4 And they were ‡all filled with holy Spirit, and began to speak ‡in Other Languages, as the SPIRIT gave them utterance.

5 Now there were sojourning in Jerusalem, Jews, pious Men, from Every Nation under HEAVEN.

6 And †this REPORT having been circulated, the MULTITUDE came together, and were perplexed, Because every one heard them speaking in his OWN Language.

7 And they were astonished and wondered, saying, "Behold, are not all THESE, who are SPEAKING, ‡Galileans?

8 And how do we hear each one in our OWN Language, in which we were born;—

9 Parthians and Medes and Elamites, and those DWELLING in MESOPOTAMIA, both in †Judea and Cappadocia, in Pontus and ASIA,

10 both in Phrygia and Pamphylia, in Egypt and the PARTS of THAT Lybia about Cyrene, and the

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* VATICAN MANUSCRIPT.—7. all—*omit*. 7. to each other—*omit*.

† 6. It is difficult to determine whether it was the *voice* of those speaking in foreign languages; the *report* or *rumor* of the transaction; or the supernatural "rushing *sound*," which is indicated here. † 9. Pearce renders Judea as an adjective, thus; "DWELLERS in Jewish Mesopotamia." Bloomfield thinks there may have been a corruption of the text, changing *Idoumiou*, Idumea, to *Ioudian*, Judea.

‡ 1. Lev. xxiii. 15; Deut. xvi. 9; Acts xx. 16. ‡ 1. Acts i. 14. ‡ 4. Acts i. 4.
‡ 4. Mark xvi. 17; Acts x. 46; xix. 6; 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2. ‡ 7. Acts i. 11.

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επιδημουντες Ῥωμαιοι, Ιουδαιοι τε και προση-
sojourning Romans, Jews both and prose-

λυτοι, [11] Κρητες και Αραβες, ακουομεν λαλουν-
lytes, Cretans and Arabians, we hear speaking

των αυτων ταις ἡμετεραις γλωσσαις τα μεγα-
them in the our tongues the great

λεια του θεου; [12] Εξισταντο δε παντες και διη-
things of the God? Were astonished and all and per-

πορουν, αλλος προς αλλον λεγοντες· Τι αν
plexed, one to another saying What

θελοι τουτο ειναι; [13] Ετεροι δε διαχλευαζοντες
will this to be? Others but deriding

ελεγον· Ὁτι γλευκους μεμεστωμενοι εισι.
said; That sweet wine having been filled *they are

[14] Σταθεις δε Πετρος συν τοις ἑνδεκα, επηρε
Standing up but Peter with the eleven, lifted up

την φωνην αὑτου, και απεφθεγξατο αυτοις.
the voice of himself, and said to them.

Ανδρες Ιουδαιοι, και οἱ κατοικουντες Ἱερουσα-
Men Jews, and those dwelling in Jerusa-

λημ ἁπαντες, τουτο ὑμιν γνωστον εστω, και
lem all, this to you known let be, and

ενωτισασθε τα ῥηματα μου. [15] Ου γαρ, ὡς
listen you the words of me. Not for, as

ὑμεις ὑπολαμβανετε, οὑτοι μεθυουσιν· εστι γαρ
you suppose, these are drunk; it is for

ὡρα τριτη της ἡμερας· [16] αλλα τουτο εστι το
hour third of the day; but this is that

ειρημενον δια του προφητου Ιωηλ· [17] και
having been spoken through the prophet Joel; and

εσται εν ταις εσχαταις ταις ἡμεραις, λεγει ὁ
it shall be in the last the days, says the

θεος, εκχεω απο του πνευματος μου επι πασαν
God, I will pour out from of the spirit of me upon all

σαρκα· και προφητευσουσιν οἱ υἱοι ὑμων και αἱ
flesh; and shall prophesy the sons of you and the

θυγατερες ὑμων, και οἱ νεανισκοι ὑμων ὁρασεις
daughters of you, and the young men of you visions

οψονται, και οἱ πρεσβυτεροι ὑμων ενυπνιοις
shall see, and the old men of you dreams

ενυπνιασθησονται· [18] καιγε επι τους δουλους μου
shall dream; and even on the male-slaves of me

και επι τας δουλας μου εν ταις ἡμεραις εκειναις
and on the female slaves of me in the days those

εκχεω απο του πνευματος μου, και προφη-
I will pour out from of the spirit of me, and they

τευσουσι. [19] Και δωσω τερατα εν τῳ ουρανῳ
shall prophesy. And I will give prodigies in the heaven

ανω, και σημεια επι της γης κατω, αιμα και
above, and signs on the earth below, blood and

πυρ και ατμιδα καπνου· [20] ὁ ἡλιος μεταστραφη-
fire and a cloud of smoke; the sun shall be turned

σεται εις σκοτος, και ἡ σεληνη εις αιμα, πριν
into darkness, and the moon into blood, sooner

η ελθειν την ἡμεραν κυριου την μεγαλην και
than to come the day of lord the great and

επιφανη. [21] Και εσται, πας ὁς αν επικαλεση-
illustrious. And it shall be, every one who may call upon

ται το ονομα κυριου, σωθησεται.
the name of lord, shall be saved.

Roman STRANGERS, both Jews and Proselytes,

11 Cretans and Arabians; we hear them speaking in OUR Tongues the GREAT THINGS of GOD."

12 And they were all astonished and perplexed, saying one to another, "What can this be?"

13 But others scoffing, said, "They are full of Sweet wine."

14 But Peter standing with the ELEVEN, lifted up his VOICE, and said to them, "Jews! and all who are SOJOURNING in Jerusalem! let this be known to you, and listen to my WORDS.

15 For these are not drunk as **you** suppose, ‡for it is the third Hour of the DAY;

16 but this is WHAT was SPOKEN through the PROPHET Joel;

17 ‡ 'And it shall be *in
'the LAST Days, says GOD,
'I will pour out of my
'Spirit upon All Flesh;
'and your SONS and your
'DAUGHTERS shall pro-
'phesy; and your YOUNG
'MEN shall see Visions,
'and your OLD MEN shall
'dream Dreams.

18 'And indeed on my
'MEN-SERVANTS and ‡ on
'my WOMEN-SERVANTS in
'those DAYS I will pour
'out of my SPIRIT, and
'they shall prophesy.

19 'And I will give Pro
'digies in the HEAVEN
'above, and Signs on the
'EARTH below; Blood, and
'Fire, and a Cloud of
'Smoke.

20 ‡ 'The SUN shall be
'turned into Darkness, and
'the MOON into Blood, be-
'fore THAT great and illus-
'trious Day of the Lord
'come.

21 'And it shall be, ‡ev-
'ery one who may invoke
'the NAME of the Lord,
'shall be saved.'

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* VATICAN MANUSCRIPT.—17. after these things, says GOD.

‡ 15. 1 Thess. v. 7. ‡ 17. Joel ii. 28, 29. ‡ 18. Acts xxi. 4, 9, 10; 1 Cor. xii. 10, 28; xvi. 1. ‡ 20. Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25. ‡ 21. Rom. x. 13.

[22] Ανδρες Ισραηλιται, ακουσατε τους λογους
Men Israelites, hear you the words
τουτους· Ιησουν τον Ναζωραιον, ανδρα απο του
these; Jesus the Nazarene, a man from the
θεου αποδεδειγμενον εις ὑμας δυναμεσι και
God having been pointed out to you by mighty works and
τερασι και σημειοις, (οἱς εποιησε δι' αυτου ὁ
prodigies and signs, (which did through him the
θεος εν μεσῳ ὑμων, καθως *[και] αυτοι οιδατε,)
God in midst of you, as [also] yourselves you know,)
[23] τουτον τῃ ὡρισμενῃ βουλῃ και προγνωσει
this by the having been fixed purpose and foreknowledge
του θεου εκδοτον λαβοντες, δια χειρων ανο-
of the God given up having been taken, by hands of law-
μων προσπηξαντες ανειλατε. [24] Ὁν ὁ θεος
less ones having affixed to you killed. Whom the God
ανεστησε· λυσας τας ωδινας του θανατου,
raised up; having loosed the pains of the death,
καθοτι ουκ ην δυνατον κρατεισθαι αυτου ὑπ'
inasmuch as not was possible to be held him under
αυτου.
it.

[25] Δαυιδ γαρ λεγει εις αυτον· Προωρωμην
David for says concerning him; I saw
τον κυριον ενωπιον μου διαπαντας, ὁτι εκ δεξιων
the lord in presence of me always, because at right hand
μου εστιν, ἱνα μη σαλευθω. [26] Δια τουτο
of me he is, so that not I may be shaken. Through this
ευφρανθη ἡ καρδια μου, και ηγαλλιασατο ἡ
rejoiced the heart of me, and exulted the
γλωσσα μου· ετι δε και ἡ σαρξ μου κατασκη-
tongue of me; moreover and also the flesh of me will repose
νωσει επ' ελπιδι· [27] ὁτι ουκ εγκαταλειψεις
in hope; because not thou wilt abandon
την ψυχην μου εις ᾁδου, ουδε δωσεις
the life of me to invisibility, nor thou wilt abandon
τον ὁσιον σου ιδειν διαφθοραν. [28] Εγνωρισας
the holy one of thee to see corruption. Thou didst make known
μοι ὁδους ζωης· πληρωσεις με ευφροσυνης μετα
to me ways of life; thou wilt fill me of joy with
του προσωπου σου.
the face of thee.

[29] Ανδρες αδελφοι, εξον ειπειν μετα παρρη-
Men brethren, it is lawful to speak with freedom
σιας προς ὑμας περι του πατριαρχου Δαυιδ,
to you concerning the patriarch David,
ὁτι και ετελευτησε και εταφη, και το μνημα
that both he died and was buried, and the tomb
αυτου εστιν εν ἡμιν αχρι της ἡμερας ταυτης.
of him is among us till of the day this.
[30] Προφητης ουν ὑπαρχων, και ειδως ὁτι ὁρκῳ
A prophet therefore being, and knowing that with an oath
ωμοσεν αυτῳ ὁ θεος, εκ καρπου της οσφυος
swore to him the God, out of fruit of the loins
αυτου καθισαι επι του θρονου αυτου. [31] Προι-
of him to cause to sit on the throne of him. foresee-

22 Israelites! hear these WORDS. Jesus, the NAZARENE, a Man from GOD, celebrated among you ‡ by Miracles, and Prodigies, and Signs, which GOD wrought through him in the Midst of you, as you yourselves know;

23 Him, ‡given up by the FIXED Counsel and Foreknowledge of God, * by the Hand of Lawless ones, ‡you nailed to the cross, and killed;

24 ‡whom GOD raised up, having loosed the PAINS of DEATH; as it was impossible to hold him under it.

25 For David says concerning him, ‡'I saw the
'LORD always before me,
'Because he is at my Right
'hand, so that I may not
'be moved.

26 'On account of this
'* My heart rejoiced, and
'my TONGUE exulted; and
'moreover, my FLESH also
'shall repose in Hope;

27 'because thou wilt
'not abandon my SOUL in
'Hades, nor give up thine
'HOLY ONE to see Corrup-
'tion.

28 'Thou didst make
'known to me the Ways of
'Life; thou wilt make me
'full of Joy with thy
'COUNTENANCE.'

29 Brethren! I may speak to you, with freedom, concerning the PATRIARCH David, that he both died and was buried, and his TOMB is among us to this DAY.

30 Being, therefore, a Prophet, ‡and knowing That GOD swore to him with an Oath, that of the Fruit of his LOINS he would cause one to sit upon his THRONE;

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* VATICAN MANUSCRIPT.—22. also—*omit*. 23. by the Hand of Lawless ones, you nailed to the cross and killed. 26. My HEART.

‡ 22. John iii. 2; xiv. 10, 11; Acts x. 38. ‡ 23. Matt. xxvi. 24; Luke xxii. 22; xxiv. 44; Acts iii. 18; iv. 28. ‡ 23. Acts v. 30. ‡ 24. ver. 32. ‡ 25. Psa. xvi. 8 ‡ 30. 2 Sam. vii. 12, 13; Psa. cxxxii. 11; Luke i. 32, 69; Rom. i. 3; 2 Tim. ii. 8.

δων ελαλησε περι της αναστασεως του Χριστου,
ing he spoke concerning the resurrection of the Anointed,
ὁτι ου κατελειφθη εις ᾁδου, ουδε ἡ σαρξ
that not he was abandoned into invisibility, nor the flesh
αυτου ειδε διαφθοραν. 32 Τουτον τον Ιησουν
of him saw corruption. This the Jesus
ανεστησεν ὁ θεος, οὗ παντες ἡμεις εσμεν
raised up the God, of which all we are
μαρτυρες. 33 Τῃ δεξιᾳ ουν του θεου ὑψω-
witnesses. To the right hand therefore of the God having been
θεις, την τε επαγγελιαν του ἁγιου πνευματος
exalted, the and promise of the holy spirit
λαβων παρα του πατρος, εξεχεε τουτο, ὁ
having received from the father, he poured out this, which
ὑμεις βλεπετε και ακουετε. 34 Ου γαρ Δαυιδ
you see and hear. Not for David
ανεβη εις τους ουρανους· λεγει δε αυτος· Ειπεν
ascended into the heavens; he says but himself; Said
ὁ κυριος τῳ κυριῳ μου· Καθου εκ δεξιων μου,
the lord to the lord of me; Sit thou at right hand of me,
35 ἑως αν θω τους εχθρους σου ὑποποδιον των
till I may place the enemies of thee a footstool for the
ποδων σου. 36 Ασφαλως ουν γινωσκετω πας
feet of thee. Certainly therefore let know all
οικος Ισραηλ, ὁτι και κυριον αυτον και Χριστον
house of Israel, that both lord him and Anointed
ὁ θεος εποιησε, τουτον τον Ιησουν, ὁν ὑμεις
the God made, this the Jesus, whom you
εσταυρωσατε. 37 Ακουσαντες δε κατενυγησαν
crucified. Having heard and they were pierced
τῃ καρδιᾳ, ειπον τε προς τον Πετρον και τους
to the heart, said and to the Peter and the
λοιπους αποστολους· Τι ποιησομεν, ανδρες
other apostles; What shall we do, men
αδελφοι; 38 Πετρος δε *[εφη] προς αυτους·
brethren? Peter and [said] to them;
Μετανοησατε, και βαπτισθητω ἑκαστος ὑμων
Reform you, and be dipped each one of you
επι τῳ ονοματι Ιησου Χριστου, εις αφεσιν ἁμαρ-
in the name of Jesus Anointed, for forgiveness of
τιων, και ληψεσθε την δωρεαν του ἁγιου πνευ-
sins, and you shall receive the gift of the holy spirit.
ματος. 39 Ὑμιν γαρ εστιν ἡ επαγγελια και
To you for is the promise and
τοις τεκνοις ὑμων, και πασι τοις εις μακραν,
to the children of you, and to all those at a distance,
ὁσους αν προσκαλεσηται κυριος ὁ θεος ἡμων.
as many as may call lord the God of us.
40 Ἑτεροις τε λογοις πλειοσι διεμαρτυρετο,
Other and words with many he testified,
και παρεκαλει, λεγων· Σωθητε απο της γενεας
and exhorted, saying; Be saved from the generation
της σκολιας ταυτης. 41 Οἱ μεν ουν *[ασμενως]
of the perverse this. They indeed therefore [gladly]

31 foreseeing he spoke concerning the RESURRECTION of the MESSIAH, 'that he was not left in 'Hades, nor did his FLESH 'see Corruption.'

32 GOD raised up this JESUS, ‡ of which we all are Witnesses.

33 Having been, therefore, exalted to the RIGHT HAND of God, ‡ and having received from the FATHER the PROMISE of the * HOLY SPIRIT, ‡ he poured out this which you * both see and hear.

34 For David ascended not to HEAVEN, but he says himself, ‡ 'JEHOVAH 'said to my LORD, Sit thou 'at my Right hand,

35 'till I put thine ENEMIES underneath thy 'FEET.'

36 Therefore, let all the House of Israel certainly know, that This JESUS, whom you crucified, ‡ GOD made him both Lord and Messiah."

37 And having heard this, they were pierced to the HEART, and said to PETER and the OTHER Apostles, "Brethren! what shall we do?"

38 And Peter said to them; ‡ "Reform, and let each of you be immersed in the NAME of Jesus Christ, for the Forgiveness * of your SINS; and you will receive the GIFT of the HOLY Spirit.

39 For the PROMISE is to you and ‡ to your CHILDREN, and ‡ to ALL who are far off, as many as the Lord our GOD may call."

40 And with many Other Words he testified and * exhorted them, saying, "Be you saved from this PERVERSE GENERATION."

41 Then THOSE who RE-

VATICAN MANUSCRIPT.—33. HOLY SPIRIT. 33. both see. 38. said—*omit.* 38. of the SINS. 40. exhorted them, saying.

‡ 32. Acts i. 8. ‡ 33. Acts v. 31; Phil. ii. 9; Heb. x. 12. ‡ 33. John xiv. 26; xv. 26; xvi. 7, 13; Acts i. 4. ‡ 34. Psa. cx. 1; Matt. xxii. 24; 1 Cor. xv. 25; Eph. i. 20—22; Heb. i. 13; x. 12, 13. ‡ 36. Acts v. 31. ‡ 38. Luke xxiv. 47; Acts iii. 19. ‡ 39. Acts iii. 25. ‡ 39. Acts x. 45; xi. 15, 18; xiv. 27; xv. 3, 8, 14; Eph. ii. 13, 17.

αποδεξαμενοι τον λογον αυτου, εβαπτισθησαν
having received the word of him, were dipped;
και προσετεθησαν τῃ ἡμερᾳ εκεινῃ ψυχαι ὡσει
and were added the day that souls about
τρισχιλιαι. [42] Ησαν δε προσκαρτερουντες τῃ
three thousand. Were and constantly attending to the
διδαχῃ των αποστολων, και τῃ κοινωνιᾳ, *[και]
teaching of the apostles, and to the distribution, [and]
τῃ κλασει του αρτου, και ταις προσευχαις.
to the breaking of the loaf, and to the prayers.
[43] Εγενετο δε πασῃ ψυχῃ φοβος, πολλα τε
Came and to every soul fear, many and
τερατα και σημεια δια των αποστολων εγι-
prodigies and signs through the apostles were
νετο. [44] Παντες δε οἱ πιστευοντες ησαν επι
done. All and those believing were in
το αυτο, και ειχον ἁπαντα κοινα, [45] και τα
the same, and had all things common, and the
κτηματα και τας ὑπαρξεις επιπρασκον, και διε-
possessions and the goods they were selling, and they
μεριζον αυτα πασι, καθοτι αν τις χρειαν ειχε.
were dividing them to all, as any one need had.
[46] Καθ᾽ ἡμεραν τε προσκαρτερουντες ὁμοθυμαδον
Every day and constantly attending with one mind
εν τῳ ἱερῳ, κλωντες τε κατ᾽ οικον αρτον, μετε-
in the temple, breaking and at home bread, they
λαμβανον τροφης εν αγαλλιασει και αφελοτητι
were partaking of food in gladness and singleness
καρδιας, [47] αινουντες τον θεον, και εχοντες
of heart, praising the God, and having
χαριν προς ὁλον τον λαον. Ὁ δε κυριος προσε-
favor with whole the people. The and lord was
τιθει τους σωζομενους καθ᾽ ἡμεραν *[τῃ εκκλη-
adding those being saved every day [to the congre-
σιᾳ.]
gation.]

ΚΕΦ. γ᾽. 3.

[1] Επι το αυτο δε Πετρος και Ιωαννης ανεβαι-
In the same now Peter and John were going
νον εις το ἱερον επι την ὡραν της προσευχης
up into the temple at the hour of the prayer
την εννατην. [2] Και τις ανηρ χωλος εκ κοι-
the ninth. And a certain man lame from womb
λιας μητρος αὑτου ὑπαρχων, εβασταζετο· ὃν
of mother of himself being, was being carried; whom
ετιθουν κατ᾽ ἡμεραν προς την θυραν του ἱερου
they placed every day at the door of the temple
την λεγομενην ὡραιαν, του αιτειν ελεημοσυνην
that being called beautiful, the to ask alms
παρα των εισπορευομενων εις το ἱερον. [3] Ὃς
from those entering into the temple. Who

CEIVED his WORDS were immersed ; and on that DAY about three thousand Souls were added.

42 ‡And they were constantly attending to the TEACHING of the APOSTLES, and to the †CONTRIBUTION, and to the BREAKING of the LOAF, and to the PRAYERS.

43 And Fear came upon Every Soul; and ‡ Many Prodigies and Signs were done through the APOSTLES.

44 And ALL the BELIEVERS ‡*had all things common together;

45 and sold their POSSESSIONS and GOODS, and divided them to all, as any one had Need.

46 And constantly attending with one mind ‡in the TEMPLE every day, and breaking Bread at Home, they partook of Food in Joyfulness and Simplicity of Heart;

47 praising God, and having Favor with all the PEOPLE. And ‡ the LORD daily added THOSE BEING SAVED to the CONGREGATION.

CHAPTER III.

1 Now Peter and John were going up TOGETHER into the TEMPLE, at the HOUR of PRAYER, being the NINTH hour.

2 And a Certain Man, lame from his Birth, was being carried, whom they placed daily at ‡ THAT GATE of the TEMPLE which is CALLED Beautiful, to ASK Alms of THOSE ENTERING into the TEMPLE;

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* VATICAN MANUSCRIPT.—42. and—*omit.* 44. had all things common together; and sold. 47. to the cougregation—*omit.*

† 42. See the following passage where the same original word is used:—Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Phil. i. 5; Heb. xiii. 16. Also Appendix. † 2. This gate is said to have led from the court of the Gentiles into the court of the Israelites on the eastern side of the temple. It was built by Herod the Great, almost or quite wholly of Corinthian brass. The folds of this gate were fifty cubits high and forty broad, and covered with plates of gold and silver.

‡ 42. Heb. x. 25. ‡ 43. Mark xvi. 17; Acts iv. 33, v. 12. ‡ 44. Acts iv. 32. ‡ 40. Luke xxiv. 53; Acts v. 42. ‡ 47. Acts v. 14; xi. 24.

ιδων Πετρον και Ιωαννην μελλοντας εισιεναι
seeing Peter and John being about to go
εις το ἱερον, ηρωτα ελεημοσυνην λαβειν. [4] Ατε-
into the temple, asked alms to receive. Looking
νισας δε Πετρος εις αυτον συν τῳ Ιωαννῃ, ειπε·
steadily and Peter on him with the John, said;
βλεψον εις ἡμας. [5] Ὁ δε επειχεν αυτοις, προσ-
Look on us. He and gave heed to them, ex-
δοκων τι παρ᾽ αυτων λαβειν. [6] Ειπε δε Πε-
pecting something from them to receive. Said and Pe-
τρος· Αργυριον και χρυσιον ουχ ὑπαρχει μοι·
ter; Silver and gold not are possessed by me;
ὁ δε εχω, τουτο σοι διδωμι· Εν τῳ ονοματι
what but I have, this to thee I give; In the name
Ιησου Χριστου του Ναζωραιου *[εγειραι και]
of Jesus Anointed the Nazarene [do thou arise and]
περιπατει. [7] Και πιασας αυτον της δεξιας
walk. And having taken him the right
χειρος ηγειρε· παραχρημα δε εστερεωθησαν
hand he rose up, immediately and were strengthened
αυτου αἱ βασεις και τα σφυρα. [8] Και εξαλλο-
of him the feet and the ankle-bones. And leaping
μενος, εστη, και περιεπατει· και εισηλθε συν
up, he stood, and walked; and entered with
αυτοις εις το ἱερον, περιπατων και αλλομενος,
them into the temple, walking and leaping,
και αινων τον θεον. [9] Και ειδεν αυτον πας ὁ
and praising the God. And saw him all the
λαος περιπατουντα και αινουντα τον θεον·
people walking and praising the God;
[10] επεγινωσκον τε αυτον, ὁτι ουτος ην ὁ προς
they knew and him, that he was who for
την ελεημοσυνην καθημενος επι τῃ ὡραιᾳ πυλῃ
the alms sitting at the beautiful gate
του ἱερου· και επλησθησαν θαμβους και εκτα-
of the temple; and they were filled with wonder and amaze-
σεως επι τῳ συμβεβηκοτι αυτῳ. [11] Κρατουντος
ment at that having happened to him. Holding fast
δε αυτου τον Πετρον και Ιωαννην, συνεδραμε
and of him the Peter and John, ran together
προς αυτους πας ὁ λαος επι τῃ στοᾳ τῃ καλου-
to them all the people to the porch that being
μενῃ Σολομωνος, εκθαμβοι. [12] Ιδων δε Πετρος
called of Solomon, awe-struck. Seeing and Peter
απεκρινατο προς τον λαον· Ανδρες Ισραηλιται,
answered to the people; Men Israelites,
τι θαυμαζετε επι τουτῳ; η ἡμιν τι ατενιζετε,
why do you wonder at this? or to us why look you earnestly,
ὡς ιδιᾳ δυναμει η ευσεβειᾳ πεποιηκοσι του
as by own power or piety having been made of the
περιπατειν αυτον; [13] Ὁ θεος Αβρααμ και Ισαακ
to walk him? The God of Abraam and Isaac
και Ιακωβ, ὁ θεος των πατερων ἡμων, εδοξασε
and Jacob, the God of the fathers of us, glorified
τον παιδα αυτου Ιησουν, ὁν ὑμεις μεν παρεδω-
the servant of himself Jesus, whom you indeed delivered

3 who seeing Peter and John being about to go into the TEMPLE, asked Alms.

4 And Peter, with John, having earnestly fixed his eyes on him, said, "Look on us."

5 And HE gave heed to them, expecting to receive Something from them.

6 But Peter said, "Silver and Gold I have not; but what I have, This I give thee; ‡in the NAME of Jesus Christ, the NAZARENE, walk."

7 And having taken him by the RIGHT Hand he raised *him up; and immediately *his FEET and ANKLES were strengthened;

8 and leaping up, he stood, and walked about, and entered with them into the TEMPLE, walking, and leaping, and praising GOD.

9 ‡And All the PEOPLE saw him walking and praising GOD;

10 and they knew him, That HE was the ONE who SAT for ALMS at the BEAUTIFUL Gate of the TEMPLE; and they were filled with Wonder and Amazement at WHAT had HAPPENED to him.

11 And while he held fast to PETER and John, All the PEOPLE ran together to them, into THAT PORTICO ‡which is CALLED Solomon's, greatly astonished.

12 And *PETER seeing it, answered the PEOPLE, "Israelites! why do you wonder at this? or why do you look intently at Us, as though by Our Power or Piety we had caused him to walk.

13 ‡The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS, glorified his SERVANT Jesus, whom you

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VATICAN MANUSCRIPT.—6. rise up and—*omit*. 7. him. 7. his FEET. 13. PETER.

‡ 6. Acts iv. 10. ‡ 9. Acts iv. 16, 21. ‡ 11. John x. 23; Acts v. 12. ‡ 13. Acts v. 30.

κατε, και ηρνησασθε *[αυτον] κατα προσωπον
ap, and denied [him] in face
Πιλατου, κριναντος εκεινου απολυειν. [14] Ὑμεις
of Pilate, having judged he to release. You
δε τον ἁγιον και δικαιον ηρνησασθε, και ητη-
but the holy and righteous denied, and asked
σασθε ανδρα φονεα χαρισθηναι ὑμιν, [15] τον δε
a man a murderer to be granted to you, the and
αρχηγον της ζωης απεκτεινατε· ὁν ὁ θεος ηγει-
prince of the life you killed; whom the God raised
ρεν εκ νεκρων, οὑ ἡμεις μαρτυρες εσμεν·
out of dead ones, of whom we witnesses are;
[16] και επι τῃ πιστει του ονοματος αυτου, τουτον
and by the faith of the name of him, this
ὁν θεωρειτε και οιδατε, εστερεωσε το ονομα
whom you behold and know, strengthened the name
αυτου· και ἡ πιστις ἡ δι' αυτου εδωκεν αυτῳ
of him; and the faith that through him gave to him
την ὁλοκληριαν ταυτην απεναντι παντων ὑμων.
the perfect soundness this in presence of all of you.
[17] Και νυν, αδελφοι, οιδα ὁτι κατα αγνοιαν
And now, brethren, I know that in ignorance
επραξατε, ὡσπερ και οἱ αρχοντες ὑμων. [18] Ὁ
you did, as also the rulers of you. The
δε θεος ἁ προκατηγγειλε δια στοματος παντων
but God what he foretold through mouth of all
των προφητων αὑτου, παθειν τον Χριστον,
of the prophets of himself, to suffer the Anointed,
επληρωσεν οὑτω. [19] Μετανοησατε ουν και
he fulfilled thus. Reform you therefore and
επιστρεψατε, εις το εξαλειφθηναι ὑμων τας
turn you, in order that the to be wiped out of you the
ἁμαρτιας, ὁπως αν ελθωσι καιροι αναψυξεως απο
sins, that may come seasons of refreshing from
προσωπου του κυριου, [20] και αποστειλῃ τον
face of the lord, and he may send him
προκεχειρισμενον ὑμιν Ιησουν Χριστον· [21] ὁν
having been before destined for you Jesus Anointed; whom
δει ουρανον μεν δεξασθαι αχρι χρονων αποκα-
must heaven indeed to receive till times of restora-
ταστασεως παντων, ὡν ελαλησεν ὁ θεος δια
tion of all things, which spoke the God through
στοματος των ἁγιων αὑτου προφητων απ' αιω-
mouth of the holy of himself prophets from an
νος. [22] Μωυσης μεν *[προς τους πατερας]
age. Moses indeed [to the fathers]
ειπεν· Ὁτι προφητην ὑμιν αναστησει κυριος ὁ
said; That a prophet to you shall raise up lord the
θεος ὑμων, εκ των αδελφων ὑμων· ὡς εμε·
God of you, from of the brethren of you; like me;
αυτου ακουσεσθε κατα παντα, ὁσα αν λαλησῃ
of him you shall hear in all things, which he may speak
προς ὑμας. [23] Εσται δε, πασα ψυχη ἡτις αν μη
to you. It shall be and, every soul whatever not
ακουσῃ του προφητου εκεινου, εξολοθρευθησε-
may hear the prophet that, shall be destroyed

indeed delivered up, and ‡rejected in the Presence of Pilate, when he resolved to release him:

14 But you rejected the HOLY and Righteous one, and asked a Murderer to be given you,

15 and killed the PRINCE of LIFE; whom GOD raised from the Dead, of which we are Witnesses.

16 And by the FAITH of his NAME, ‡his NAME strengthened This Man, whom you behold and know; and THAT FAITH, through him, gave him this PERFECT SOUNDNESS in the presence of you all.

17 And now, Brethren, I know That in ‡Ignorance you did it, as also your RULERS.

18 But GOD thus fulfilled ‡what he foretold by the Mouth of All *the PROPHETS, ‡that his ANOINTED should suffer.

19 ‡Reform, therefore, and turn, that Your SINS may be BLOTTED OUT; so that Seasons of Refreshment may come from the Presence of the LORD,

20 and he may send him HAVING BEEN BEFORE DESTINED for you, Jesus Christ;

21 whom, indeed, Heaven must retain till the Times of Restoration of all things which GOD spoke by the Mouth of HIS HOLY Prophets, from of Old.

22 Moses indeed said, ‡'The Lord your God shall 'raise up to you, from your 'BRETHREN, a Prophet, 'like me; Him you shall 'hear in all things which 'he may speak to you;

23 'and it shall be, Every 'Soul which may not 'hear that PROPHET, shall 'be destroyed from among 'the PEOPLE.

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* VATICAN MANUSCRIPT.—13. him—*omit*. 18. the PROPHETS his ANOINTED. 21. of HIS HOLY. 22. to the FATHERS—*omit*.

‡ 13. Matt. xxvii. 20; Mark xv. 11; Luke xxiii. 18, 20, 21; John xviii. 40; xix. 15; Acts xiii. 28. ‡ 16. Acts iv. 10. ‡ 17. Luke xxiii. 34; John xvi. 3; Acts xiii. 27; 1 Cor. ii. 8; 1 Tim. i. 13. ‡ 18. Luke xxiv. 44; Acts xxvi. 23. ‡ 18. Psa. xxii.; Isa. liii.; Dan. ix. 20; 1 Pet. i. 10, 11. ‡ 19. Acts ii. 38. ‡ 22. Deut. xviii. 15, 18, 19; Acts vii. 37.

ται εκ του λαου. [24] Και παντες δε οἱ προφη-
out of the people. Also all and the prophets
ται απο Σαμουηλ και των καθεξης ὁσοι ελαλη-
from Samuel and those succeeding as many as spoke,
σαν. και κατηγγειλαν τας ἡμερας ταυτας.
also told of the days these.
[25] ʽΥμεις εστε οἱ υἱοι των προφητων, και της
You are the sons of the prophets, and of the
διαθηκης, ἡς διεθετο ὁ θεος προς τους πατερας
covenant, which ratified the God to the fathers
ἡμων, λεγων προς Αβρααμ· Και εν τῳ σπερματι
of us, saying to Abraam; And in the seed
σου ενευλογηθησονται πασαι αἱ πατριαι της
of thee shall be blessed all the families of the
γης. [26] ʽΥμιν πρωτον ὁ θεος, αναστησας τον
earth. To you first the God, having raised up the
παιδα αὑτου, απεστειλεν αυτον ευλογουντα
servant of himself, sent him blessing
ὑμας, εν τῳ αποστρεφειν ἑκαστον απο των
you, in the to turn each one from the
πονηριων *[ὑμων.]
evil deeds [of you.]

ΚΕΦ. δ'. 4.

[1] Λαλουντων δε αυτων προς τον λαον, και
Speaking and of them to the people, and
επεστησαν αυτοις οἱ ἱερεις και ὁ στρατηγος του
came upon them the priests and the captain of the
ἱερου και οἱ Σαδδουκαιοι, [2] διαπονουμενοι δια
temple and the Sadducees, being grieved through
το διδασκειν αυτους τον λαον, και καταγγελλειν
the to teach them the people, and to announce
εν τῳ Ιησου την αναστασιν την εκ νεκρων.
in the Jesus the resurrection that out of dead ones.
[3] Και επεβαλον αυτοις τας χειρας, και εθεντο
And they laid on them the hands, and put
εις τηρησιν εις την αυριον· ην γαρ εσπερα ηδη.
into keeping to the morrow; it was for evening now.
[4] Πολλοι δε των ακουσαντων τον λογον επισ-
Many but of those having heard the word be-
τευσαν· και εγενηθη ὁ αριθμος των ανδρων ὡσει
lieved; and became the number of the men about
χιλιαδες πεντε. [5] Εγενετο δε επι την αυριον συν-
thousand five. It happened and on the morrow to be
αχθηναι αυτων τους αρχοντας και πρεσβυτερους
assembled of them the rulers and elders
και γραμματεις εις ʽΙερουσαλημ· [6] και Ανναν τον
and scribes at Jerusalem; also Annas the
αρχιερεα, και Καιαφαν και Ιωαννην και Αλεξαν-
high-priest, and Caiaphas and John and Alexan-
δρον, και ὁσοι ησαν εκ γενους αρχιερατικου.
der, and as many as were of a family of highpriesthood.
[7] Και στησαντες αυτους εν μεσῳ, επυνθανοντο·
And having placed them in middle, they asked;
Εν ποιᾳ δυναμει, η εν ποιῳ ονοματι εποιησατε
By what power, or in what name did

24 And also All the PROPHETS from Samuel, and THOSE succeeding in order, as many as spoke, also announced these DAYS.

25 ‡ You are * Sons of the PROPHETS, and of the COVENANT which GOD ratified with our FATHERS, saying to Abraham, ‡ 'And 'in thy SEED shall all the 'FAMILIES of the EARTH 'be blessed.'

26 GOD having raised up his SERVANT, sent him ‡ first to you, to bless each one who shall TURN from his EVIL WAYS."

CHAPTER IV.

1 And while they were speaking to the PEOPLE, the * HIGH-PRIESTS, and the COMMANDER of the TEMPLE, and the SADDUCEES, came upon them,

2 ‡ being grieved because they TAUGHT the PEOPLE, and announced THAT RESURRECTION from the Dead in JESUS.

3 And they laid HANDS on them, and placed them in Custody till the NEXT DAY; for it was now Evening.

4 But many of THOSE HAVING HEARD the WORD believed; and the NUMBER of the MEN became about five Thousand.

5 And it occurred on the NEXT DAY, that Their RULERS, and * the ELDERS, and the SCRIBES assembled at Jerusalem;

6 and ‡ Annas, the HIGH-PRIEST, and Caiaphas, and John, and Alexander, and as many as were of the family of the High-Priesthood;

7 and having placed them in the Midst, they asked, ‡ "By What Power, or in What Name, have you done this?"

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* VATICAN MANUSCRIPT.—25. the Sons of. 26. of you—*omit*. 1. HIGH-PRIESTS and. 5. and the ELDERS and the SCRIBES.

‡ 25. Acts ii. 39; Rom. ix. 4, 8; xv. 8. ‡ 25. Gen. xii. 3; xxii. 18; Gal. iii. 8. ‡ 26. Matt. x. 5; xv. 24; Luke xxiv. 47; Acts xiii. 32, 33, 46. ‡ 2. Matt. xxii. 23; Acts xxiii. 8. ‡ 6. Luke iii. 2; John xi. 49; xviii. 13. ‡ 7. Matt. xxi. 23.

τουτο ὑμεις; [8] Τοτε Πετρος πλησθεις πνευμα-
this you? Then Peter being filled with spirit
τος ἁγιου, ειπε προς αυτους· Αρχοντες του
holy, said to them; Rulers of the
λαου, και πρεσβυτεροι *[του Ισραηλ,] [9] ει ἡμεις
people, and elders [of the Israel,] if we
σημερον ανακρινομεθα επι ευεργεσιᾳ ανθρωπου
to-day be examined to for kindness a man
ασθενους, εν τινι οὑτος σεσωσται· [10] Γνωστον
sick, by what he has been saved. Known
εστω πασιν ὑμιν και παντι τῳ λαῳ Ισραηλ, ὁτι
be it all to you and to all the people of Israel, that
εν τῳ ονοματι Ιησου Χριστου του Ναζωραιου,
in the name of Jesus Anointed the Nazarene,
ὃν ὑμεις εσταυρωσατε ὃν ὁ θεος ηγειρεν εκ
whom you crucified whom the God raised out of
νεκρων, εν τουτῳ οὑτος παρεστηκεν ενωπιον
dead ones, by him this has stood in presence
ὑμων ὑγιης. [11] Οὑτος εστιν ὁ λιθος ὁ εξουθενη-
of you sound. This is the stone that having been
θεις ὑφ᾽ ὑμων των οικοδομουντων, ὁ γενομε-
despised by you the builders, the having been
νος εις κεφαλην γωνιας. [12] Και ουκ εστιν εν
made into a head of a corner. And not is in
αλλῳ ουδενι ἡ σωτηρια· ουδε γαρ ονομα εστιν
another to any one the salvation; not even for a name is
ἑτερον ὑπο τον ουρανον, τον δεδομενον εν
another under the heaven, that having been given among
ανθρωποις, εν ᾧ δει σωθηναι ἡμας.
men, in which must to be saved us.

[13] Θεωρουντες δε την του Πετρου παῤῥησιαν
Seeing and the of the Peter boldness
και Ιωαννου, και καταλαβομενοι, ὁτι ανθρωποι
and of John, and having perceived, that men
αγραμματοι εισι και ιδιωται, εθαυμαζον, επεγι-
unlearned they are and ungifted, they wondered, they
νωσκον τε αυτους, ὁτι συν τῳ Ιησου ησαν·
knew and them, that with the Jesus they were;
[14] τον δε ανθρωπον βλεποντες συν αυτοις εστω-
the and man beholding with them stand-
τα τον τεθεραπευμενον, ουδεν ειχον αντειπειν.
ing that having been healed, nothing they had to say against.
[15] Κελευσαντες δε αυτους εξω του συνεδριου
Having ordered and them outside of the high-council
απελθειν, συνεβαλον προς αλληλους, [16] λεγον-
to go, they consulted with each other. saying;
τες· Τι ποιησομεν τοις ανθρωποις τουτοις; ὁτι
What shall we do to the men these? that
μεν γαρ γνωστον σημειον γεγονε δι᾽ αυτων,
indeed for known a sign has been done by them,
πασι τοις κατοικουσιν Ἱερουσαλημ φανερον, και
to all those dwelling in Jerusalem manifest, and
ου δυναμεθα αρνησασθαι. [17] Αλλ᾽ ἱνα μη επι
not we were able to deny. But that not to
πλειον διανεμηθῃ εις τον λαον, *[απειλῃ] απει-
more it may spread among the people, [with a threat] let us

8 ‡ Then Peter being filled with holy Spirit, said to them, "Rulers of the PEOPLE, and Elders of ISRAEL!

9 if we are to-day examined about a Good Deed conferred on the sick Man, by what means he has been cured;

10 be it known to you all, and to All the PEOPLE of Israel, ‡ That by the NAME of Jesus Christ, the NAZARENE, whom you crucified, ‡ whom GOD raised from the Dead, by him has this man stood before you whole.

11 ‡ This is 'THAT STONE 'which HAS BEEN RE-'JECTED by You, the 'BUILDERS, THAT which 'HAS BECOME the Head of 'the Corner.'

12 And there is no SALVATION in any other; for there is no other Name under HEAVEN, which HAS BEEN GIVEN among Men, by which we can be saved."

13 And seeing the BOLDNESS of PETER and John, ‡ and perceiving that they were illiterate and ungifted Men, they wondered, and recognized them That they had been with JESUS.

14 And beholding THAT MAN who had been CURED standing with them, they had nothing to say against it.

15 But having ordered them to withdraw from the SANHEDRIM, they conferred with each other,

16 saying, ‡ "What shall we do to these MEN? for that, indeed, a Signal Sign has been wrought by them, is manifest to All THOSE DWELLING in Jerusalem; and we cannot deny it.

17 But that it may spread no further among the PEOPLE, let us threat-

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VATICAN MANUSCRIPT.—8. of ISRAEL—*omit*. 17. with a threat—*omit*.

‡ 8. Luke xii. 11, 12. ‡ 10. Acts iii. 6. 16. ‡ 10. Acts ii. 24 ‡ 11. Psa. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42. ‡ 13. Matt. xi. 25; 1 Cor. i. 27. ‡ 16. John xi. 47.

λησωμεθα αυτοις, μηκετι λαλειν επι τῳ ονοματι
threaten them, no longer to speak in the name
τουτῳ μηδενι ανθρωπον. [18] Και καλεσαντες
this to any man. And having called
αυτους, παρηγγειλαν αυτοις το καθολου μη
them, they charged them not at all not
φθεγγεσται μηδε διδασκειν επι τῳ ονοματι του
to speak nor to teach in the name of the
Ιησου. [19] Ὁ δε Πετρος και Ιωαννης αποκριθεν-
Jesus. The but Peter and John answering
τες προς αυτους ειπον· Ει δικαιον εστιν ενωπιον
to them said; If just it is in presence
του θεου, ὑμων ακουειν μαλλον η του θεου, κρι-
of the God, you to hearken rather than the God, judge
νατε. [20] Ου δυναμεθα γαρ ἡμεις, ἁ ειδομεν και
you. Not are able for we, what we saw and
ηκουσαμεν, μη λαλειν. [20] Οἱ δε προσαπειλη-
heard, not to speak. They and having again threat-
σαμενοι απελυσαν αυτους, μηδεν εὑρισκοντες
ened them dismissed them, nothing finding
το πως κολασωνται αυτους, δια τον λαον· ὁτι
the how they might punish them, on account of the people; because
παντες εδοξαζον τον θεον επι τῳ γεγονοτι.
all glorified the God on account of that having been done.
[22] Ετων γαρ ην πλειονων τεσσαρακοντα ὁ ανθρω-
Years for was more forty the man,
πος, εφ᾽ ὁν εγεγονει το σημειον τουτο της
on whom was wrought the sign this of the
ιασεως.
cure.

[23] Απολυθεντες δε ηλθον προς τους ιδιους,
Having been dismissed and they came to the own friends,
και απηγγειλεν ὁσα προς αυτους οἱ αρχιερεις
and related what things to them the high-priests
και οἱ πρεσβυτεροι ειπον. [24] Οἱ δε ακουσαντες,
and the elders said. They and having heard,
ὁμοθυμαδον ηραν φωνην προς τον θεον, και
with one mind lifted up a voice to the God, and
ειπον· Δεσποτα, συ *[ὁ θεος,] ὁ ποιησας τον
said; O sovereign, thou [the God,] that having made the
ουρανον και την γην και την θαλασσαν, και
heaven and the earth and the sea, and
παντα τα εν αυτοις· [25] ὁ δια στοματος
all the things in them; who through mouth
Δαυιδ παιδος σου ειπων· Ινατι εφρυαξεν εθνη,
of David a servant of thee having said; Why raged nations,
και λαοι εμελετησαν κενα; [26] Παρεστησαν οἱ
and peoples devised vain things? Stood up the
βασιλεις της γης, και οἱ αρχοντες συνηχθησαν
kings of the earth, and the rulers were assembled
επι το αυτο, κατα του κυριου, και κατα του
in the same, against the lord, and against the
Χριστου αυτου. [27] Συνηχθησαν γαρ επ᾽ αλη-
Anointed of him. Were gathered for in truth,
θειας εν τη πολει ταυτῃ επι τον ἁγιον παιδα
in the city this against the holy servant

en them, to speak no more to any Man in this NAME."

18 And having called them, they commanded *that they should not speak at all nor teach in the NAME of JESUS.

19 But PETER and John answering, said to them, ‡"Whether it is righteous in the sight of GOD to obey you rather than GOD, judge you;

20 ‡for we cannot forbear to speak of the things we ‡have seen and heard."

21 And THEY, having again threatened them, dismissed them, finding Nothing HOW they might punish them, ‡on account of the PEOPLE; because all glorified GOD for WHAT WAS DONE;

22 for the MAN on whom this SIGN of HEALING had been performed, was more than forty Years old.

23 And being dismissed, they went to their OWN friends, and related all that the HIGH-PRIESTS and ELDERS had said to them.

24 And THEY, having heard it, lifted up their Voice to GOD with one mind, and said, "O Sovereign Lord, thou who didst make the HEAVENS, and the EARTH, and the SEA, and ALL things in them;

25 who didst say *by the Mouth of thy SERVANT David, ‡'Why did 'the Nations rage, and 'the Peoples devise vain 'things?

26 'The KINGS of the 'EARTH stood up, and 'the RULERS assembled together, against the LORD, 'and against his ANOINTED.'

27 For truly, in this CITY, both Herod, and Pontius Pilate, with the Gentiles and People of Is-

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* VATICAN MANUSCRIPT.—18. that they should not speak at all nor. 24. the God—*omit.* 25. through the holy Spirit, by the mouth of our FATHER David thy Servant hast SAID.

‡ 19. Acts v. 29. ‡ 20. Acts i. 8. ‡ 20. Acts ii. 32. ‡ 21. Matt. xxi. 26; Luke xx. 6, 19; xxii. 2; Acts v. 26. ‡ 25. Psa. ii. 1.

σου Ιησουν, ὁν εχρισας, Ἡρωδης τε και Πον-
of thee Jesus, whom thou didst anoint, Herod both and Pon-
τιος Πιλατος, συν εθνεσι και λαοις Ισραηλ,
tius Pilate, with Gentiles and peoples of Israel,
[28] ποιησαι ὁσα ἡ χειρ σου και ἡ βουλη *[σου]
to do what things the hand of thee and the will [of thee]
προωρισε γενεσθαι. [29] Και τανυν, κυριε, επιδε
before marked out to be done. And now, O lord, look thou
επι τας απειλας αυτων, και δος τοις δουλοις
upon the threats of them, and grant to the slaves
σου μετα παρρησιας πασης λαλειν τον λογον
of thee with freedom all to speak the word
σου, [30] εν τῳ την χειρα σου εκτεινειν σε εις
of thee, in the the hand of thee to stretch out thee for
ιασιν, και σημεια και τερατα γινεσθαι δια του
healing, and signs and prodigies to do through the
ονοματος του ἁγιου παιδος σου Ιησου. [31] Και
name of the holy child of thee Jesus. And
δεηθεντων αυτων εσαλευθη ὁ τοπος, εν ᾡ ησαν
having prayed of them was shaken the place, in which they were
συνηγμενοι· και επλησθησαν ἁπαντες πνευμα-
assembled; and they were filled all of a spirit
τος ἁγιου, και ελαλουν τον λογον του θεου μετα
holy, and spoke the word of the God with
παρρησιας.
freedom.

[32] Του δε πληθους των πιστευσαντων ην ἡ
Of the and multitude of those having believed was the
καρδια και ἡ ψυχη μια· και ουδε εἱς τι των
heart and the soul one; and not even one any of the
ὑπαρχοντων αυτῳ ελεγεν ιδιον ειναι, αλλ' ην
possessions to him said his own to be, but was
αυτοις ἁπαντα κοινα. [33] Και μεγαλῃ δυναμει
to them all things common. And with great power
απεδιδουν το μαρτυριον οἱ αποστολοι της ανασ-
gave the testimony the apostles of the resur-
τασεως του κυριου Ιησου· χαρις τε μεγαλη ην
rection of the lord Jesus; favor and great was
επι παντας αυτους. [34] Ουδε γαρ ενδεης τις
on all them. Not even for poor any one
ὑπηρχεν εν αυτοις· ὁσοι γαρ κτητορες χωριων
was among them; such as for owners of lands
η οικιων ὑπηρχον, πωλουντες εφερον τας τιμας
or houses were, were selling bringing the prices
των πιπρασκομενων, [35] και ετιθουν παρα τους
of those being sold, and were placing at the
ποδας των αποστολων· διεδιδοτο δε ἑκαστῳ,
feet of the apostles; it was divided and to each one,
καθοτι αν τις χρειαν ειχεν. [36] Ιωσης δε, ὁ
according as might one need have. Joses and, he
επικληθεις Βαρναβας ὑπο των αποστολων, (ὁ
being surnamed Barnabas by the apostles, which
εστι μεθερμηνευομενον, υἱος παρακλησεως,)
is being translated, a son of exhortation,)
Λευιτης, Κυπριος τῳ γενει, [37] ὑπαρχοντος αυτῳ
a Levite, a Cyprian by the birth, having to him

rael were gathered together against thy HOLY Servant Jesus, whom thou hast anointed,

28 ‡ to do what thy HAND and COUNSEL before appointed to be done.

29 And NOW, O Lord, look upon their THREATS; and grant to thy SERVANTS to speak thy WORD with all Freedom,

30 while thou art EXTENDING thy HAND for healing; ‡ and while performing Signs and Prodigies through the NAME of thy HOLY Servant Jesus."

31 And while they were praying, ‡ the PLACE was shaken where they were assembled; and they were all filled with * the HOLY Spirit, and they spoke the WORD of GOD with Freedom.

32 And of the MULTITUDE of those HAVING BELIEVED ‡ the HEART and the SOUL was one; and no one said that any thing of his POSSESSIONS was his own; ‡ but all things were common among them.

33 And with * great Power the APOSTLES delivered the TESTIMONY of the RESURRECTION of the LORD Jesus; and great Favor was upon them all.

34 For no one among them was in want; ‡ for such as were Owners of Lands or Houses were constantly selling and bringing the VALUE of WHAT was SOLD,

35 and placing it at the FEET of the APOSTLES; and it was distributed to each as any one might have Necessity.

36 And THAT Joses, who by the APOSTLES WAS SURNAMED Barnabas, (which signifies, being translated, a Son of Exhortation,) a Levite, a Cyprian by birth,

37 having a Field, sold

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* VATICAN MANUSCRIPT.—28. of thee—*omit*. 31. the HOLY Spirit. 33. great Power.

‡ 28. Acts ii. 23; iii. 18. ‡ 30. Acts ii. 43; v. 12. ‡ 31. Acts ii. 2, 4; xvi. 26. ‡ 31. ver. 29. ‡ 32. Acts v. 12; Rom. xv. 5, 6; 2 Cor. xiii. 11; Phil. i. 27; ii. 2; 1 Pet. iii. 8. ‡ 32. Acts ii. 44. ‡ 34. Acts ii. 45.

αργου, πωλησας ηνεγκε το χρημα, και εθηκε
a field, having sold brought the price, and placed
παρα τους ποδας των αποστολων
at the feet of the apostles.

ΚΕΦ. ε'. 5.

[1] Ανηρ δε τις Ανανιας ονοματι, συν Σαπφει-
A man but certain Ananias by name, with Sapphira
ρη τη γυναικι αὑτου, επωλησε κτημα· [2] και
the wife of himself, sold a possession; and
ενοσφισατο απο της τιμης, συνειδυιας και της
kept back from the price, being privy also the
γυναικος αυτου· και ενεγκας μερος τι, παρα
wife of him; and having brought a part certain, at
τους ποδας των αποστολων εθηκεν. [3] Ειπε δε
the feet of the apostles placed. Said and
Πετρος· Ανανια, διατι επληρωσεν ὁ σατανας
Peter; Ananias, why has filled the adversary
την καρδιαν σου, ψευσασθαι σε το πνευμα το
the heart of thee, to deceive thee the spirit the
αγιον, και νοσφισασθαι απο της τιμης του χω-
holy, and to keep back from the price of the land?
ριου; [4] Ουχι μενον, σοι εμενε, και πρα-
Not remaining, to thee it remained, and having been
θεν, εν τη ση εξουσια ὑπηρχε; τι ὁτι
sold, in the thine authority it was? why that
εθου εν τη καρδια σου το πραγμα τουτο;
hast thou placed in the heart of thee the thing this?
ουκ εψευσω ανθρωποις, αλλα τῳ θεῳ.
not thou hast lied to men, but to the God.
[5] Ακουων δε ὁ Ανανιας τους λογους τουτους,
Having heard and the Ananias the words these,
πεσων εξεψυξε. Και εγενετο φοβος μεγας επι
falling down breathed out. And came a fear great on
παντας τους ακουοντας ταυτα. [6] Αναστantες δε
all those having heard these. Having arisen and
οἱ νεωτεροι συνεστειλαν αυτον, και εξενεγκαν-
the younger ones wrapped up him, and having carried
τες εθαψαν. [7] Εγενετο δε ὡς ὡρων τριων δια-
out they buried. It happened and about hours three apart,
στημα, και ἡ γυνη αυτου μη ειδυια το γεγο-
and the wife of him not having known that having
νος εισηλθεν. [8] Απεκριθη δε αυτῃ ὁ Πετρος·
been done came in. Answered and to her the Peter;
Ειπε μοι, ει τοσουτου το χωριον απεδοσθε; Ἡ
Tell me, if for so much the land you sold? She
δε ειπε· Ναι τοσουτου. [9] Ὁ δε Πετρος ειπε
and said; Yes for so much. The and Peter said
προς αυτην· Τι ὁτι συνεφωνηθη ὑμιν πειρασαι
to her; Why that it has been agreed upon by you to tempt
το πνευμα κυριου; Ιδου οἱ ποδες των θαψαντων
the spirit of Lord? Lo the feet of those having buried
τον ανδρα σου, επι τη θυρα, και εξοισουσι σε.
the husband of thee, at the door, and they will carry out thee

it, and brought the MONEY, and laid it at the FEET of the APOSTLES.

CHAPTER V.

1 And a certain Man, Ananias by name with Sapphira his WIFE, sold an Estate,

2 and appropriated a part of the PRICE, *his WIFE also knowing of it; and having brought a certain part, ‡laid it at the FEET of the APOSTLES.

3 ‡ But Peter said, "Ananias, why has the ‡ADVERSARY filled thine HEART to deceive the HOLY SPIRIT, and to appropriate a part of the PRICE of the LAND?

4 While remaining unsold was it not thine? and when sold, was it not at thine own disposal? Why is it that thou hast admitted this thing into thine HEART? Thou hast not lied to Men, but to GOD."

5 And ANANIAS, having heard these WORDS, ‡fell down, and expired. And great Fear came on all THOSE who HEARD these things.

6 Then the YOUNGER disciples arising, ‡wrapped him up, and carrying him out, buried him.

7 And it occurred after an interval of about three Hours, his WIFE also came in, not knowing WHAT had been DONE.

8 And *Peter answered her, "Tell me whether you sold the LAND for so much?" and SHE said, "Yes, for so much."

9 And Peter said to her, "Why have you agreed together ‡to try the SPIRIT of the Lord? Behold, the FEET of THOSE who have been BURYING thy HUSBAND are at the DOOR and they will carry thee out."

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* VATICAN MANUSCRIPT.—2. the WIFE. 8. Peter.

‡ 2. Acts iv. 37. ‡ 3. Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4. ‡ 3. Luke xxii. 3. ‡ 5. ver. 10, 11. ‡ 6. Judges xix. 40. ‡ 9. Matt. iv. 7.

10 Επεσε δε παραχρημα παρα τους ποδας αυτου,
She fell and immediately at the feet of him,
και εξεψυξεν· εισελθοντες δε οἱ νεανισκοι ευρον
and breathed out; having come in and the younger ones found
αυτην νεκραν, και εξενεγκαντες εθαψαν προς
her dead, and having carried out they buried with
τον ανδρα αυτης. 11 Και εγενετο φοβος μεγας
the husband of her. And came a fear great
εφ᾽ ὁλην την εκκλησιαν, και επι παντας τους
on whole the assembly, and on all those
ακουοντας ταυτα.
having heard these things.

12 Δια δε των χειρων των αποστολων εγινετο
Through and the hands of the apostles were done
σημεια και τερατα εν τῳ λαῳ πολλα· και ἡσαν
signs and prodigies among the people many; and they were
ὁμοθυμαδον ἁπαντες εν τῃ στοᾳ Σολομωνος
with one mind all in the porch of Solomon;
13 των δε λοιπων ουδεις ετολμα κολλασθαι
of the and others no one presumed to join himself
αυτοις. Αλλ᾽ εμεγαλυνεν αυτους ὁ λαος·
to them. But magnified them the people;
14 (μαλλον δε προσετιθεντο πιστευοντες τῳ
(more and were added believing to the
κυριῳ πληθη ανδρων τε και γυναικων·) 15 Ὡστε
Lord multitudes of men both and women;) so that
κατα τας πλατειας εκφερειν τους ασθενεις, και
in the open squares to bring out the sick ones, and
τιθεναι επι κλινων και κραββατων, ἱνα ερχομενου
to place on beds and couches, that coming
Πετρου καν ἡ σκια επισκιασῃ τινι αυτων.
of Peter if even the shadow might overshadow some of them.
16 Συνηρχετο δε και το πληθος των περιξ πολ-
Came together and also the multitude from the surrounding cities
εων εις Ἱερουσαλημ, φεροντες ασθενεις και
into Jerusalem, bringing sick ones and
οχλουμενους ὑπο πνευματων ακαθαρτων· οἱτινες
those being troubled by spirits impure; whom
εθεραπευοντο ἁπαντες. 17 Αναστας δε ὁ αρχιε-
were healed all. Having arisen and the high-
ρευς και παντες οἱ συν αυτῳ, ἡ ουσα αἱρεσις
priest and all those with him, the being sect
των Σαδδουκαιων, επλησθησαν ζηλου. 18 Και
of the Sadducees, were filled of anger. And
επεβαλον τας χειρας *[αὑτων] επι τους αποστο-
laid the hands [of them] on the apostles,
λους, και εθεντο αυτους εν τηρησει δημοσιᾳ.
and placed them in prison public.
19 Αγγελος δε κυριου δια της νυκτος ηνοιξε τας
A messenger but of a lord by the night opened the
θυρας της φυλακης, εξαγαγων τε αυτους ειπε·
doors of the prison, having brought out and them said;
20 πορευεσθε, και σταθεντες λαλειτε εν τῳ ἱερῳ
go, and standing speak you in the temple
τῳ λαῳ παντα τα ῥηματα της ζωης ταυτης.
to the people all the words of the life this.

10 And she fell down immediately at his FEET, and expired; and the YOUNG MEN coming in, found her dead, and having carried her out, buried her by her HUSBAND.

11 ‡ And great Fear came on the Whole ASSEMBLY, and on all THOSE who HEARD these things.

12 ‡ And many Signs and Prodigies were performed among the PEOPLE by the HANDS of the APOSTLES—(and they were all with one mind in Solomon's PORTICO;

13 and of the REST, no one presumed to unite himself to them; ‡ but the PEOPLE magnified them;

14 and Believers were added the more to the LORD, Multitudes both of Men and Women;)—

15 so that they brought out the SICK * even into the OPEN SQUARES, and laid them on Beds and Couchs, that at least the SHADOW of Peter, coming along, might overshadow some of them.

16 And the MULTITUDE came together even from the CITIES surrounding Jerusalem, bringing Sick persons, and those troubled by impure Spirits; all of whom were cured.

17 And the HIGH-PRIEST arising, and All THOSE who were with him,—being the SECT of the SADDUCEES,—were filled with Anger.

18 and laid HANDS on the APOSTLES, and put them into the public Prison.

19 ‡ But an Angel of the Lord, in the NIGHT, opened the DOORS of the PRISON, and bringing them out said,

20 "Go, stand and speak in the TEMPLE to the PEOPLE All the words of this LIFE."

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* VATICAN MANUSCRIPT.—15. even into. 18. of them—*omit*.

‡ 11. Acts ii. 43; xix. 17. ‡ 12. Acts xiv. 3; xix. 11; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 4. ‡ 13. Acts ii. 47; iv. 21. ‡ 19. Acts xii. 7; xvi. 26.

[21] Ακουσαντες δε εισηλθον ὑπο τον ορθρον εις το
Having heard and they entered at the dawn into the
ἱερον, και εδιδασκον.
temple, and taught.
Παραγενομενος δε ὁ αρχιερευς και οἱ συν
Having come and the high-priest and those with
αυτῳ, συνεκαλεσαν το συνεδριον και πασαν την
him, they called together the high council even all the
γερουσιαν των ὑιων Ισραηλ, και απεστειλαν εις
senate of the sons Israel, and sent into
το δεσμωτηριον, αχθηναι αυτους. [22] Οἱ δε ὑπη-
the prison, to have brought them. The but offi-
ρεται παραγενομενοι ουχ ευρον αυτους εν τῃ
cers having gone not found them in the
φυλακῃ· αναστρεψαντες δε απηγγειλαν, [23] λεγ-
prison; having returned and reported, say-
οντες· Ὁτι το *[μεν] δεσμωτηριον εὑρομεν κε-
ing; That the [indeed] prison we found hav-
κλεισμενον εν πασῃ ασφαλειᾳ, και τους φυλα-
ing been closed with all safety, and the guards
κας εστωτας προ των θυρων· ανοιξαντες δε, εσω
standing before the doors; having opened but, within
ουδενα εὑρομεν. [24] Ὡς δε ηκουσαν τους λογους
no one we found. When and they heard the words
τουτους *[ὁ, τε ἱερευς και] ὁ στρατηγος του
these [the, both priest and] the commander of the
ἱερου και οἱ αρχιερεις, διηπορουν περι αυτων, τι
temple and the high-priests, they doubted concerning them, what
αν γενοιτο τουτο. [25] Παραγενομενος δε τις απηγ-
might be this. Having come but one told
γειλεν αυτοις· Ὁτι ιδου, οἱ ανδρες οὑς εθεσθε
them; That lo, the men whom you put
εν τῃ φυλακῃ, εισιν εν τῳ ἱερῳ εστωτες και
in the prison, are in the temple standing and
διδασκοντες τον λαον. [26] Τοτε απελθων ὁ
teaching the people. Then having gone the
στρατηγος συν τοις ὑπηρεταις, ηγαγεν αυτους,
commander with the officers, they brought them,
ου μετα βιας· εφοβουντο γαρ τον λαον, ἱνα μη
not with violence; they feared for the people, that not
λιθασθωσιν. [27] Αγαγοντες δε αυτους εστησαν εν
they might be stoned. Having brought and them they stood in
τῳ συνεδριῳ. Και επηρωτησεν αυτους ὁ αρχιε-
the sanhedrim. And asked them the high-
ρευς, [28] λεγων· Ου παραγγελιᾳ παρηγγειλαμεν
priest, saying; Not with a charge we charged
ὑμιν, μη διδασκειν επι τῳ ονοματι τουτῳ; και
you, not to teach in the name this? and
ιδου, πεπληρωκατε την Ἱερουσαλημ της διδα-
lo, you have filled the Jerusalem of the teach-
χης ὑμων, και βουλεσθε επαγαγειν εφ' ἡμας το
ing of you, and you wish to bring on us the
αιμα του ανθρωπου τουτο. [29] Αποκριθεις δε ὁ
blood of the man this. Answering and the
Πετρος και οἱ αποστολοι, ειπον· Πειθαρχειν
Peter and the apostles, said; To obey
δει θεῳ μαλλον η ανθρωποις. [30] Ὁ θεος
it is necessary God rather than men. The God

21 And having heard this, they entered into the TEMPLE, early in the MORNING, and taught. ‡ And the HIGH-PRIEST coming, and THOSE with him, called the SANHEDRIM together, even All the SENATE of the SONS of Israel, and sent to the PRISON to have them brought.

22 But the OFFICERS going did not find them in the PRISON; and having returned, they reported,

23 saying, "We found the PRISON closed with All Safety, and the GUARDS standing *at the DOORS; but having opened them, we found no one within."

24 And when they heard these WORDS, ‡both the COMMANDER of the TEMPLE, and the HIGH-PRIESTS were perplexed concerning them, how this thing could be.

25 But some one having come, told them, "Behold, the MEN whom you put in the PRISON are standing in the TEMPLE, and teaching the PEOPLE."

26 Then the COMMANDER going away with the OFFICERS, brought them without Violence; ‡ for they feared the PEOPLE, lest they should be stoned.

27 And having brought them, they stood before the SANHEDRIM; and the HIGH-PRIEST asked them, saying,

28 *‡"We charged you strictly not to teach in this NAME, and behold, you have filled JERUSALEM with your TEACHING, and ‡wish to bring this MAN'S BLOOD on us."

29 And PETER answering, and the APOSTLES, said, ‡"It is necessary to obey God, rather than Men.

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* VATICAN MANUSCRIPT.—23. indeed—*omit*. 23. at the DOORS. 24. both the PRIEST, and—*omit*. 28. We charged you strictly not.

‡ 21. Acts iv. 5, 6. ‡ 24. Luke xxii. 4; Acts iv. 1. ‡ 26. Matt. xxi. 26.
‡ 28. Acts iv. 18. ‡ 28. Acts ii. 23, 36; iii. 15; vii. 52. ‡ 29. Acts iv. 19.

των πατερων ἡμων ηγειρεν Ιησουν, ὁν ὑμεις
of the fathers of us raised up Jesus, whom you
διεχειρισασθε, κρεμασαντες επι ξυλου· [31] Τουτον
laid violent hands upon, having hanged on a cross; him
ὁ θεος αρχηγον και σωτηρα ὑψωσε τῃ δεξιᾳ
the God a prince and a savior has lifted up to the right hand
αὑτου, δουναι μετανοιαν τῳ Ισραηλ, και αφεσιν
of himself, to give reformation to the Israel, and forgiveness
ἁμαρτιων. [32] Και ἡμεις εσμεν αυτου μαρτυρες
of sins. And we are of him witnesses
των ῥηματων τουτων, και το πνευμα δε το
of the matters these, and the spirit also the
ἁγιον, ὁ εδωκεν ὁ θεος τοις πειθαρχουσιν αυτῳ.
holy, which gave the God to those submitting to him.
[33] Οἱ δε ακουσαντες διεπριοντο, και εβουλευοντο
They and having heard were sawn through, and took counsel
ανελειν αυτους.
to kill them.

[34] Αναστας δε τις εν τῳ συνεδριῳ Φαρισαιος,
Having arisen and one in the high counsel a Pharisee,
ονοματι Γαμαλιηλ νομοδιδασκαλος, τιμιος παν-
by name Gamaliel a teacher of law, honored by
τι τῳ λαῳ, εκελευσεν εξω βραχυ τι τους
all the people, ordered without a little while the
αποστολους ποιησαι. [35] Ειπε τε προς αυτους
apostles to be put. He said and to them;
Ανδρες Ισραηλιται, προσεχετε ἑαυτοις, επι τοις
Men Israelites, take heed to yourselves, to the
ανθρωποις τουτοις τι μελλετε πρασσειν.
men these what you are about to do.
[36] Προ γαρ τουτων των ἡμερων ανεστη Θευδας,
Before for these the days stood up Theudas,
λεγων ειναι τινα ἑαυτον, ᾡ προσεκολληθη
saying to be some one himself, to whom adhered
αριθμος ανδρων ὡσει τετρακοσιων· ὁς ανηρεθη,
a number of men about four hundred; who was put to death,
και παντες ὁσοι επειθοντο αυτῳ, διελυθησαν
and all as many as listened to him, were dispersed
και εγενοντο εις ουδεν. [37] Μετα τουτον ανεστη
and came to nothing. After this stood up
Ιουδας ὁ Γαλιλαιος, εν ταις ἡμεραις της απο-
Judas the Galilean, in the days of the regis-
γραφης, και απεστησε λαον *[ἱκανον] οπισω
tering, and drew away people [much] behind
αὑτου· κακεινος απωλετο, και παντες ὁσοι επει-
himself; and he was destroyed, and all as many as lis-
θοντο αυτῳ, διεσκορπισθησαν. [38] Και τανυν
tened to him, were dispersed. And now
λεγω ὑμιν, αποστητε απο των ανθρωπων του-
I say to you, withdraw from the men these
των, και εασατε αυτους, ὁτι εαν ῃ εξ ανθρω-
and let alone them, because if may be from men
πων ἡ βουλη αὑτη η το εργον τουτο, καταλυ-
the counsel this or the work this, it will be
θησεται· [39] ει δε εκ θεου εστιν, ου δυνασθε
overthrown; if but from God it is, not you are able
καταλυσαι αυτους, μηποτε και θεομαχοι εὑρε-
to overthrow them, not and fighters against God you

30 ‡The GOD of our FATHERS raised up *JESUS, whom, having hanged on a Cross, **you** killed.

31 **Him**, a Prince and a Savior, GOD has lifted up to his own RIGHT-HAND, ‡*to GIVE Reformation to ISRAEL, and Forgiveness of Sins.

32 And **We** are Witnesses * in him of these THINGS; ‡and GOD gave the HOLY SPIRIT to THOSE who SUBMIT to him."

33 And THEY, having heard this, were enraged, and took counsel to kill them.

34 But a certain Pharisee in the SANHEDRIM, named Gamaliel, a teacher of the law, honored by All the PEOPLE, standing up ordered *the MEN to be put out for a little time.

35 And he said to them, "Israelites! take heed to yourselves what you are about to do to these MEN

36 For before These DAYS Theudas stood up, saying that he was somebody; to whom a Number of Men, about four hundred, adhered; who was put to death, and all, as many as obeyed him, were dispersed, and came to nothing.

37 After him stood up Judas the Galilean, in the DAYS of the REGISTERING, and drew away PEOPLE after him; and he was destroyed, and all, as many as obeyed him, were dispersed.

38 And NOW I say to you, Keep away from these MEN, and let them alone; ‡Because if this COUNSEL or this WORK be from Men, it will be overthrown;

39 but if it be from God, you are not able to overthrow them; be not you found fighters against God."

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* VATICAN MANUSCRIPT.—31. to GIVE. 32. in him of these THINGS; and GOD gave the HOLY SPIRIT to THOSE who SUBMIT to him. 34. the MEN. 37. much—omit.

‡ 30. Acts iii. 13, 15; xvii 14. ‡ 31. Luke xxiv. 47; Acts iii. 26; xiii. 38. ‡ 32. Acts .4; x. 44. ‡ 38. Prov. xxi. 30; Isa. viii. 10; Matt. xv. 13.

θητε. [40] Επεισθησαν δε αυτῳ· και προσκα-
should be found. They were persuaded and by him; and having
λεσαμενοι τους αποστολους, δειραντες παραγ-
called the apostles, having beaten they com-
γειλαν μη λαλειν επι τῳ ονοματι του Ιησου, και
manded not to speak in the name of the Jesus, and
απελυσαν αυτους. [41] Οἱ μεν ουν επορευοντο
released them. They indeed therefore went
χαιροντες απο προσωπου του συνεδριου, ὁτι
rejoicing from presence of the high council, because
ὑπερ του ονοματος κατηξιωθησαν ατιμασθηναι.
in behalf of the name they were accounted worthy to be dishonored.
[42] Πασαν τε ἡμεραν εν τῳ ἱερου και κατ' οικον
Every and day in the temple and at home
ουκ επαυοντο διδασκοντες και ευαγγελιζομενοι
not they ceased teaching and announcing glad tidings of
Ιησουν τον Χριστον.
Jesus the Anointed.

ΚΕΦ. ς'. 6.

[1] Εν δε ταις ἡμεραις ταυταις πληθυνοντων
In and the days those increasing
των μαθητων, εγενετο γογγυσμος των Ἑλλη-
the disciples, came a murmuring of the Helle-
νιστων προς τους Ἑβραιους, ὁτι παρεθεωρουντο
nists to the Hebrews, because were overlooked
εν τῃ διακονιᾳ τῃ καθημερινῃ αἱ χηραι αυτων.
in the service the daily the widows of them.
[2] Προσκαλεσαμενοι δε οἱ δωδεκα το πληθος
Having called and the twelve the multitude
των μαθητων, ειπον· Ουκ αρεστον εστιν ἡμας
of the disciples, said; Not proper it is us
καταλειψαντας τον λογον του θεου, διακονειν
having left the word of the God, to serve
τραπεζαις. [3] Επισκεψασθε ουν, αδελφοι,
tables. Look you out therefore, brethren,
ανδρας εξ ὑμων μαρτυρουμενους ἑπτα, πληρεις
men from of you being attested seven, full
πνευματος και σοφιας, οὑς καταστησομεν επι
of spirit and wisdom, whom we will appoint to
της χρειας ταυτης· [4] ἡμεις δε τῃ προσευχῃ και
the need this; we but to the prayer and
τῃ διακονιᾳ του λογου προσκαρτερησομεν.
to the service of the word will constantly attend.
[5] Και ηρεσεν ὁ λογος ενωπιον παντος του πλη-
And pleased the word in presence of all of the multi-
θους· και εξελεξαντο Στεφανον, ανδρα πληρη
tude; and they choose Stephen, a man full
πιστεως και πνευματος ἁγιου, και Φιλιππον,
of faith and spirit holy, and Philip,
και Προχορον, και Νικανορα, και Τιμωνα, και
and Prochorus, and Nicanor, and Timon, and
Παρμεναν, και Νικολαον προσηλυτον Αντιοχεα·
Parmenas, and Nicolaus a proselyte of Antioch;

40 And they were persuaded by him; and having summoned the APOSTLES and ‡scourged them, they charged them not to speak in the NAME of JESUS, and dismissed them.

41 Then indeed THEY went ‡rejoicing from the Presence of the SANHEDRIM, Because they were deemed worthy to be dishonored on account of the NAME.

42 ‡And every Day, in the TEMPLE and at Home, they ceased not teaching and preaching the glad tidings *of the ANOINTED Jesus.

CHAPTER VI.

1 And in those DAYS, the DISCIPLES increasing, there arose a Complaint of the †‡HELLENISTS against the HEBREWS, Because their WIDOWS were neglected in the ‡DAILY SERVICE.

2 And the TWELVE, having summoned the MULTITUDE of the DISCIPLES, said, "It is not proper for us to leave the WORD of GOD and serve Tables.

3 * Therefore, Brethren, look out from among yourselves, seven Men of good reputation, full of Spirit and Wisdom, whom we may set over this BUSINESS;

4 but we will constantly attend to PRAYER, and to the MINISTRY of the WORD."

5 And the PROPOSITION was pleasing to All the MULTITUDE; and they selected Stephen, a man full of Faith and holy Spirit, and ‡Philip, and Prochorus, Nicanor, and Timon, and Parmenas, and Nicolaus, a Proselyte of Antioch;

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* VATICAN MANUSCRIPT.—42. of the ANOINTED Jesus. 3. But, Brethren, we will look out among you.

† 1. Proselytes to the Jewish religion, or foreign Jews who spoke the Greek language.

‡ 40. Matt. x. 17; xxiii. 34; Mark xiii. 9. ‡ 41. Matt. v. 12; Rom. v. 3; James i. 2; 1 Pet. iv. 13, 16. ‡ 42. Acts ii. 46. ‡ 1. Acts ix. 29. ‡ 1. Acts iv. 35. ‡ 5. Acts viii. 5, 26; xxi. 8.

6 οὑς εστησαν ενωπιον των αποστολων· και
whom they placed in presence of the apostles; and
προσευξαμενοι επεθηκαν αυτοις τας χειρας.
having prayed they put to them the hands.
7 Και ὁ λογος του θεου ηυξανε, και επληθυνετο
And the word of the God grew, and was multiplied
ὁ αριθμος των μαθητων εν Ἱερουσαλημ σφοδρα·
the number of the disciples in Jerusalem greatly;
πολυς τε οχλος των ἱερεων ὑπηκουον τη πιστει.
great and a crowd of the priests were obedient to the faith.
8 Στεφανος δε πληρης χαριτος και δυναμεως
Stephen and full of favor and of power
εποιει τερατα και σημεια μεγαλα εν τῳ λαῳ.
performed prodigies and signs great among the people.

9 Ανεστησαν δε τινες των εκ της συναγω-
Stood up and some of those from the syna-
γης της λεγομενης Λιβερτινων, και Κυρηναιων
gogue of that being called of Libertines, and of Cyrenians,
και Αλεξανδρεων, και των απο Κιλικιας και
and of Alexandrians, and of those from Cilicia and
Ασιας, συζητουντες τῳ Στεφανῳ· 10 και ουκ
Asia, disputing with the Stephen; and not
ισχυον αντιστηναι τη σοφιᾳ και τῳ πνευματι
were able to resist the wisdom and the spirit
ᾧ ελαλει. 11 Τοτε ὑπεβαλον ανδρας,
with which he spoke. Then they thrust under men,
λεγοντας· Ὁτι ακηκοαμεν αυτου λαλουντος
saying; That we have heard him speaking
ῥηματα βλασφημα εις Μωυσην και τον θεον.
words blasphemous against Moses and the God.
12 Συνεκινησαν τε τον λαον και τους πρεσβυτε-
They stirred up and the people and the elders
ρους και τους γραμματεις, και επισταντες
and the scribes, and having come upon
συνηρπασαν αυτον, και ηγαγον εις το συνεδριον,
they seized him, and led into the high council,
13 εστησαν τε μαρτυρας ψευδεις, λεγοντας· Ὁ
stood up and witnesses false, saying; The
ανθρωπος οὑτος ου παυεται ῥηματα λαλων κατα
man this not ceases words speaking against
του τοπου του ἁγιου και του νομου. 14 Ακηκοα-
the place of the holy and the law. We have heard
μεν γαρ αυτου λεγοντος· Ὁτι Ιησους ὁ Ναζω-
for him saying; That Jesus the Naza-
ραιος οὑτος καταλυσει τον τοπον τουτον, και
rene this will destroy the place this, and
αλλαξει τα εθη, ἁ παρεδωκεν ἡμιν Μωυσης.
will change the customs, which delivered to us Moses.
15 Και ατενισαντες εις αυτον ἁπαντες οἱ καθε-
And having gazed on him all those being
ζομενοι εν τῳ συνεδριῳ, ειδον το προσωπον
seated in the high-council, saw the face
αυτου ὡσει προσωπον αγγελου.
of him like a face of a messenger.

6 whom they set before the APOSTLES; ‡ and they, having prayed, ‡ laid HANDS on them.

7 ‡ And the WORD of GOD grew; and the NUMBER of the DISCIPLES was greatly multiplied in Jerusalem; and a great Crowd of the † PRIESTS obeyed the FAITH.

8 And Stephen, full of Favor and Power, performed Prodigies and great Signs among the PEOPLE.

9 And there arose some OF THAT SYNAGOGUE which is CALLED of the † Libertines, and of the Cyrenians and Alexandrians, and of THOSE from Cilicia and Asia, disputing with STEPHEN;

10 and ‡ they were not able to resist the WISDOM and the SPIRIT with which he spoke.

11 Then they bribed Men to say, "We have heard him speak blasphemous Words against Moses and GOD."

12 And they excited the PEOPLE, and the ELDERS, and the SCRIBES; and coming suddenly, they seized him, and led him into the SANHEDRIM;

13 and introduced false Witnesses, saying, "This MAN is incessantly speaking against the HOLY PLACE, and the LAW;

14 ‡ for we have heard him say, That this Jesus, the NAZARENE, ‡ will destroy this PLACE, and will change the CUSTOMS which Moses delivered to us."

15 And ALL those BEING SEATED in the SANHEDRIM, looking steadily at him, saw his FACE like the Face of an Angel.

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† 7. The number of the priests must have been quite large about this time, as it appears from Ezra ii. 36—39, that 4289 priests returned from the captivity. † 9. These persons seem to have been Jews, who having been carried captive to Rome, were freed by their masters, and thus became *freed-men.* Some think they received their name from the place where they lived.—*Owen.*

‡ 6. Acts i. 24. ‡ 6. Acts xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. ‡ 7. Acts xii. 24; xix. 20. ‡ 10. Luke xxi. 15; v. 39. ‡ 14. Acts xxv. 8. ‡ 14. Dan. ix. 26; Matt. xxii. 2.

ΚΕΦ. ζ΄. 7.

[1] Ειπε δε ὁ αρχιερευς, Ει *[αρα] ταυτα οὑτως
Said and the high-priest, If [then] these things thus
εχει; [2] Ὁ δε εφη· Ανδρες αδελφοι και πατερες,
are? He and said; Men brethren and fathers,
ακουσατε. Ὁ θεος της δοξης ωφθη τῳ πατρι
hear you. The God of the glory appeared to the father
ἡμων Αβρααμ οντι εν τῃ Μεσοποταμια, πριν η
of us Abraham being in the Mesopotamia, before
κατοικησαι αυτον εν Χαῤῥαν· [3] Και ειπε προς
to dwell him in Charran; and said to
αυτον· Εξελθε εκ της γης σου, και εκ της
him; Go out from the land of thee, and from the
συγγενειας σου, και δευρο εις γην, ην αν σοι
kindred of thee, and come into a land, which to thee
δειξω. [4] Τοτε εξελθων εκ γης Χαλδαιων, κατῳ-
I may show. Then going out from land of Chaldeans, he dwelt
κησεν εν Χαῤῥαν· κἀκειθεν, μετα το αποθανειν
in Charran; and thence, after the to have died
τον πατερα αυτου, μετῳκισεν αυτον εις την
the father of him, he caused to remove him into the
γην ταυτην, εις ἡν ὑμεις νυν κατοικειτε· [5] και
land this, in which you now dwell; and
ουκ εδωκεν αυτῳ κληρονομιαν εν αυτῃ, ουδε
not he gave to him inheritance in her, not even
βημα ποδος· και επηγγειλατο αυτῳ δουναι εις
foot-breadth; and he promised to him to give for
κατασχεσιν αυτην, και τῳ σπερματι αυτου μετ᾽
a possession her, and to the seed of him after
αυτον, ουκ οντος αυτῳ τεκνου. [6] Ελαλησε δε
him, not being to him a child. Spoke and
οὑτως ὁ θεος· Ὁτι εσται το σπερμα αυτου
thus the God; That shall be the seed of him
παροικον εν γῃ αλλοτριᾳ, και δουλωσουσιν
a stranger in a land foreign, and they will enslave
αυτο και κακωσουσιν ετη τετρακοσια· [7] και το
it and they will oppress years four hundred; and the
εθνος, ᾡ εαν δουλευσωσι, κρινω εγω, ειπεν
nation, to which they may be enslaved, will judge I, said
ὁ θεος· και μετα ταυτα εξελευσονται, και
the God; and after these things they shall come out, and
λατρευσουσι μοι εν τῳ τοπῳ τουτῳ. [8] (Και
shall render service to me in the place this. (And
εδωκεν αυτῳ διαθηκην περιτομης· και οὑτως
he gave to him a covenant of circumcision; and this
εγεννησε του Ισαακ, και περιετεμεν αυτου τῃ
he begot of the Isaac, and circumcised him the

CHAPTER VII.

1 Then the HIGH-PRIEST said, "Are these things so?"

2 And HE said, ‡ "Brethren and Fathers, hearken! The GLORIOUS GOD appeared †to our FATHER Abraham, when in MESOPOTAMIA, before he resided in Haran,

3 and said to him, ‡'Depart from thy COUNTRY, and from thy KINDRED, and come into *the LAND which I will show thee.'

4 Then ‡going out from the Land of the Chaldeans, he dwelt in Haran; from thence also, †after the DEATH of his FATHER, he removed him into this LAND in which you now dwell;

5 and gave him ‡no INHERITANCE in it, not even the breadth of his Foot; ‡but he promised to give it to him for a Possession, and to his SEED after him, though he had no Child.

6 And GOD spoke thus, ‡'That his SEED should be a Stranger in a foreign Land; and that they will enslave and oppress it ‡four hundred years;

7 and the NATION to which they shall be enslaved ‡I will judge,' said GOD, 'and after that, they shall come out and serve me in this PLACE.'

8 ‡And he gave him a Covenant of Circumcision; ‡and thus he begot ISAAC, and circumcised him the

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* VATICAN MANUSCRIPT.—1. then—*omit*. 3. the LAND.

† 2. It seems probable that Stephen here followed the Jewish tradition, (adopted by Philo,) that God appeared *twice* to Abraham,—1st, when living in Chaldea, and 2dly, when resident in Haran. He left *Ur* at the first call, and came to *Haran* with his father Terah, (Gen. xi. 31;) he left Haran at the second call, and came into the promised land. In this way the account harmonizes with the call as narrated in Gen. xii. 1: "Now the Lord *had said* unto Abraham," &c. † 4. By recurring to Gen xi. 26, 32, and xii. 4, it will appear that Terah lived 60 years after the removal of Abraham, and yet here he is said to have died before Abraham left Haran. Unless with some we suppose Abraham to have been the youngest of Terah's sons, and born when his father was 130 years old we must presume that Stephen followed some traditionary account of the transaction.—*Owen*. The Samaritan copy makes the age of Terah at his death to be 145, or 60 years less than the Hebrew text.

‡ 2. Acts xxii. 1. ‡ 3. Gen xii. 1. ‡ 4. Gen. xi. 31; xii. 4, 5. ‡ 5. Heb. xi. 13. ‡ 5. Gen. xii. 7; xiii. 15; xv. 3, 18; xvii. 8; xxvi. 3; Heb. xi. 8, 9. ‡ 6. Gen. xv. 13, 16. ‡ 6. Exod. xii. 40; Gal. iii. 17. ‡ 7. See Exod. vii—xi. ‡ 8. Gen. xvii. 9—11. ‡ 8. Gen. xxi. 2—4.

ἡμερᾳ τῃ ογδοῃ· και ὁ Ισαακ τον Ιακωβ, και ὁ
day the eighth; and the Isaac the Jacob, and the
Ιακωβ τους δωδεκα πατριαρχας. [9] Και οἱ
Jacob the twelve patriarchs. And the
πατριαρχαι ζηλωσαντες τον Ιωσηφ απεδοντο
patriarchs envying the Joseph sold
εις Αιγυπτον· και ην ὁ θεος μετ' αυτου, [10] και
into Egypt; and was the God with him, and
εξειλετο αυτον εκ πασων των θλιψεων αυτου,
delivered him out of all of the afflictions of him,
και εδωκεν αυτῳ χαριν και σοφιαν εναντιων
and gave to him favor and wisdom in presence
Φαραω βασιλεως Αιγυπτου, και κατεστησεν
of Pharaoh king of Egypt, and placed
αυτον ἡγουμενον επ' Αιγυπτον και ὁλον τον
him ruling over Egypt and whole the
οικον αὑτου.
house of himself.

[11] Ηλθε δε λιμος εφ' ὁλην την γην Αιγυπτου
Came and a famine on whole the land of Egypt
και Χανααν, και θλιψις μεγαλη· και ουκ εὑρισκον
and Canaan, and affliction great; and not found
χορτασματα οἱ πατερες ἡμων. [12] Ακουσας δε
provisions the fathers of us. Having heard and
Ιακωβ οντα σιτα εν Αιγυπτῳ, εξαπεστειλε τους
Jacob being grain in Egypt, he sent the
πατερας ἡμων πρωτον. [13] Και εν τῳ δευτερῳ
fathers of us first. And in the second
ανεγνωρισθη Ιωσηφ τοις αδελφοις αὑτου, και
was made known Joseph to the brothers of himself, and
φανερον εγενετο τῳ Φαραω το γενος του Ιωσηφ.
known became to the Pharaoh the family of the Joseph.
[14] Αποστειλας δε Ιωσηφ μετεκαλεσατο τον
Having sent and Joseph called for the
πατερα αὑτου Ιακωβ, και πασαν την συγγενειαν,
father of himself Jacob, and all the kindred,
εν ψυχαις εβδομηκοντα πεντε. [15] Κατεβη δε
in souls seventy five. Went down and
Ιακωβ *[εις Αιγυπτον,] και ετελευτησεν αυτος
Jacob [into Egypt,] and died he
και οἱ πατερες ἡμων. [16] Και μετετεθησαν εις
and the fathers of us. And they were carried into
Συχεμ, και ετεθησαν εν τῳ μνηματι, ᾡ ωνησατο
Sychem, and were placed in the tomb, which bought
Αβρααμ τιμης αργυριου παρα των υἱων
Abraam for a price of silver from the sons
Εμμορ του Συχεμ.) [17] Καθως δε ηγγιζεν ὁ
of Emmor of the Sychem.) When but drew near the
χρονος της επαγγελιας, ἡς ωμοσεν ὁ θεος τῳ
time of the promise, which swore the God to the

EIGHTH DAY; and ISAAC, JACOB, and JACOB the TWELVE Patriarchs.

9 ‡ And the PATRIARCHS envying JOSEPH, sold him into Egypt; ‡ but God was with him,

10 and delivered him from All his AFFLICTIONS, and gave him Favor and Wisdom in the sight of Pharaoh, King of Egypt, who constituted him Ruler over Egypt, and All his HOUSE.

11 ‡ And a Famine came upon All the LAND of Egypt and Canaan, and great Distress; and our FATHERS found no Provisions.

12 ‡ But Jacob, having heard that there was Grain * in Egypt, sent our FATHERS the first time;

13 ‡ and at the SECOND time, Joseph was made known to his BROTHERS; and * Joseph's FAMILY was shown to PHARAOH.

14 ‡ And Joseph sent and invited his FATHER Jacob to him, and ‡ All his KINDRED, † seventy-five Souls.

15 And Jacob went down into Egypt, and died, he, and our FATHERS;

16 and † they were carried to Shechem, and laid in the TOMB which † Jacob bought for Money of the SONS of Hamor * in SHECHEM.

17 But when ‡ the TIME of the PROMISE drew near, which God ‡ * solemnly

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* VATICAN MANUSCRIPT.—12. for Egypt. 13. Joseph's FAMILY. 15. into Egypt—*omit*. 16. in Shechem. 17. solemnly made to ABRAHAM.

† 14. It states in Gen. xlvi. 26, "All the souls that came with Jacob into Egypt, which came out of his loins, *besides Jacob's sons' wives,* all the souls were three score and six." Stephen adds to this number nine of Jacob's sons' wives, which makes the number of seventy-five. These though not of his blood, were of his *kindred,* as Stephen expresses it, being related to him by marriage. † 16. In Gen. l. 13, it is stated, "that *Jacob* was buried in the cave of the field of Machpelah, before Mamre;" and in Josh. xxiv. 32, that *Joseph* was buried in Shechem; and here we have the authority of Stephen that the rest of the twelve patriarchs were interred in the same place. † 16. The best critics are of the opinion that *Abraham,* as found in the text, is spurius, and has been inserted by some officious transcriber. The word *Jacob* ought to be supplied.

‡ 9. Gen. xxxvi. 4, 11, 28; Psa. cv. 17. ‡ 9. Gen. xxxix. 2 21, 23. ‡ 10. Gen. xli. 37; xlii. 6. ‡ 11. Gen. xli. 54. ‡ 12. Gen. xlii. 1. ‡ 13. Gen. xlv. 4, 16. ‡ 14. Gen. xlv 9. 27. ‡ 14. Gen. xlvi. 27; Deut. x. 22. [illegible] [illegible] 7-9

Αβρααμ, ηυξησεν ὁ λαος και επληθυνθη εν
Abraam, grew the people and were multiplied in

Αιγυπτῳ· [18]αχρις οὗ ανεστη βασιλευς ἑτερος,
Egypt; till for whom stood up a king another,

ὁς ουκ ᾐδει τον Ιωσηφ. [19]Οὗτος κατασοφι-
who not knew the Joseph. This having dealt

σαμενος το γενος ἡμων, εκακωσε τους πατερας
deceitfully the family of us, ill-treated the fathers

ἡμων, του ποιειν εκθετα τα βρεφη αυτων, εις
of us, of the to cause to be exposed the babes of them, in order

το μη ζωογονεισθαι. [20]Εν ᾧ καιρῳ εγεννη-
that not they might be preserved. In which season was born

θη Μουσης, και ην αστειος τῳ θεῳ· ὁς ανετρα-
Moses, and was beautiful to the God; who was nursed

φη μηνας τρεις εν τῳ οικῳ του πατρος.
months three in the house of the father.

[21]Εκτεθεντα δε αυτον, ανειλετο αυτον ἡ θυγα-
Having exposed and him, took up him the daugh-

τηρ Φαραω, και ανεθρεψατο αυτον ἑαυτῃ εις υἱον.
ter of Pharaoh, and nursed him herself for a son.

[22]Και επαιδευθη Μωσης πασῃ σοφιᾳ Αιγυπ-
And was taught Moses in all wisdom of Egyp-

τιων· ην δε δυνατος εν λογοις και εν εργοις
tians; was and powerful in words and in works

αὑτου. [23]Ὡς δε επληρουτο αυτῳ τεσσαρακον-
of himself. When but was completed to him forty

ταετης χρονος, ανεβη επι την καρδιαν αυτου
years of time, it came up in the heart of him

επισκεψασθαι τους αδελφους αὑτου, τους υἱους
to visit the brethren of himself, the sons

Ισραηλ. [24]Και ιδων τινα αδικουμενον, ημυνατο,
of Israel. And seeing one being wronged, he defended,

και εποιησεν εκδικησιν τῳ καταπονουμενῳ,
and did justice to him being oppressed,

παταξας τον Αιγυπτιον. [25]Ενομιζε δε συνιεναι
having smitten the Egyptian. He thought and to understand

τους αδελφους αὑτου, ὁτι ὁ θεος δια χειρος
the brethren of himself, that the God by hands

αυτου διδωσιν αυτοις σωτηριαν· οἱ δε ου συνη-
of him gives to them salvation; they but not under-

καν. [26]Τῃ δε επιουσῃ ἡμερᾳ ωφθη αυτοις
stood, In the but next day he appeared to those

μαχομενοις, και συνηλασεν αυτους εις ειρηνην,
contending, and urged them to peace,

ειπων· Ανδρες, αδελφοι, εστε ὑμεις· ἱνατι
saying; Men, brethren, are you; why

αδικειτε αλληλους; [27]Ὁ δε αδικων τον πλησιον,
wrong you each other? He but wronging the neighbor,

απωσατο αυτον, ειπων· Τις σε κατεστησεν
thrust away him, saying; Who thee has appointed

αρχοντα και δικαστην εφ' ἡμας; [28]Μη ανελειν
a ruler and a judge over us; Not to kill

made to ABRAHAM, the PEOPLE grew and were multiplied in Egypt,

18 till another King *arose, who did not acknowledge Joseph.

19 He, having outwitted our RACE, ill-treated *our FATHERS, causing their INFANTS to be EXPOSED in order that they might not LIVE.

20 ‡At which period Moses was born, and ‡was DIVINELY beautiful; and he was nursed in his FATHER'S HOUSE three Months;

21 ‡but having exposed him, the DAUGHTER of Pharaoh took him up, and cherished him for her own Son.

22 And Moses was educated in All the Wisdom of the Egyptians, and was ‡Powerful in his Words and Works.

23 ‡And when he was full †forty years of age, it came into his HEART to visit his BRETHREN, the Sons of Israel.

24 And observing one wronged, he defended and executed judgment for HIM who was OPPRESSED, smiting the EGYPTIAN.

25 Now he thought that his BRETHREN understood That GOD by his Hand would give them Deliverance; but they did not understand.

26 ‡And on the FOLLOWING Day, he presented himself to them as they were contending, and urged them to peace, saying, 'Men, *you are brethren; why do you injure each other?'

27 But HE INJURING his NEIGHBOR, thrust him away, saying, ‡'Who made Thee a Ruler and a Judge over us?

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* VATICAN MANUSCRIPT.—18. rose up in Egypt, who knew. 19. the FATHERS. 26. you are.

† 23. This was a general tradition among the Jews: "Moses was 40 years in Pharaoh's court, 40 years in Midian, and 40 years he served Israel."—*Clarke.*

‡ 20. Exod. ii. 2. ‡ 20. Heb. xi. 23. ‡ 21. Exod. ii. 3—10. ‡ 22. Luke ii 19. ‡ 23. Exod. ii. 11, 12. ‡ 26. Exod. ii. 13. ‡ 27. See Luke xii. 14; Acts iv. 7.

με συ θελεις, ὃν τροπον ανειλες χθες τον
me thou wishest, in which manner thou didst kill yesterday the
Αιγυπτιον. [29] Εφυγε δε Μωυσης εν τῳ λογῳ
Egyptian? Fled and Moses at the word
τουτῳ, και εγενετο παροικος εν γῃ Μαδιαμ, οὗ
this, and became a sojourner in land of Midian, where
εγεννησεν υἱους δυο. [30] Και πληρωθεντων ετων
he begot sons two. And being completed years
τεσσαρακοντα, ωφθη αυτῳ εν τῃ ερημῳ του
forty, appeared to him in the desert of the
ορους Σινα αγγελος *[κυριου] εν φλογι πυρος
mountain Sinai a messenger [of Lord] in a flame of fire
βατου. [31] Ὁ δε Μωυσης ιδων εθαυμαζε το
of a bush. The but Moses having seen admired the
δραμα· προσερχομενου δε αυτου κατανοησαι,
sight; coming near and of him to observe,
εγενετο φωνη κυριου *[προς αυτον·] [32] εγω ὁ
came a voice of lord [to him;] I the
θεος των πατερων σου, ὁ θεος Αβρααμ, και *[ὁ
God of the fathers of thee, the God of Abraam, and [the
θεος] Ισαακ, και *[ὁ θεος] Ιακωβ. Εντρομος
God] of Isaac, and [the God] of Jacob. Terrified
δε γενομενος Μωυσης ουκ ετολμα κατανοησαι.
and being Moses not dared to look.
[33] Ειπε δε αυτῳ ὁ κυριος· Λυσον το ὑποδημα
Said and to him the Lord; Loose the sandals
των ποδων σου· ὁ γαρ τοπος εν ᾡ ἑστηκας,
of the feet of thee; the for place in which thou standest,
γη ἁγια εστιν. [34] Ιδων ειδον την κακωσιν
ground holy is. Having seen I saw the evil treatment
του λαου μου του εν Αιγυπτῳ, και του στεναγ-
of the people of me of that in Egypt, and the groaning
μου αυτων ηκουσα, και κατεβην εξελεσθαι
of them I have heard, and am come down to deliver
αυτους· και νυν δευρο, αποστελω σε εις Αιγυπ-
them: and now come, I will send thee into Egypt.
τον.

[35] Τουτον τον Μωυσην ὃν ηρνησατο, ειπον-
This the Moses whom they denied, say-
τες· Τις σε κατεστησεν αρχοντα και δικαστην;
ing: Who thee appointed a ruler and a judge?
τουτον ὁ θεος αρχοντα και λυτρωτην απεσ-
this the God a ruler and a redeemer sent
τειλεν εν χειρι αγγελου του οφθεντος αυτῳ
by hand of a messenger of that having appeared to him
εν τῃ βατῳ. [36] Οὗτος εξηγαγεν αυτους, ποιη-
in the bush. This led out them, having
σας τερατα και σημεια εν γῃ Αιγυπτῳ, και εν
done prodigies and signs in the Egypt, and in
ερυθρᾳ θαλασσῃ, και εν τῃ ερημῳ, ετη τεσσα-
red sea, and in the desert, years forty.
ρακοντα. [37] Οὗτος εστιν ἡ Μωυσης, ὁ ειπων
This is the Moses, he saying
τοις υἱοις Ισραηλ· Προφητην ὑμιν αναστησει
to the sons of Israel; A prophet for you will raise up

28 Wilt thou kill me as thou didst the Egyptian yesterday?'

29 ‡ And Moses fled at that SAYING, and became a Sojourner in the Land of Midian, where he begot two Sons.

30 ‡ And forty Years being completed, there appeared to him in the DESERT of MOUNT Sinai, an Angel in a Flame of Fire, in a Bush.

31 And MOSES having seen, admired the SIGHT; and coming near to look at it, a Voice came from the Lord, saying;

32 ‡ 'I am the GOD of thy FATHERS,—the GOD of Abraham, and Isaac, and Jacob.' And Moses being afraid dared not look at it.

33 ‡ And the LORD said to him, 'Loose thy SANDALS from * Thy FEET; for the PLACE on which thou standest is holy Ground.

34 ‡ I have surely seen the EVIL TREATMENT of THAT PEOPLE of mine in Egypt. and I have heard their GROANING, and am come down to deliver them; and now, come, I will send thee into Egypt.'

35 This is the MOSES whom they renounced, saying, 'Who made Thee a Ruler and a Judge?' * even Him GOD sent to be a Ruler and a Redeemer, * with the Hand of ‡ THAT Angel which appeared to him in the BUSH.

36 ‡ He led them out, having ‡ performed Prodigies and Signs in EGYPT, ‡ and in the Red Sea, ‡ and in the DESERT forty years.

37 This is THAT MOSES, who SAID to the SONS of Israel, ‡ 'A Prophet will GOD raise up for you from

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* VATICAN MANUSCRIPT.—30. of the Lord—*omit.* 31. to him—*omit.* 32. the GOD—*omit.* 32. the GOD—*omit.* 33. Thy FEET. 35. even. 35. with the Hand.

‡ 29. Exod. ii. 15, 22; iv. 20; xviii. 3, 4. ‡ 30. Exod. iii. 2. ‡ 32. Matt. xxii. 32; Heb. xi. 16. ‡ 33. Exod. iii 5; Josh. v. 15. ‡ 34. Exod. iii. 7. ‡ 35. Exod. xiv. 19; Num. xx. 16. ‡ 36. Exod. xii. 41; xxxiii. 1. ‡ 36. Exod. vii—xi, xiv. Psa. cv. 27. ‡ 36. Exod. xiv. 21, 27—29. ‡ 36. Exod. xvi. [illegible], 35. ‡ 37. Deut. xviii. 15.

*[κυριος] ὁ θεος εκ των αδελφων ὑμων, ὡς εμε·
[lord] the God from of the brethren of you, like me;
*[αυτου ακουσεσθε.] [38] Οὑτος εστιν ὁ γενομε-
[him you shall hear.] This is he being,
νος, εν τῃ εκκλησιᾳ εν τῃ ερημῳ, μετα του
in the congregation in the desert, with the
αγγελου του λαλουντος αυτῳ εν τῳ ορει Σινᾳ
messenger that speaking to him in the mountain Sinai,
και των πατερων ἡμων, ὁς εδεξατο λογια ζωντα
and of the fathers of us, who received oracles living
δουναι ἡμιν· [39] ᾡ ουκ ηθελησαν ὑπηκοοι γενεσ-
to give to us; to whom not were willing obedient to become
θαι οἱ πατερες ἡμων, αλλ᾽ απωσαντο, και εστρα-
the fathers of us, but thrust away, and turned
φησαν ταις καρδιαις αὑτων εις Αιγυπτον,
back in the hearts of them into Egypt,
[40] ειποντες τῳ Ααρων· Ποιησον ἡμιν θεους, οἱ
saying to the Aaron; Make for us gods, who
προπορευσονται ἡμων· ὁ γαρ Μωυσης οὑτος ὁς
shall go before us; the for Moses this who
εξηγαγεν ἡμας εκ γης Αιγυπτου, ουκ οιδαμεν
led out us from land Egypt, not we know
τι γεγονεν αυτῳ. [41] Και εμοσχοποιησαν εν
what has happened to him. And they made a calf in
ταις ἡμεραις εκειναις, και ανηγαγον θυσιαν τῳ
the days those, and offered a sacrifice to the
ειδωλῳ, και ευφραινοντο εν τοις εργοις των
idol, and rejoiced in the works of the
χειρων αὑτων. [42] Εστρεψε δε ὁ θεος, και
hands of them. Turned and the God, and
παρεδωκεν αυτους λατρευειν τῃ στρατιᾳ του
gave up them to serve the host of the
ουρανου· καθως γεγραπται εν βιβλῳ των προ-
heaven; as it is written in book of the pro-
φητων· Μη σφαγια και θυσιας προσηνεγκατε
phets; Not victims and sacrifices did you offer
μοι ετη τεσσαρακοντα εν τῃ ερημῳ, οικος
to me years forty in the desert, house
Ισραηλ; [43] Και ανελαβετε την σκηνην του
of Israel? And you took up the tabernacle of the
Μολοχ και αστρον του θεου ὑμων Ῥεμφαν, τους
Moloch and star of the god of you Remphan, the
τυπους, οὑς εποιησατε προσκυνειν αυτοις· και
images, which you made to worship them; and
μετοικιω ὑμας επεκεινα Βαβυλωνος. [44] Ἡ
I will cause to remove you beyond Babylon. The
σκηνη του μαρτυριου ην εν τοις πατρασιν ἡμων
tabernacle of the testimony was with the fathers of us
εν τῃ ερημῳ, καθως διεταξατο ὁ λαλων τῳ Μωυ-
in the desert, as directed he speaking to the Mo-
σῃ, ποιησαι αυτην κατα τον τυπον ὁν ἑωρακει·
ses, to make her according to the form which he had seen;

among your BRETHREN, like me.'

38 ‡ This is HE who WAS in the CONGREGATION in the DESERT, with ‡ THAT ANGEL who SPOKE to him on MOUNT Sinai, and with our FATHERS; ‡ who received the living ‡ Oracles to give to us;

39 to whom our FATHERS would not become obedient, but thrust away, and in their HEARTS turned back into Egypt,

40 ‡ saying to AARON, 'Make us Gods to go before us; for this MOSES, who led us out of the Land of Egypt, we know not what has happened to him.'

41 ‡ And they made a Calf in those DAYS, and offered a Sacrifice to the IDOL, and rejoiced in the WORKS of their own HANDS.

42 ‡ But GOD turned, and gave them up to serve ‡ the HOST of HEAVEN; as it is written in the Book of the PROPHETS, ‡ 'Did you not offer Victims and Sacrifices to me forty Years in the DESERT, O House of Israel?

43 And yet you took up the TABERNACLE of MOLOCH, and the STAR of the GOD † Remphan, the FIGURES which you made to worship them; I will even cause you to remove beyond † Babylon.'

44 Our FATHERS had the TABERNACLE of the TESTIMONY in the DESERT, as HE who SPOKE to Moses directed him ‡ to make it according to the PATTERN which he had seen;

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* VATICAN MANUSCRIPT.—37. Lord—*omit*. 37. him you shall hear—*omit*. 43. the GOD.

† 43. *Remphan* or *Raiphan* was the name of the same Idol in Egypt, which was called *Chiun* in Syria, and represented the planet Saturn. † 43. Both the Septuagint, from which this appears to be a quotation, and the Hebrew, read *Damascus*, instead of *Babylon*. Bloomfield thinks it is a marginal reading which has crept into the text.

‡ 38. Exod. xix. 3, 17. ‡ 38. Isa. lxiii. 9; Gal. iii. 19; Heb. ii. 2. ‡ 38. Exod. xxi. 1; Deut. v. 27, 31; xxxii. 4; John i. 17. ‡ 38. Rom. iii. 3. ‡ 40. Exod. xxxii. 1. ‡ 41. Deut. ix. 16; Psa. cvi. 19. ‡ 42. Psa. lxxxi. 12; Ezek. xx. 25, 39; Rom. i. 24; 2 Thess. ii. 11. ‡ 42. Deut. iv. 19; xvii. 3; 2 Kings xvii. 16; xxi. 3; Jer. xix. 13. ‡ 42. Amos v. 25, 26. ‡ 44. Exod. xxv. 40; xxvi. 30; Heb. viii. 5.

[45] ἡν και εισηγαγον διαδεξαμενοι οἱ πατερες
which also brought having received by succession the fathers
ἡμων μετα Ιησου εν τη κατασχεσει των εθνων,
of us with Jesus in to the possession of the nations,
ὡν εξωσεν ὁ θεος απο προσωπου των πατερων
which drove out the God from face of the fathers
ἡμων, ἑως των ἡμερων Δαυιδ· [46] ὁς εὑρε χαριν
of us, till the days of David; who found favor
ενωπιον του θεου, και ἠτησατο εὑρειν σκηνωμα
in presence of the God, and asked to find a dwelling
τῳ θεῳ Ιακωβ. [47] Σολομων δε ᾠκοδομησεν
for the God of Jacob. Solomon but built
αυτῳ οικον. [48] Αλλ' ουχ ὁ ὑψιστος εν χειροποιητοις κατοικει, καθως ὁ προφητης λεγει·
for him a house. But not the Most High in hand made things dwells, as the prophet says;
[49] ὁ ουρανος μοι θρονος, ἡ δε γη ὑποποδιον των
the heaven to me a throne, the and earth a footstool of the
ποδων μου. Ποιον οικον οικοδομησετε μοι;
feet of me. What house will you build for me?
λεγει κυριος· η τις τοπος της καταπαυσεως
says Lord; or what place of the dwelling
μου; [50] Ουχι ἡ χειρ μου εποιησε ταυτα παντα;
of me? Not the hand of me made these things all?
[51] Σκληροτραχηλοι, και απεριτμητοι τῃ καρδιᾳ
O stiff-necked, and uncircumcised in the heart
και τοις ωσιν· ὑμεις αει τῳ πνευματι τῳ ἁγιῳ
and the ears; you always the spirit the holy
αντιπιπτετε, ὡς οἱ πατερες ὑμων και ὑμεις.
fight against, like the fathers of you also you.
[52] Τινα των προφητων ουκ εδιωξαν οἱ πατερες
Which of the prophets not persecuted the fathers
ὑμων; και απεκτειναν τους προκαταγγειλαντας
of you? and they killed those having foretold
περι της ελευσεως του δικαιου, οὑ νυν ὑμεις
concerning the coming of the righteous, of whom now you
προδοται και φονεις γεγενησθε· [53] οἱτινες ελαβετε τον νομον εις διαταγας αγγελων, και ουκ
betrayers and murderers have become;, who received the law by injunction[illegible]f messengers, and not
εφυλαξατε. [54] Ακουοντες δε ταυτα, διεπριοντο ταις καρδιας αὐτων, και εβρυχον τους οδοντας επ' αυτον.
you kept. Having heard and these things, they were sawn through the hearts of them, and gnashed the teeth on him.
[55] Ὑπαρχων δε πληρης πνευματος
Being but full of spirit
ἁγιου, ατενισας εις τον ουρανον, ειδε δοξαν
holy, having gazed intently into the heaven, he saw glory
θεου, και Ιησουν ἑστωτα εκ δεξιων του θεου,
of God, and Jesus having stood at right of the God,

45 ‡ Which also our FATHERS, having received it by succession, brought in with Joshua into the POSSESSION of the NATIONS, ‡ whom GOD drove out before the Face of our FATHERS, to the DAYS of David;

46 ‡ who found Favor in the sight of GOD, and ‡ requested to find a Dwelling for the * GOD of Jacob.

47 ‡ But Solomon built for him a House.

48 Yet ‡ the MOST HIGH dwells not in things made with hands; as the PROPHET says,

49 ‡ 'HEAVEN is My Throne, and the EARTH my FOOTSTOOL; What House will you build for me? says the Lord; or what is the PLACE of my REST?

50 Has not my HAND made all these things?'

51 O stiff-necked and uncircumcised in HEART and EARS! you always fight against the HOLY SPIRIT; as your FATHERS did you also do.

52 ‡ Which of the PROPHETS did not your FATHERS persecute? And they killed THOSE who FORETOLD the COMING of the RIGHTEOUS ONE; of whom you now have become Betrayers and Murderers:—

53 ‡ you who received the LAW by Injunctions of Angels, and kept it not."

54 And having heard these things, they were enraged in their HEARTS, and gnashed their TEETH upon him.

55 But being full of holy Spirit, and looking steadily towards HEAVEN, he saw the Glory of God, and Jesus standing at the right hand of GOD,

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* VATICAN MANUSCRIPT.—46. HOUSE of Jacob.

‡ 45. Josh. iii. 14. ‡ 45. Neh. ix. 24; Psa. xliv. 2; lxxviii. 55; Acts xiii. 19. ‡ 46. 1 Sam. xvi. 1; 2 Sam. vii. 1; Acts xiii. 22. ‡ 46. 1 Kings viii. 17; 1 Chron. xxii. 7; Psa. cxxxii. 4, 5. ‡ 47. 1 Kings vi. 1; viii. 20. ‡ 48. 1 Kings viii. 27; Acts xvii. 24. ‡ 49. Matt. v. 34, 35. ‡ 52. Matt. xxi. 35; xxiii. 34, 37. ‡ 53. Exod. xx. 1; Gal. iii. 19; Heb. ii. 2.

[56] και ειπεν· Ιδου, θεωρω τους ουρανους ανεῳγ-
and said; Lo, I see the heavens having been
μενους, και τον υἱον του ανθρωπου εκ δεξιων
opened, and the son of the man at right
ἑστωτα του θεου. [57] Κραξαντες δε φωνῃ μεγα-
having stood of the God. Having cried and with a voice loud,
λῃ, συνεσχον τα ὠτα αὑτων, και ὡρμησαν
they shut up the ears of them, and they ran
ὁμοθυμαδον επ᾽ αυτον· [58] και εκβαλοντες εξω
with one mind on him; and having cast outside
της πολεως, ελιθοβολουν. Και οἱ μαρτυρες
the city, they stoned. And the witnesses
απεθεντο τα ἱματια αὑτων παρα τους ποδας
laid down the mantles of them at the feet
νεανιου καλουμενου Σαυλου, [59] και ελιθοβολουν
of a young man being called Saul, and they stoned
τον Στεφανον, επικαλουμενον και λεγοντα·
the Stephen, calling upon and saying;
Κυριε Ιησου, δεξαι το πνευμα μου. [60] Θεις
O lord Jesus, do thou receive the breath of me. Having placed
δε τα γονατα εκραξε φωνῃ μεγαλῃ· Κυριε, μη
and the knees he cried out with a voice loud; O lord, not
στησῃς αυτοις την ἁμαρτιαν ταυτην. Και
thou mayest place to them the sin this. And
τουτο ειπων, εκοιμηθη.
this having said, he fell asleep.

ΚΕΦ. η᾽. 8.

[1] Σαυλος δε ην συνευδοκων τῃ αναιρεσει
Saul and was consenting to the death
αυτου. Εγενετο δε εν εκεινῃ τῃ ἡμερα διωγμος
of him. Was and in that the day a persecution
μεγας επι την εκκλησιαν την εν Ἱεροσολυμοις·
great against the congregation that in Jerusalem;
παντες τε διεσπαρησαν κατα τας χωρας της
all and were scattered in the regions of the
Ιουδαιας και Σαμαρειας, πλην των αποστολων.
Judea and Samaria, except the apostles.
[2] Συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις,
Buried and the Stephen men pious,
και εποιησαντο κοπετον μεγαν επ᾽ αυτῳ.
and they made lamentation great for him.
[3] Σαυλος δε ελυμαινετο την εκκλησιαν, κατα
Saul but was outraging the congregation, into
τους οικους εισπορευομενος, συρων τε ανδρας
the houses entering, dragging and men
και γυναικας, παρεδιδου εις φυλακην· [4] οἱ μεν
and women, was delivering up into prison; they indeed
ουν διασπαρεντες διηλθον, ευαγγελιζομενοι
therefore having been scattered wandered about, preaching glad tidings
τον λογον. [5] Φιλιππος δε κατελθων εις πολιν
the word. Philip and going down into a city
της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
of the Samaria, proclaimed to them the Anointed.

56 and said, ‡ "Behold, I see the HEAVENS opened, and the SON of MAN standing on the right hand of God."

57 And crying out with a loud Voice, they stopped their EARS, and rushed upon him with one accord;

58 and ‡ having cast him out of the CITY, they stoned him. And ‡ the WITNESSES laid down their MANTLES at the FEET of a Young man, named Saul,

59 and they stoned STEPHEN, as he was invoking and saying, "Lord Jesus, ‡ † receive my SPIRIT."

60 And bending his KNEES he cried with a loud Voice, ‡ "Lord, place not * This Sin against them." And having said This, he fell asleep.

CHAPTER VIII.

1 Now ‡ Saul was consenting to his DEATH. And in That DAY there was a great Persecution against THAT CONGREGATION in Jerusalem; and ‡ they were all dispersed through the REGIONS of JUDEA and Samaria, except the APOSTLES.

2 And pious Men buried Stephen, and made great Lamentation over him.

3 ‡ But Saul ravaged the CONGREGATION, entering HOUSES, and violently seizing Men and Women, he committed them to Prison.

4 Then THOSE HAVING BEEN DISPERSED, went about preaching the glad tidings of the WORD.

5 And Philip going down to * the CITY of SAMARIA, proclaimed to them the MESSIAH.

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* VATICAN MANUSCRIPT.—60. This SIN. 5. the CITY.

† 59. *Dexai* may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of the significations of the word. The prayer of Stephen then would read, "Lord Jesus, *sustain* my spirit," or "*assist me* to suffer."

‡ 56. Ezek. i. 1; Matt. iii. 16; Acts x. 11. ‡ 58. 1 Kings xxi. 13; Luke iv. 29; Heb. xiii. 12. ‡ 58. Deut. xiii. 9, 10; xvii. 7. ‡ 59. Luke xxiii. 46. ‡ 60. Matt. v. 44; Luke vi. 28; xxiii. 34. ‡ 1. Acts vii. 58; xxii. 20. ‡ 1. Acts xi. 19. ‡ 3. Acts vii. 58; ix. 1, 13, 21; xxii. 4; xxvi. 10, 11; 1 Cor. xv. 9; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13.

[5] Προσειχον τε οἱ οχλοι τοις λεγομενοις ὑπο
Assented and the crowds to the things being spoken by

του Φιλιππου ὁμοθυμαδον, εν τῳ ακουειν αυτους
the Philip with one mind, in the to hear them

και βλεπειν τα σημεια ἁ εποιει. [7] Πολλων γαρ
and to see the signs which he did. Many for

των εχοντων πνευματα ακαθαρτα, βοωντα φωνῃ
of those possessing spirits unclean, crying with a voice

μεγαλῃ εξηρχετο· πολλοι δε παραλελυμενοι
loud came out; many and having been palsied

και χωλοι εθεραπευθησαν. [8] Και εγενετο χαρα
and lame were cured. And was joy

μεγαλη εν τῃ πολει εκεινῃ.
great in the city that.

[9] Ανηρ δε τις, ονοματι Σιμων, προυπηρχεν
A man but certain, by name Simon, formerly

εν τῃ πολει, μαγευων, και εξιστων το εθνος
in the city, practising magic, and amazing the nation

της Σαμαρειας, λεγων ειναι τινα ἑαυτον μεγαν·
of the Samaria, saying to be somebody himself great;

[10] ᾡ προσειχον παντες απο μικρου ἑως μεγαλου, λεγοντες· Οὑτος εστιν ἡ δυναμις του θεου
to whom they assented all from least to greatest, saying; This is the power of the God

ἡ καλουμενη μεγαλη. [11] Προσειχον δε αυτῳ,
which is being called great. They attended and to him,

δια το ἱκανῳ χρονῳ ταις μαγειαις εξεστακεναι
because that for a long time with the magic arts to have amazed

αυτους. [12] Ὁτε δε επιστευσαν τῳ Φιλιππῳ
them. When but they believed the Philip

ευαγγελιζομενῳ *[τα] περι της βασιλειας
announcing glad tidings [the things] concerning the kingdom

του θεου και του ονοματος Ιησου Χριστου,
of the God and the name of Jesus Anointed,

εβαπτιζοντο ανδρες τε και γυναικες. [13] Ὁ δε
they were dipped men both and women. The and

Σιμων και αυτος επιστευσε, και βαπτισθεις ην
Simon and himself believed, and having been dipped he was

προσκαρτερων τῳ Φιλιππῳ· θεωρων τε δυναμεις
constantly attending to the Philip; beholding and miracles

και σημεια μεγαλα γινομενα, εξιστατο.
and signs great being done, he was amazed.

[14] Ακουσαντες δε οἱ εν Ἱεροσολυμοις αποστολοι,
Having heard and the in Jerusalem apostles,

ὁτι δεδεκται ἡ Σαμαρεια τον λογον του θεου,
that had received the Samaria the word of the God,

απεστειλαν προς αυτους τον Πετρον και Ἰωαννην·
they sent to them the Peter and John;

[15] οἱτινες καταβαντες προσηυξαντο, περι
who having gone down offered prayer concerning

αυτων, ὁπως λαβωσι πνευμα ἁγιον. [16] (Ουπω
them, so that they might receive spirit holy. (Not yet

γαρ ην επ' ουδενι αυτων επιπεπτωκος, μονον
for it was on any one of them having fallen, only

6 And the CROWDS with one mind attended to the THINGS SPOKEN by PHILIP, as they HEARD and saw the SIGNS which he performed.

7 ‡ For many of THOSE POSSESSING impure Spirits, crying with a loud Voice, were dispossessed, and many paralytic and lame persons were cured.

8 And there was *Much Joy in that CITY.

9 Now a certain man, named Simon, came before into the CITY ‡ using magic, and astonishing the NATION of SAMARIA, ‡ saying that he himself was somebody great;

10 to whom all attended, from the least to the greatest, saying, "This is THAT which is CALLED the GREAT POWER of GOD."

11 And to him they gave heed, because that for a Long Time he had astonished them with his MAGIC ARTS.

12 But when they believed PHILIP announcing glad tidings ‡ concerning the KINGDOM of GOD, and the NAME of Jesus Christ, they were immersed, both Men and Women.

13 And SIMON himself also believed; and having been immersed, he was constantly attending to PHILIP; and beholding the * SIGNS and great Miracles which were performed, he was astonished.

14 And the APOSTLES in Jerusalem having heard That SAMARIA had received the WORD of GOD, sent to them PETER and John;

15 who, having gone down, prayed for them that they might receive the holy Spirit;

16 ‡ for it was not yet fallen on any of them; but they had only ‡ been im-

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* VATICAN MANUSCRIPT.—8. Much Joy. 12. the things—*omit.* 13. SIGNS and great Miracles.

‡ 7. Mark xvi. 17. ‡ 9. Acts xiii. 6. ‡ 9. Acts v. 36. ‡ 12. Acts i. 3.
‡ 16. Acts xix. 2. ‡ 16. Matt. xxviii. 19; Acts ii. 38.

δε βεβαπτισμενοι ὑπηρχον εις το ονομα του
but having been dipped they were into the name of the
κυριου Ιησου.) [17] Τοτε επετιθουν τας χειρας
Lord Jesus.) Then they placed the hands
επ' αυτους, και ελαμβανον πνευμα ἁγιον.
on them, and they received spirit holy.

[18] Ιδων δε ὁ Σιμων, ὁτι δια της επιθεσεως
Having seen and the Simon, that through the placing on
των χειρων των αποστολων διδοται το πνευμα
of the hands of the apostles was given the spirit
το ἁγιον, προσηνεγκεν αυτοις χρηματα, [19] λε-
the holy, he offered to them money, say-
γων· Δοτε καμοι την εξουσιαν ταυτην, ἱνα ᾧ
ing; Give you also to me the authority this, that to whom-
εαν επιθω τας χειρας, λαμβανη πνευμα ἁγιον.
ever I may place the hands, they may receive spirit holy.
[20] Πετρος δε ειπε προς αυτον· Το αργυριον σου
Peter but said to him; The silver of thee
συν σοι ειη εις απωλειαν· ὁτι την δωρεαν του
with thee may be into destruction; because the gift of the
θεου ενομισας δια χρηματων κτασθαι. [21] Ουκ
God thou hast thought with money to buy. Not
εστι σοι μερις ουδε κληρος εν τῳ λογῳ τουτῳ·
is to thee a part nor lot in the word this;
ἡ γαρ καρδια σου ουκ εστιν ευθεια εναντι του
the for heart of thee not is right before the
θεου. [22] Μετανοησον ουν απο της κακιας σου
God. Do thou reform therefore from the wickedness of thee
ταυτης, και δεηθητι του θεου, ει αρα αφεθη-
this, and entreat of the God, if indeed may be
σεται σοι ἡ επινοια της καρδιας σου. [23] Εις
forgiven to thee the thought of the heart of thee. In
γαρ χολην πικριας και συνδεσμον αδικιας ὁρω
for a gall of bitterness and a bond of wickedness I see
σε οντα. [24] Αποκριθεις δε ὁ Σιμων ειπε· Δεη-
thee being. Answering and the Simon said; Entreat
θητε ὑμεις ὑπερ εμου προς τον κυριον, ὁπως
you in behalf of me to the lord, that
μηδεν επελθῃ επ' εμε ὡν ειρηκατε. [25] Οἱ μεν
nothing may come on me of which you have spoken. They indeed
ουν διαμαρτυραμενοι και λαλησαντες τον
therefore having earnestly testified and having spoken the
λογον του κυριου, ὑπεστρεψαν εις Ἱερουσαλημ,
word of the lord, turned back for Jerusalem,
πολλας τε κωμας των Σαμαρειτων ευηγγελι-
many and villages of the Samaritans announced
σαντο.
glad tidings.

[26] Αγγελος δε κυριου ελαλησε προς Φιλιππον,
A messenger and of a lord spoke to Philip,
λεγων· Αναστηθι, και πορευου κατα μεσημ-
saying; Do thou arise, and go towards south,
βριαν, επι την ὁδον την καταβαινουσαν απο
in the way that leading down from
Ἱερουσαλημ εις Γαζαν· αὑτη εστιν ερημος.
Jerusalem to Gaza, this is desert.
[27] Και αναστας επορευθη· και ιδου, ανηρ Αιθιοψ
And having arisen he went; and lo, a man of Ethiopia

mersed into the ‡ NAME of the LORD Jesus.

17 Then they ‡ placed their HANDS on them, and they received the holy Spirit.

18 And SIMON seeing That through the IMPOSITION of the HANDS of the APOSTLES, the * SPIRIT was given, he offered them Money,

19 saying, "Give me also this AUTHORITY, that on whom I place my HANDS, he may receive the holy Spirit."

20 But PETER said to him, "May thy SILVER go to Destruction with thee, Because thou hast thought to buy ‡ the GIFT of GOD with Money.

21 Thou hast no Part nor Lot in this THING; for thy HEART is not right before GOD.

22 Reform, therefore, from this thy WICKEDNESS, and entreat * the LORD, if perhaps the THOUGHT of thine HEART may be forgiven thee;

23 for I see that thou art in ‡ the Gall of Bitterness, and in the Bond of Wickedness."

24 And SIMON answering, said, ‡ "Entreat you the LORD in my behalf, that nothing of which you have spoken may come on me."

25 Then THEY, having fully testified and spoken the WORD of the LORD, turned back for Jerusalem, and announced the glad tidings in Many Villages of the SAMARITANS.

26 And an Angel of the Lord spoke to Philip, saying, "Arise, and go towards the South, by THAT ROAD LEADING DOWN from Jerusalem to Gaza;" this is a Desert.

27 And having arisen, he went; and behold, an Ethiopian Eunuch, a Gran-

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* VATICAN MANUSCRIPT.—18. SPIRIT was given. 22. the Lord, if.

‡ 16. Acts x. 48; xix. 5. ‡ 17. Acts xix. 6. ‡ 20. Acts x. 45; xi. 17. ‡ 23. Heb. xii. 15. ‡ 24. Gen. xx. 7, 17; Exod. viii. 8; Num. xxi. 7; 1 Kings xiii. 6

ευνουχος, δυναστης Κανδακης της βασιλισσης
a eunuch, a grandee of Candace of the queen
Αιθιοπων, ὁς ην επι πασης της γαζης αυτης· ὁς
of Ethiopians, who was over all the treasure of her; who
εληλυθει προσκυνησων εις Ἱερουσαλημ, [28]ην
had come worshipping to Jerusalem, was
τε ὑποστρεφων και καθημενος επι του ἁρματος
and returning and sitting in the chariot
αὑτου, και ανεγινωσκε τον προφητην Ἡσαιαν.
of himself, and was reading the prophet Isaiah.
[29]Ειπε δε το πνευμα τῳ Φιλιππῳ· Προσελθε,
Said and the spirit to the Philip; Go thou near,
και κολληθητι τῳ ἁρματι τουτῳ. [30]Προσδραμων δε ὁ Φιλιππος ηκουσεν αυτου αναγινωσκοντος
and be joined to the chariot this. Running to and the Philip heard him reading
τον προφητην Ἡσαιαν, και ειπεν· Αραγε
the prophet Isaiah, and said; Truly
γινωσκεις, ἁ αναγινωσκεις; [31]Ὁ δε ειπε· Πως
understandest thou, what thou readest? He but said; How
γαρ αν δυναιμην, εαν μη τις ὁδηγηση με.
for should I be able, if not some one should guide me?
Παρεκαλεσε τε τον Φιλιππον, αναβαντα καθισαι συν αυτῳ.
He called and the Philip, having gone up to sit with him.
[32]Ἡ δε περιοχη της γραφης,
The and portion of the writing
ἡν ανεγινωσκεν, ην αὑτη· Ὡς προβατον επι
which he was reading, was this: As a sheep to
σφαγην ηχθη, και ὡς αμνος εναντιον του κειροντος
slaughter was led, and as a lamb before the one shearing
αυτον αφωνος, οὑτως ουκ ανοιγει το
him is dumb, so not he opens the
στομα αὑτου. Εν τῃ ταπεινωσει αυτου ἡ
mouth of himself. In the low estate of him the
κρισις αὑτου ηρθη· την δε γενεαν αυτου τις
judgment of himself was taken away; the and generation of him who
διηγησεται; ὁτι αιρεται απο της γης ἡ ζωη
shall declare? because is taken away from the earth the life
αυτου. [34]Αποκριθεις δε ὁ ευνουχος τῳ Φιλιππῳ ειπε·
of him. Answering but the eunuch to the Philip said;
Δεομαι σου, περι τινος ὁ προφητης
I beseech thee, concerning whom the prophet
λεγει τουτο; περι ἑαυτου, η περι ἑτερου
says this? concerning himself, or concerning another
τινος; [35]Ανοιξας δε ὁ Φιλιππος το στομα
one? Having opened and the Philip the mouth
αὑτου, και αρξαμενος απο της γραφης ταυτης,
of himself, and having begun from the writing this,
ευηγγελισατο αυτῳ τον Ιησουν. [36]Ὡς δε επορευοντο
announced glad tidings to him the Jesus. As and they were going
κατα την ὁδον, ηλθον επι τι ὑδωρ· και
in the way, they came to a certain water; and
φησιν ὁ ευνουχος· Ιδου ὑδωρ· τι κωλυει με
said the eunuch; Lo water; what hinders me

dee of Candace, *Queen of the Ethiopians, who was over All her TREASURE, and who had come to worship at Jerusalem,

28 was returning, and sitting in his CHARIOT he was reading the PROPHET Isaiah.

29 And the SPIRIT said to PHILIP, "Approach, and join thyself to this CHARIOT."

30 And PHILIP running forward heard him reading *Isaiah the PROPHET, and he said, "Dost thou indeed understand what thou art reading?"

31 And HE said, "How can I, unless some one should guide me?" And he requested PHILIP to come up and sit with him.

32 Now the PORTION of the SCRIPTURE which he was reading was this. ‡"As a Sheep he was led "to Slaughter, and like a "Lamb before the SHEARER is dumb, so he opens "not his MOUTH.

33 "In *his HUMILIATION his JUDGMENT was "taken away; and who "will tell of his GENERATION? Because his "LIFE is taken from the "EARTH."

34 And the EUNUCH answering PHILIP, said, "I beseech thee, of whom speaks the PROPHET this—of himself, or of some other person."

35 Then PHILIP opening his MOUTH, ‡and beginning from this SCRIPTURE, announced the glad tidings of JESUS to him.

36 And as they were going on the ROAD, they came to a Certain Water, and the EUNUCH said "Behold, Water! ‡what hinders my being immersed?" †

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* VATICAN MANUSCRIPT.—27. Queen. 30. Isaiah the PROPHET, and said. 33 the HUMILIATION.

† 36. Verse 37 of the common version is spurious. It is not found in the Vatican MS., nor in the ancient Syriac. Griesbach rejects it; and it is cancelled or rejected by Grotius, Mill, Wetstein, Pearce, Tittman, Knapp, Lachmann, Tischendorf, and others.

‡ 32. Isa. liii 7, 8. ‡ 35. Luke xxiv. 27: Acts xviii. 28. ‡ 36. Acts x. 47.

βαπτισθηναι; [38] Και εκελευσε στηναι το ἁρμα·
to be dipped? And he ordered to stand the chariot;
και κατεβησαν αμφοτεροι εις το ὑδωρ ὁ, τε
and they went down both into the water the, both
Φιλιππος και ὁ ευνουχος· και εβαπτισεν αυτον.
Philip and the eunuch; and he dipped him.
[39] Οτε δε ανεβησαν εκ του ὑδατος, πνευμα
When and they came up out of the water, spirit
κυριου ἡρπασε τον Φιλιππον· και ουκ ειδεν
of lord seized the Philip, and not saw
αυτον ουκετι ὁ ευνουχος· επορευετο γαρ την
him no longer the eunuch: he went for the
ὁδον αὑτου χαιρων. [40] Φιλιππος δε εὑρεθη εις
way of himself rejoicing. Philip but was found into
Αζωτον· και διερχομενος ευηγγελιζετο τας
Azotus· and passing through he announced glad tidings the
πολεις πασας, ἑως του ελθειν αυτον εις Καισαρειαν.
cities all, till of the to come him into Cesarea.

ΚΕΦ. θ'. 9.

[1] Ὁ δε Σαυλος ετι εμπνεων απειλης και
The and Saul still breathing of threatening and
φονου εις τους μαθητας του κυριου, προσελθων
slaughter towards the disciples of the Lord, coming
τῳ αρχιερει, ητησατο παρ' αυτου επιστολας
to the high-priest, he desired from him letters
εις Δαμασκον προς τας συναγωγας, ὁπως εαν
to Damascus to the synagogues, that if
τινας εὑρῃ της ὁδου οντας, ανδρας τε και
any he might find of the way being, men both and
γυναικας, δεδεμενους αγαγῃ εις Ἱερουσαλημ.
women, having been bound he might lead into Jerusalem.
[3] Εν δε τῳ πορευεσθαι, εγενετο αυτον εγγιζειν
In and the to go, came him to draw near
τῃ Δαμασκῳ· και εξαιφνης περιηστραψεν αυτον
to the Damascus· and suddenly flashed around him
φως απο του ουρανου· [4] και πεσων επι την γην,
a light from the heaven: and having fallen to the earth.
ηκουσε φωνην λεγουσαν αυτῳ· Σαουλ, Σαουλ·
he heard a voice saying to him: Saul, Saul:
τι με διωκεις; [5] Ειπε δε· τις ει, κυριε, Ὁ
why me dost thou persecute He said and: who art thou, O lord. The
δε κυριος ειπεν· Εγω ειμι Ιησους ὁν συ διωκεις·
and Lord said; I am Jesus whom thou persecutest;
[6] αλλα αναστηθι και εισελθε εις την πολιν,
but stand thou up and enter into the city,
και λαληθησεται σοι τι σε δει ποιειν.
and it shall be told to thee what thee it is necessary to do.
[7] Οἱ δε ανδρες οἱ συνοδευοντες αυτῳ, ειστηκεισαν εννεοι, ακουοντες μεν της φωνης, μηδενα
The and men those traveling with him, stood dumb, hearing indeed the voice, no one
δε θεωρουντες. [8] Ηγερθη δε ὁ Σαυλος απο της
but seeing. Arose and the Saul from the
γης· ανεῳγμενων δε των οφθαλμων αυτου,
earth; having been opened and the eyes of him,

38 And he ordered the CHARIOT to stop; and they both went down into the WATER, both PHILIP and the EUNUCH, and he immersed him.

39 And when they came up out of the WATER, ‡ the Spirit of the Lord seized PHILIP; and the EUNUCH saw him no more, for he went * His way rejoicing.

40 Philip, however, was found at Azotus; and passing through, he announced the glad tidings in all the CITIES, till he CAME to Cesarea.

CHAPTER IX.

1 And ‡ Saul, still breathing out Threatenings and Slaughter against the DISCIPLES of the LORD, proceeding to the HIGH-PRIEST,

2 asked from him Letters to the SYNAGOGUES at Damascus, that if he should find Any of ‡ that RELIGION, whether Men or Women, he might bring them bound to Jerusalem.

3 ‡ And as he was GOING ALONG, he came near to DAMASCUS; and suddenly a Light from HEAVEN flashed around him;

4 and having fallen to the EARTH, he heard a Voice saying to him, "Saul, Saul, why dost thou ‡ persecute Me?"

5 And he said, "Who art thou, Sir?" And * HE said, "I am Jesus whom thou persecutest.

6 But arise, and go into the CITY, and it shall be told thee what thou must do."

7 ‡ And THOSE MEN traveling with him, stood speechless, hearing indeed the VOICE, but seeing no one.

8 And Saul arose from the EARTH; and his EYES having been opened, he

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* VATICAN MANUSCRIPT.—39. His WAY. 5. HE.

‡ 39. 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12, 14. ‡ 1. Acts viii. 3; Gal. i. 13 1 Tim. i. 13. ‡ 2. Acts xix. 9, 23. ‡ 3. Acts xxii. 6; xxvi. 12. ‡ 4. Matt xxv. 40. ‡ 7. Dan. x. 7; Acts xxii. 9; xxvi. 13.

ουδενα εβλεπε· χειραγωγουντες δε αυτον εισηγαγον
no one he saw; leading by the hand and him they
εις Δαμασκον· [9] και ην ἡμερας τρεις μη
led into Damascus; and he was days three not
βλεπων· και ουκ εφαγεν, ουδε επιεν.
seeing; and not ate, nor drank.
[10] Ην δε τις μαθητης εν Δαμασκῳ ονοματι
Was and a certain disciple in Damascus by name
Ανανιας, και ειπε προς αυτον ὁ κυριος εν ὁραματι·
Ananias, and said to him the Lord in a vision;
Ανανια. Ὁ δε ειπεν· Ιδου εγω, κυριε.
Ananias. He and said; Lo I, O lord.
[11] Ὁ δε κυριος προς αυτον· Αναστας πορευθητι
The and Lord to him; Having arisen go thou
επι την ῥυμην την καλουμενην Ευθειαν, και
to the street that being called Straight, and
ζητησον εν οικιᾳ Ιουδα Σαυλον ονοματι, Ταρσεα·
seek for in house of Judas Saul by name, of Tarsus;
ιδου γαρ προσευχεται, [12] και ειδεν εν ὁραματι
lo for he prays, and saw in a vision
ανδρα ονοματι Ανανιαν, εισελθοντα και
a man by name Ananias, having come in and
επιθεντα αυτῳ χειρα, ὁπως αναβλεψῃ. [13] Απεκριθη
having placed to him a hand, that he might receive sight. Answered
δε Ανανιας· Κυριε, ακηκοα απο πολλων
and Ananias; O lord, I have heard from many
περι του ανδρος τουτου, ὁσα κακα εποιησε
concerning the man this, what things bad he did
τοις ἁγιοις σου εν Ἱερουσαλημ. [14] Και ὡδε
to the saints of thee in Jerusalem. And here
εχει εξουσιαν παρα των αρχιερεων, δησαι παντας
he has authority from the high-priests, to bind all
τους επικαλουμενους το ονομα σου. [15] Ειπε
those calling upon the name of thee. Said
δε προς αυτον ὁ κυριος· Πορευου, ὁτι σκευος
and to him the Lord; Go thou, because a vessel
εκλογης μοι εστιν οὑτος, του βασταςαι το ονομα
chosen to me is this, of the to bear the name
μου ενωπιον εθνων, και βασιλεων, υἱων τε
of me before nations, and kings, sons and
Ισραηλ. [16] Εγω γαρ ὑποδειξω αυτῳ, ὁσα
of Israel. I for will point out to him, what things
δει αυτον ὑπερ του ονοματος μου παθειν.
it behoves him in behalf of the name of me to suffer.
[17] Απηλθε δε Ανανιας και εισηλθεν εις την
Went away and Ananias and entered into the
οικιαν· και επιθεις επ᾽ αυτον τας χειρας, ειπε·
house; and having placed on him the hands, he said;
Σαουλ αδελφε, ὁ κυριος απεσταλκε με, (Ιησους
Saul O brother, the Lord has sent me, (Jesus

saw No one; but leading him by the hand they conducted him to Damascus.

9 And he was three Days without sight, and neither ate nor drank.

10 Now there was in Damascus a certain Disciple, ‡ named Ananias; and the LORD said to him in a Vision, "Ananias." And HE said, "Behold, I am here, Lord."

11 And the LORD said to him, "Arise, and go into † THAT STREET which is CALLED Straight, and inquire in the house of Judas, for ‡ a man of †Tarsus, named Saul; for behold, he is praying,

12 and has seen in a Vision a Man, named Ananias, entering, and laying his * HANDS on him, that he might recover his sight."

13 And Ananias answered, "Lord, I have heard from many concerning this MAN, how much Evil he has done to thy SAINTS in Jerusalem;

14 and here, he has Authority from the HIGH-PRIESTS to bind ALL who ‡ INVOKE thy NAME."

15 But the LORD said to him, "Go; Because he is to me ‡ a chosen Vessel, to BEAR my NAME before Nations, and * Kings, and Sons of Israel;

16 for I ‡ will point out to him what things he must suffer in behalf of my NAME."

17 And Ananias departed, and entered the HOUSE, and placing his HANDS on him, said, "Brother Saul, the LORD sent me, even THAT Jesus who

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* VATICAN MANUSCRIPT.—12. HANDS on him. 13. also Kings.

† 11. This street has continued under the same name to the present day. It runs in a direct line from the eastern to the western gate, a distance of three miles. † 11. Tarsus, was the capital of Cilicia, situated on the banks of the *Cnidus*, which flowed through the midst of it. It is now called *Tarasso*. As a seat of learning, it ranked with Athens and Alexandria. Its inhabitants, in the time of Julius Cesar, were endowed with all the privileges of Roman citizens.

‡ 10. Acts xxii. 12. ‡ 11. Acts xxi. 39; xxii. 3. ‡ 14. Acts vii. 59; verse 21; xxii. 16; 1 Cor. i. 2; 2 Tim. ii. 22. ‡ 15. Acts xiii. 2; xxii. 21; xxvi. 17; Rom. i. 1; Eph. iii. 7, 8. ‡ 16. 2 Cor. xi. 23.

ὁ οφθεις σοι εν τῃ οδῳ ᾗ ηρχοι,) ὁπως ανα-
he having appeared to thee in the way in which thou camest, that thou

βλεψῃς, και πλησθῃς πνευματος ἁγιου. [18]Και
mayest receive sight, and mayest be filled of spirit holy. And

ευθεως απεπεσον απο των οφθαλμων αυτου
immediately fell from the eyes of him

ὡσει λεπιδες, ανεβλεψε τε· και αναστας εβαπ-
as it were scales, he recovered sight and; and having arisen he was

τισθη. [19] Και λαβων τροφην ενισχυτεν. Εγεν-
dipped. And having taken food he was strengthened. He

ετο δε μετα των εν Δαμασκῳ μαθητων ἡμερας
was and with the in Damascus disciples days

τινας. [20] Και ευθεως εν ταις συναγωγαις
several. And immediately in the synagogues

εκηρυσσε τον Ιησουν, ὁτι οὑτος εστιν ὁ υἱος
he proclaimed the Jesus, that this is the son

του θεου. [21] Εξισταντο δε παντες οἱ ακουοντες,
of the God. Were amazed and all those having heard,

και ελεγον· Ουχ οὑτος εστιν ὁ πορθησας εν
and said; Not this is the one having wasted in

Ἱερουσαλημ τους επικαλουμενους το ονομα
Jerusalem those calling upon the name

τουτο; και ὡδε εις τουτο εληλυθει, ἱνα δεδε-
this? and here for this had come, that having

μενους αυτους αγαγῃ επι τους αρχιερεις.
bound them he might lead to the high-priests.

[22] Σαυλος δε μαλλον ενεδυναμουτο, και συνε-
Saul but more was strenghtened, and perplexed

χυνε τους Ιουδαιους του κατοικουντας εν Δα-
the Jews those dwelling in Da-

μασκῳ, συμβιβαζων, ὁτι οὑτος εστιν ὁ Χριστος.
mascus, proving, that this is the Anointed.

[23] Ὡς δε επληρουντο ἡμεραι ἱκαναι, συνεβου-
When and were fulfilled days many, consulted

λευσαντο οἱ Ιουδαιοι ανελειν αυτον· [24] εγνωσθη
together the Jews to kill him; was made known

δε τῳ Σαυλῳ ἡ επιβουλη αυτων· παρετηρουν
but to the Saul the plot of them; they were watching

τε τας πυλας ἡμερας τε και νυκτος, ὁπως αυτον
and the gates day both and night, that him

ανελωσι. [25] Λαβοντες δε αυτον οἱ μαθηται
they might kill. Having taken but him the disciples

νυκτος, κατηκαν δια του τειχους, χαλασαντες
by night, they let down through the wall, lowering

εν σπυριδι. [26] Παραγενομενος δε εις Ἱερουσα-
in a basket. Having come and into Jerusalem,

λημ, επειρατο κολλασθαι τοις μαθηταις· και
he tried to unite himself to the disciples; and

παντες εφοβουντο αυτον, μη πιστευοντες ὁτι
all feared him, not believing that

εστι μαθητης. [27] Βαρναβας δε επιλαβομενος
he is a disciple. Barnabas but having taken

APPEARED to thee on the the ROAD in which thou camest, in order that thou mayest receive sight, and be filled with holy Spirit.

18 And immediately something fell from * His EYES, like Scales, and he recovered sight; and rising up, he was immersed.

19 And having received Food he was strenghtened: and was with the DISCIPLES in Damascus several Days.

20 And immediately in the SYNAGOGUES he proclaimed JESUS, That he is the SON of GOD.

21 But ALL who heard him were astonished, and said, ‡"Is not this HE who in Jerusalem spread DESOLATION among THEM who CALL on this NAME, and had come here for this purpose, that he might lead them bound to the HIGH-PRIESTS?"

22 But Saul increased more in power, ‡ and * perplexed THOSE Jews DWELLING in Damascus, demonstrating That this is the MESSIAH.

23 And when † many Days were fulfilled, ‡ the JEWS conspired to kill him;

24 but their PLOT was made known to Saul. And they * also watched the GATES both Day and Night, that they might murder him.

25 But the DISCIPLES took him by Night, and ‡ through the WALL lowered him down in a Basket.

26 ‡ And having come to Jerusalem he attempted to associate with the DISCIPLES; but they all feared him, not believing That he was a Disciple.

27 But Barnabas taking

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* VATICAN MANUSCRIPT.—18. His EYES. 22. perplexed THOSE Jews DWELLING. 24. also watched the GATES.

† 23. The ***many days*** here alluded to, probably included the *three years* mentioned by Paul in Gal. i. 18, during which he preached in Damascus and visited Arabia.

‡ 21. Acts viii. 3: verse 1; Gal. i. 13, 23. ‡ 22. Acts xviii. 28. ‡ 23. Acts xxiii. 12; xxv. 3. 2 Cor. xi. 26. ‡ 25. Josh. ii. 15; 1 Sam. xix. 12; 2 Cor. xi. 33. ‡ 26. Acts xxii. 17; Gal. i. 17, 16.

αυτον, ηγαγε προς τους αποστολους, και διη-
him, brought to the apostles, and re-
γησατο αυτοις, πως εν τη ὁδῳ ειδε τον κυριον,
lated to them, how in the way he saw the Lord,
και ὁτι ελαλησεν αυτῳ, και πως εν Δαμασκῳ
and that he spoke to him, and how in Damascus
επαρρησιασατο εν τῳ ονοματι του Ιησου. [28] Και
he spoke boldly in the name of the Jesus. And
ην μετ' αυτων εισπορευομενος και εκπορευομενος
he was with them coming in and going out
εν Ιερουσαλημ, *[και] παρρησιαζομενος εν τῳ
in Jerusalem, [and] speaking boldly in the
ονοματι του κυριου *[Ιησου.] [29] Ελαλει τε
name of the Lord [Jesus.] He spoke and
και συνεζητει προς τους Ἑλληνιστας· οἱ δε
and contended with the Hellenists; they but
επεχειρουν αυτον ανελειν. [30] Επιγνοντες δε οἱ
took in hand him to kill. Having known but the
αδελφοι κατηγαγον αυτον εις Καισαρειαν, και
brethren they brought down him to Cesarea, and
εξαπεστειλαν αυτον εις Ταρσον. [31] Αἱ μεν ουν
sent away him into Tarsus. The indeed then
εκκλησιαι καθ' ὁλης της Ιουδαιας και Γαλιλαιας
congregations in whole of the Judea and Galilee
και Σαμαρειας ειχον ειρηνην, οικοδεμουμεναι
and Samaria had peace, being built up
και πορευομεναι τῳ φοβῳ του κυριου και τῃ
and proceeding in the fear of the Lord and the
παρακλησει του ἁγιου πνευματος, επληθυνοντο.
consolation of the holy spirit, were multipled.
[32] Εγενετο δε Πετρον, διερχομενον δια παν-
It happened and Peter, passing through all,
των, κατελθειν και προς τους ἁγιους τους
to have gone down also to the saints those
κατοικουντας Λυδδαν. [33] Εὑρε δε εκει ανθρω-
dwelling Lydda. He found and there a man
πον τινα Αινεαν ονοματι, εξ ετων οκτω κατα-
certain Eneas by name, from years eight being
κειμενον επι κραββατῳ, ὁς ην παραλελυμενος.
laid in bed, who was a paralytic.
[34] Και ειπεν αυτῳ ὁ Πετρος· Αινεα, ιαται σε
And said to him the Peter; Eneas, cures thee
Ιησους ὁ Χριστος· αναστηθι, και στρωσον σε-
Jesus the Anointed; arise thou, and make the bed for
αυτῳ. Και ευθεως ανεστη. [35] Και ειδον αυτον
thyself. And immediately he arose. And saw him
παντες οἱ κατοικουντες Λυδδαν και τον Σαρωνα,
all those dwelling Lydda and the Saron,
οἵτινες επεστρεψαν επι τον κυριον. [36] Εν Ιοπ-
who turned to the Lord. In Jop-
πῃ δε τις ην μαθητρια ονοματι Ταβιθα, ἡ διερ-
pa and certain was a female disciple by name Tabitha, which being
μηνευομενη λεγεται Δορκας· αὑτη ην πληρης
translated is called Dorcas; she was full
αγαθων εργων και ελεημοσυνων ὡν εποιει.
of good works and of alms which she did.

him, conducted him to the APOSTLES, and related to them how he saw the LORD on the ROAD, and That he spoke to him, and how he ‡spoke publicly in Damascus in the NAME of JESUS.

28 ‡And he was with them coming in and going out at Jerusalem, speaking publicly in the NAME of the LORD.

29 And he spoke and disputed with the Hellenists; ‡ they however undertook to kill him.

30 But the BRETHREN having been informed of it, conducted him to Cesarea, and sent him to Tarsus.

31 Then the *CHURCH had Peace in All JUDEA and Galilee, and Samaria and being built up, and walking in the FEAR of the Lord, and in the admonition of the HOLY Spirit, was increased.*

32 And Peter, passing through all places, happened to go down also to those SAINTS DWELLING at Lydda.

33 And he found a certain Man named Eneas, who, being palsied, had lain on a bed for eight Years.

34 And PETER said to him, "Eneas, ‡Jesus the MESSIAH, restores thee; arise, and make the bed for thyself." And he instantly arose.

35 And ALL THOSE DWELLING in Lydda and SHARON saw him; ‡and they turned to the LORD.

36 And there was in Joppa a Certain female Disciple named †Tabitha, (which being translated signifies Dorcas;) she was full of good Works and Charities which she did.

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* VATICAN MANUSCRIPT.—28. and—*omit*. 28. Jesus—*omit*. 31. the CHURCH. 31. was increased.

† 36. *Tabitha*, is a Syria word, and *Dorcas* a Greek word, both signifying *an antelope*. The name here is expressive of beauty; as "*antelopes* are particularly remarkable for their *beautiful eyes*." See Parkhurst.

‡ 27. verse 20, 22. ‡ 28. Gal. i. 18. ‡ 29. verse 23; 2 Cor. xi. 26. ‡ 34. Acts iii. 6, 16; iv. 10. ‡ 35. Acts xi. 21.

[37] Εγενετο δε εν ταις ἡμεραις εκειναις ασθενη-
It happened and in the days those having
σασαν αυτην αποθανειν· λουσαντες δε *[αυτην]
been sick her to have died; having washed and [her]
εθηκαν εν ὑπερῳῳ. [38] Εγγυς δε ουσης Λυδδης
they laid in an upper room. Near and being Lydda
τη Ιοππη, οἱ μαθηται ακουσαντες ὁτι Πετρος
to the Joppa, the disciples having heard that Peter
εστιν εν αυτη, απεστειλεν δυο ανδρας προς
is in her, sent two men to
αυτον, παρακαλουντες μη οκνησαι διελθειν ἑως
him, entreating not to delay to come over to
αυτων. [39] Αναστας δε Πετρος συνηλθεν αυτοις·
them. Having arisen and Peter came with them;
ὁν παραγενομενον ανηγαγον εις το ὑπερῳον,
whom having come they led into the upper room,
και παρεστησαν αυτῳ πασαι αἱ χηραι κλαιου-
and stood beside him all the widows weeping,
σαι, και επιδεικνυμεναι χιτωνας και ἱματια,
and showing tunics and mantles,
ὁσα εποιει μετ᾽ αυτων ουσα ἡ Δορκας.
as many as she made with them being the Dorcas.
[40] Εκβαλων δε εξω παντας ὁ Πετρος, θεις
Having put and out all the Peter, having placed
τα γονατα προσηυξατο· και επιστρεψας προς
the knees he prayed; and having turned to
το σωμα, ειπε· Ταβιθα, αναστηθι. Ἡ δε
the body, said; Tabitha, do thou arise. She and
ηνοιξε τους οφθαλμους αὑτης· και ιδουσα τον
opened the eyes of herself; and seeing the
Πετρον, ανεκαθισε. [41] Δους δε αυτη χειρα,
Peter, sat up. Having given and to her a hand,
ανεστησεν αυτην· φωνησας δε τους ἁγιους και
he raised her; having called and the saints and
τας χηρας, παρεστησεν αυτην ζωσαν. [42] Γνωσ-
the widows, he presented her living. Known
τον δε εγενετο καθ᾽ ὁλης της Ιοππης· και
and it became in whole of the Joppa; and
πολλοι επιστευσαν επι τον κυριον. [43] Εγενετο
many believed in the Lord. It happened
δε ἡμερας ἱκανας μειναι αυτον εν Ιοππη, παρα
and days many to remain him in Joppa, with
τινι Σιμωνι βυρσει.
one Simon a tanner.

ΚΕΦ. ι'. 10.

[1] Ανηρ δε τις εν Καισαρειᾳ, ονοματι Κορνη-
A man and certain in Cesarea, by name Corne-
λιος, εκατονταρχης εκ σπειρης της καλουμενης
lius, a centurion of a cohort that being called
Ιταλικης, [2] ευσεβης και φοβουμενος τον θεον
Italian, pious and fearing the God
συν παντι τῳ οικῳ αὑτου, ποιων *[τε] ελεημο-
with all the house of himself, doing [and] alms
συνας πολλας τῳ λαῳ, και δεομενος του θεου
many to the people, and praying of the God
διαπαντος· [3] ειδεν εν ὁραματι φανερως, ὡσει
always; he saw in a vision clearly, about

37 And it happened in those DAYS, that she was sick and died; and having washed they placed her in an upper room.

38 Now Lydda being near to JOPPA, and the DISCIPLES having heard That Peter was there, sent Two Men to him entreating, *"Do not delay to come over to us."

39 And Peter arose and went with them; and having arrived they conducted him to the UPPER ROOM; and All the WIDOWS stood beside him weeping, and showing the Tunics and Mantles which DORCAS made, while she was with them.

40 But PETER ‡ putting them all out, kneeled down and prayed; and turning to the BODY, ‡he said, "Tabitha, arise!" And SHE opened her EYES; and beholding PETER, she sat up.

41 And giving her his Hand, he raised her; and having called the SAINTS and WIDOWS, he presented her living.

42 And it became known through All *Joppa; and ‡many believed in the LORD.

43 And it occurred, he continued many DAYS in Joppa, with One ‡ Simon a Tanner.

CHAPTER X

1 And a certain Man in Cesarea, named Cornelius, a Centurion of THAT Cohort CALLED the Italian,

2 ‡a pious man, and one fearing GOD with All his HOUSE, doing many Charities for the PEOPLE, and praying to GOD always,

3 ‡saw distinctly in a Vision, *about the ninth

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* VATICAN MANUSCRIPT.—37. her—*omit*. 38. Do not delay to come over to us. 42. Joppa. 2. and—*omit*. 3. as if about.

‡ 40. Matt. ix. 25. ‡ 40. Mark v. 41, 42; John xi. 43. ‡ 42. John xi. 45; xii. 1
‡ 43. Acts x. 6. ‡ 2. verse 22. ‡ 3. verse 30; xi. 13.

ὡραν εννατην της ἡμερας, αγγελον του θεου
hour ninth of the day, a messenger of the God
εισελθοντα προς αυτον, και ειποντα αυτῳ·
having come to him, and saying to him;
Κορνηλιε. [4] Ὁ δε ατενισας αυτῳ και
O Cornelius. He and having looked steadily to him and
εμφοβος γενομενος, ειπε· Τι εστι, κυριε;
afraid becoming, he said; What is it, O sir?
Ειπε δε αυτῳ· Αἱ προσευχαι σου και αἱ ελεη-
He said and to him; The prayers of thee and the alms
μοσυναι σου ανεβησαν εις μνημοσυνον ενωπιον
of thee went up for a memorial before
του θεου. [5] Και νυν πεμψον εις Ιοππην ανδρας,
the God. And now send into Joppa men,
και μεταπεμψαι Σιμωνα, ὁς επικαλειται Πετρος·
and send after Simon, who is surnamed Peter;
[6] οὑτος ξενιζεται παρα τινι Σιμωνι βυρσει, ᾡ
he lodges with one Simon a tanner, to whom
εστιν οικια παρα θαλασσαν. [7] Ὡς δε απηλθεν
is a house by sea. When and went away
ὁ αγγελος, ὁ λαλων αυτῳ, φωνησας δυο των
the messenger, that speaking to him, having called two of the
οικετων αὑτου, και στρατιωτην ευσεβη των
house servants of himself, and a soldier pious of those
προσκαρτερουντων αυτῳ, [8] και εξηγησαμενος
constantly attending him, and having related
αυτοις απαντα, απεστειλεν αυτους εις την
to them all things, he sent them into the
Ιοππην. [9] Τῃ δε επαυριον, ὁδοιπορουντων
Joppa On the and morrow, pursuing the journey
εκεινων, και τῃ πολει εγγιζοντων, ανεβη Πετ-
of them, and to the city drawing near, went up Pe-
ρος επι το δωμα προσευξασθαι, περι ὡραν
ter to the roof to pray, about hour
ἑκτην. [10] Εγενετο δε προσπεινος, και ηθελε
sixth He became and very hungry, and wished
γευσασθαι· παρασκευαζοντων δε εκεινων, επε-
to eat; making ready, and of them, fell
πεσεν επ' αυτον εκστασις, [11] και θεωρει τον ουρα-
on him a trance, and he beholds the heaven
νον ανεῳγμενον, και καταβαινον σκευος τι ὡς
having been opened, and coming down a vessel certain like
οθονην μεγαλην, τεσσαρσιν αρχαις δεδεμενον,
a sheet great, four ends having been bound,
και καθιεμενον επι της γης· [12] εν ᾡ ὑπηρχε
and being lowered down to the earth; in which were
παντα τα τετραποδα της γης και τα θηρια και
all the four-footed beasts of the earth and the wild beasts and
τα ερπετα και τα πετεινα του ουρανου· [13] και
the creeping things and the birds of the heaven; and
εγενετο φωνη προς αυτον· Αναστας, Πετρε,
came a voice to him; Having arisen, O Peter,
θυσον και φαγε. [14] Ὁ δε Πετρος ειπε· Μηδα-
sacrifice and eat. The but Peter said; By no

Hour of the DAY, an Angel of GOD coming in to him, and saying to him, "Cornelius!"

4 And steadily gazing at him, and becoming afraid, he said, "What is it, Sir!" And he said to him, "Thy PRAYERS and thine ALMS went up as a Memorial before GOD.

5 And now send Men to Joppa, and invite one Simon, who is surnamed Peter;

6 he lodges with ‡One Simon a Tanner, whose House is by the Sea.

7 And when THAT ANGEL which SPOKE to him was gone away, he called two of *the HOUSE SERVANTS, and a pious Soldier of THOSE who ATTENDED constantly on him;

8 and having related to them all things, he sent them to JOPPA.

9 And on the NEXT DAY, †while they were pursuing their journey, and drawing near to the CITY, ‡Peter went upon †the ROOF to pray, about the sixth Hour.

10 And he became very hungry, and wished to eat; but while they were making ready, a Trance fell on him,

11 and he beheld ‡HEAVEN opened, and a certain Vessel like a great Sheet descending, *being let down by the Four Ends to the EARTH;

12 in which were *All the QUADRUPEDS and REPTILES of the EARTH, and BIRDS of HEAVEN.

13 And a Voice came to him, "Rise, Peter, kill and eat."

14 But PETER said "By no means, Lord;

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* VATICAN MANUSCRIPT.—7. the HOUSE SERVANTS. 11. being let down by the Four Ends to the EARTH 12. All the QUADRUPEDS and REPTILES of the EARTH.

† 9. It was about forty miles from *Joppa* to *Cesarea*, therefore the messengers must have traveled a part of the night to reach *Joppa* towards noon of the next day. † 9. It has been remarked before, that the houses in Palestine had flat roofs on which people walked, conversed, meditated and prayed.

‡ 6. Acts ix. 43. ‡ 9. Acts xi. 5. [illegible] [illegible] xxi. 50.

μως, κυριε· ὁτι ουδεποτε εφαγον παν κοινον η
means, O lord; because never I ate any thing common or
ακαθαρτον. [15] Και φωνη παλιν εκ δευτερου
unclean. And a voice again a second time
προς αυτον. Ἁ ὁ θεος εκαθαρισε, συ μη κοινου.
to him. What the God has cleansed, thou not pollute.
[16] Τουτο δε εγενετο επι τρις· και παλιν ανεληφθη
This and was done for three times; and again was taken
το σκευος εις τον ουρανον. [17] Ὡς δε εν
up the vessel into the heaven. As and in
ἑαυτῳ διηπορει ὁ Πετρος, τι αν ειη το ὁραμα
himself was pondering the Peter, what might be the vision
ὁ ειδε, και ιδου, οἱ ανδρες οἱ απεσταλμενοι
which he saw, even lo, the men those being sent
απο του Κορνηλιου, διερωτησαντες την οικιαν
from the Cornelius, having inquired for the house
Σιμωνος, επεστησαν επι τον πυλωνα· [18] και
of Simon, stood at the gate; and
φωνησαντες επυνθανοντο, ει Σιμων ὁ επικαλουμενος
having called aloud they asked, if Simon he being called
Πετρος ενθαδε ξενιζεται.
Peter here lodges.

[19] Του δε Πετρου διενθυμουμενου περι του
The and Peter reflecting concerning the
ὁραματος, ειπεν *[αυτῳ] το πνευμα· Ιδου, ανδρες
vision, said [to him] the spirit; Lo, men
τρεις ζητουσι σε· [20] αλλα αναστας καταβηθι,
three are seeking thee; but having arisen do thou go down,
και πορευου συν αυτοις, μηδεν διακρινομενος
and go with them, nothing doubting
ὁτι εγω απεσταλκα αυτους. [21] Καταβας
because I have sent them. Having gone down
δε Πετρος προς τους ανδρας, ειπεν· Ιδου,
but Peter to the men, said; Lo,
εγω ειμι, ὃν ζητειτε· τις ἡ αιτια, δι' ἣν
I am, whom you seek; what the cause, on account of which
παρεστε; [22] Οἱ δε ειπον· Κορνηλιος εκατονταρχης,
you are present? They and said; Cornelius a centurion,
ανηρ δικαιος και φοβουμενος τον θεον,
a man just and fearing the God,
μαρτυρουμενος τε ὑπο ὁλου του εθνους των Ιουδαιων,
being testified of and by whole of the nation of the Jews,
εχρηματισθη ὑπο αγγελου ἁγιου, μεταπεμψασθαι
was divinely instructed by a messenger holy, to send after
σε εις τον οικον αὑτου, και ακουσαι
thee to the house of himself, and to hear
ῥηματα παρα σου. [23] Εισκαλεσαμενος ουν
words from thee. Having called in then
αυτους εξενισε. Τῃ δε επαυριον αναστας
them he lodged. On the and morrow having arisen
εξηλθε συν αυτοις, και τινες των αδελφων, των
he went out with them, and some of the brethren, those
απο Ιοππης, συνηλθον αυτῳ. [24] Και τῃ επαυ-
from Joppa, went with him. And on the mor-

‡ For never did I eat any thing common and impure."

15 And a Voice came to him again a second time, ‡ "What GOD has cleansed, do not thou regard as common."

16 And this was done three times; and * immediately the VESSEL was taken up into HEAVEN.

17 And as PETER was pondering in himself, what the VISION which he saw might mean, behold, even THOSE MEN who were SENT * by CORNELIUS, having inquired for the HOUSE of * Simon, stood at the GATE;

18 and calling aloud, they asked, "Is THAT Simon who was SURNAMED Peter lodging here?"

19 Now while PETER was reflecting concerning the VISION, ‡ the SPIRIT said, "Behold, * three Men are seeking thee;

20 ‡ arise and go down, and go with them, without any hesitation, Because I have sent them."

21 Then Peter having gone down to the MEN, said, "Behold, I am he whom you seek; what is * the Cause of your coming?"

22 And THEY said, ‡ "Cornelius, a Centurion, a righteous Man, and one fearing GOD, ‡ and esteemed by all the NATION of the JEWS, was divinely instructed by a holy Angel to send after thee to his HOUSE, and to hear WORDS from thee."

23 Having, therefore, invited them in, he entertained them. And on the NEXT DAY he arose and went with them, and some of THOSE BRETHREN from Joppa accompanied him.

24 And on the DAY FOL-

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* VATICAN MANUSCRIPT.—16. immediately the VESSEL. 17. by CORNELIUS. 17. SIMON. 19. to him—*omit.* 19. two Men. 21. the Cause.

‡ 14. Lev. xi. 4; xx. 25; Deut. xiv. 3. 7; Ezek. iv. 14. ‡ 15. verse 28. ‡ 19. Acts xi. 12. ‡ 20. Acts xv. 7. ‡ 22. verses 1. 2. ‡ 22. Acts xxii. 12.

ριον εισηλθον εις την Καισαρειαν. Ὁ δε Κορ-
rew they entered into the Cesarea. The and Cor-
νηλιος ην προσδοκων αυτους, συγκαλεσαμενος
nelius was expecting them, having assembled
τους συγγενεις αὑτου και τους αναγκαιους
the relatives of himself and the intimate
φιλους. [25] Ὡς δε εγενετο του εισελθειν τον
friends. When and came the to enter the
Πετρον, συναντησας αυτῳ ὁ Κορνηλιος, πεσων
Peter, having met him the Cornelius, having fallen
επι τους ποδας, προσεκυνησεν. [26] Ὁ δε Πετρος
to the feet, he worshipped. The but Peter
αυτον ηγειρε, λεγων· Αναστηθι· κᾳγω αυτος
him raised up, saying; Do thou arise; also I myself
ανθρωπος ειμι. [26] Και συνομιλων αυτῳ, εισηλθε,
a man am. And talking with him, he went in,
και ευρισκει συνεληλυθοτας πολλους. [28] Εφη
and finds having been assembled many. He said
τε προς αυτους· Ὑμεις επιστασθε, ὡς αθεμιτον
and to them; You know, how unlawful
εστιν ανδρι Ιουδαιῳ, κολλασθαι η προσερχεσθαι
it is for a man a Jew, to unite or come near
αλλοφυλῳ· και εμοι ὁ θεος εδειξε, μηδενα
to a foreigner; and to me the God has shown, not
κοινον η ακαθαρτον λεγειν ανθρωπον. [29] Διο
common or unclean to say a man. Therefore
και αναντιρρητως ηλθον μεταπεμφθεις. Πυνθα-
also without hesitation I came having been sent after. I ask
νομαι ουν, τινι λογῳ μετεπεμψασθε με;
therefore, for what reason you sent after me?
[30] Και ὁ Κορνηλιος εφη· Απο τεταρτης ἡμερας
And the Cornelius said; From four days
μεχρι ταυτης της ὡρας, ημην νηστευων, και
till this the hour, I was fasting, and
την εννατην ὡραν προσευχομενος εν τῳ οικῳ
the ninth hour praying in the house
μου· και ιδου, ανηρ, εστη ενωπιον μου εν εσθη-
of me; and lo, a man, stood before me in cloth-
τι λαμπρᾳ, [31] και φησι· Κορνηλιε, εισηκουσθη
ing shining, and he said; O Cornelius, heard
σου ἡ προσευχη, και αἱ ελεημοσυναι σου εμνησ-
of thee the prayer, and the alms of thee are re-
θησαν ενωπιον του θεου. [32] Πεμψον ουν εις
membered before the God. Send therefore into
Ιοππην, και μετακαλεσαι Σιμωνα ὁς επικαλειται
Joppa, and call for Simon who is surnamed
Πετρος· οὑτος ξενιζεται εν οικιᾳ Σιμωνος βυρ-
Peter; he lodges in a house of Simon a tan-
σεως παρα θαλασσαν· *[ὁς παραγενομενος
ner by sea; [who having come
λαλησει σοι.] [33] Εξαυτης ουν επεμψα προς
will speak to thee.] Immediately therefore I sent to
σε· συ τε καλως εποιησας παραγενομενος.
thee; thou and well didst having come.
Νυν ουν παντες ἡμεις ενωπιον του θεου παρεσ-
Now therefore all we before the God are pre-
μεν, ακουσαι παντα τα προστεταγμενα σοι ὑπο
sent, to hear all the things having been commanded thee by

LOWING they entered CESAREA. And CORNELIUS was expecting them, having assembled his RELATIVES and INTIMATE Friends.

25 And as PETER was COMING IN, CORNELIUS met him, and falling down at his FEET he worshipped him.

26 But PETER raised him up, saying, ‡"Arise; I also am a Man."

27 And conversing with him, he went in, and found many gathered together.

28 And he said to them, ‡"You know that it is unlawful for a Jew to associate with a Foreigner; ‡ but GOD has showed Me not to call any man common or impure.

29 Therefore, being sent for, I also came without hesitation. I ask, therefore, for what reason you sent for me?"

30 And CORNELIUS said, "Four days ago *I was fasting till This HOUR; and at the NINTH Hour I was praying in my HOUSE, and behold, ‡a Man stood before me in ‡splendid Clothing,

31 and said, 'Cornelius! thy PRAYER is heard, and thine ALMS are remembered before GOD.

32 Send therefore to Joppa, and invite Simon, whose surname is Peter; he lodges in the HOUSE of Simon, a Tanner, by the Sea; who, when he is come, will speak to thee.'

33 Immediately, therefore I sent to thee, and thou hast done well in having come. Now therefore we are all present before God to hear All THINGS which *the LORD has COMMANDED thee."

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* VATICAN MANUSCRIPT.—30. till This Hour, I was at the NINTH praying in my HOUSE. 32. who having come will speak to thee—*omit*. 33. the LORD.

‡ 26. Acts xiv. 14, 15; Rev. xix. 10; xxii. 9. ‡ 28. Josh. iv. 9; xviii. 28; Acts xi. 3; Gal. ii. 12, 14. ‡ 28. Acts xv. 8; Eph. iii. 6. ‡ 30. Acts i. 10. ‡ 30. Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4.

του θεου. [34] Ανοιξας δε Πετρος το στομα, ειπεν·
the God. Having opened and Peter the mouth, said;

Επ᾽ αληθειας καταλαμβανομαι, ὁτι ουκ εστι
In truth I perceive, that not is

προσωποληπτης ὁ θεος· [35] αλλ᾽ εν παντι εθνει
a respecter of persons the God; but in every nation

ὁ φοβουμενος αυτον, και εργαζομενος δικαιο-
he fearing him, and working righteous-

συνην, δεκτος αυτῳ εστι. [36] Τον λογον ὁν
ness, acceptable to him is. The word which

απεστειλε τοις υἱος Ισραηλ, ευαγγελιζομενος
he sent to the sons of Israel, proclaiming glad tidings of

ειρηνην δια Ιησου Χριστου· οὑτος εστι παντων
peace through Jesus Anointed; this is of all

κυριος. [37] Ὑμεις οιδατε το γενομενον ῥημα
a Lord. You know that having been a spoken word

καθ ὁλης της Ιουδαιας αρξαμενον απο της Γαλι-
in whole of the Judea beginning from the Gali-

λαιας, μετα το βαπτισμα ὁ εκηρυξεν Ιωαννης·
lee, after the dipping which was preached of John,

[38] Ιησουν τον απο Ναζαρετ, ὡς εχρισεν αυτον ὁ
Jesus that from Nazareth, how anointed him the

θεος πνευματι ἁγιῳ και δυναμει, ὁς διηλθεν ευερ-
God with spirit holy and power, who went about doing

γετων και ιωμενος παντας τους καταδυναστευ-
good and curing all those being oppressed

ομενους ὑπο του διαβολου, ὁτι ὁ θεος ην μετ᾽
by the accuser, because the God was with

αυτου· [39] και ἡμεις μαρτυρες παντων, ὡν εποιη-
him, and we witnesses of all, which he did

σεν εν τε τῃ χωρᾳ των Ιουδαιων και εν Ἱερου-
in both the country of the Jews and in Jerusa-

σαλημ· ὁν και ανειλον κρεμασαντες επι ξυλου.
lem; whom also they killed having hanged on a cross.

[40] Τουτον ὁ θεος ηγειρε τῃ τριτῃ ἡμερᾳ, και
This the God raised up the third day, and

εδωκεν αυτον εμφανη γενεσθαι, [41] ου παντι τῳ
gave him manifest to become, not to all the

λαῳ, αλλα μαρτυσι τοις προκεχειροτονημενοις
people, but to witnesses to those having been chosen before

ὑπο του θεου, ἡμιν, οἱτινες συνεφαγομεν και
by the God, to us, who ate with and

συνεπιομεν αυτῳ μετα το αναστηναι αυτον εκ
drank with him after that to have raised him out of

νεκρων. [42] Και παρηγγειλεν ἡμιν, κηρυξαι τῳ
dead ones. And he commanded us, to publish to the

λαῳ και διαμαρτυρασθαι, ὁτι αυτος εστιν ὁ
people and to fully testify, that he is the

ὡρισμενος ὑπο του θεου κριτης ζωντων και
having been appointed by the God a judge of living ones and

νεκρων. [43] Τουτῳ παντες οἱ προφηται μαρτυ-
dead ones. To him all the prophets bear testi-

34 And Peter opening his MOUTH, said, ‡ "I perceive in Truth That GOD is not a Respecter of persons,

35 but in Every Nation, he who FEARS him and works Righteousness is acceptable to him.

36 *He sent the WORD to the SONS of Israel, ‡ announcing glad tidings of Peace, through Jesus Christ—He is Lord of all—

37 (* you know that WORD which was SPOKEN through All JUDEA, ‡ beginning from GALILEE, after the IMMERSION which John preached;)

38 even THAT Jesus from Nazareth, how ‡ GOD anointed him with holy Spirit and Power; who went about doing good, and curing ALL who were OPPRESSED by the ENEMY; ‡ Because GOD was with him.

39 And We are Witnesses of all things which he did, both in the COUNTRY of the JEWS, and in Jerusalem; whom also, having hanged on a **Cross,** they killed.

40 Him GOD raised up the THIRD Day, and permitted him to become manifest,

41 not to All the PEOPLE, but to THOSE Witnesses PREVIOUSLY CHOSEN by GOD, to us, ‡ who did eat and drink with him after he ROSE from the Dead.

42 And ‡ he commanded us to proclaim to the PEOPLE, and to fully testify * That this is HE ‡ who has been APPOINTED by GOD the Judge of the Living and the Dead.

43 To Him All the PRO-

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* VATICAN MANUSCRIPT.—36. He sent the WORD to the SONS of Israel. 37. You know. 42. That this is HE.

‡ 34. Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Eph. vi. 9; Col. vi. 25; 1 Pet. i. 17. ‡ 36. Matt. xxviii. 18; Rom. x. 12; 1 Cor. xv. 27; Eph. i. 20—22; 1 Pet. iii. 22; Rev. xvii. 14; xix. 16. ‡ 37. Luke iv. 14. ‡ 38. Luke iv. 18; Acts ii 22; iv. 27; Heb. i. 9. ‡ 38. John iii. 3. ‡ 41. Luke xxiv. 30, 43; John xxi. 13. ‡ 42. Matt. xxviii. 19, 20; Acts i 8. ‡ 42. John v. 22, 27; Acts xvii. 31; Rom xiv. 9; 2 Cor v. 10. 2 Tim. iv. 11; 1 Pet iv. 5.

ρουσιν, αφεσιν ἁμαρτιων λαβειν δια του ονο-
mony, forgiveness of sins to receive through the name

ματος αυτου παντα τον πιστευοντα εις αυτον.
of him every one the believing into him,

[44] Ετι λαλουντος του Πετρου τα ῥηματα ταυτα,
While speaking the Peter the words these,

επεπεσε το πνευμα το ἁγιον επι παντας τους
fell the spirit the holy on all those

ακουοντας τον λογον. [45] Και εξεστησαν οἱ εκ
hearing the word. And were astonished those of

περιτομης πιστοι ὁσοι συνηλθον τῳ Πετρῳ,
circumcision believers as many as came with the Peter,

ὁτι και επι τα εθνη ἡ δωρεα του ἁγιου πνευμα-
because also on the gentiles the gift of the holy spirit

τος εκκεχυται· [46] ηκουον γαρ αυτων λαλουντων
has been poured out; they heard for them speaking

γλωσσαις, και μεγαλυνοντων τον θεον. Τοτε
with tongues, and magnifying the God. Then

απεκριθη ὁ Πετρος· [47] μητι το ὑδωρ κωλυσαι
answered the Peter; not the water to forbid

δυναται τις, του μη βαπτισθηναι τουτους,
is able any. that not to be dipped these,

οἱτινες το πνευμα το ἁγιον ελαβον καθως και
who the spirit the holy received as even

ἡμεις; [48] Προσεταξε τε αυτους βαπτισθηναι εν
we? He directed and them to be dipped in

τῳ ονοματι του κυριου. Τοτε ηρωτησαν αυτον
the name of the Lord. Then they asked him

επιμειναι ἡμερας τινας.
to remain days some.

ΚΕΦ. ια'. 11.

[1] Ηκουσαν δε οἱ αποστολοι και οἱ αδελφοι οἱ
Heard and the apostles and the brethren those

οντες κατα την Ιουδαιαν, ὁτι και τα εθνη εδεξ-
being in the Judea, that also the gentiles re-

αντο τον λογον του θεου. [2] Και ὁτε ανεβη
ceived the word of the God. And when went up

Πετρος εις Ἱεροσολυμα, διεκρινοντο προς αυτον
Peter into Jerusalem, disputed with him

οἱ εκ περιτομης, [3] λεγοντες· Ὁτι προς ανδρας
those of circumcision, saying; That to men

ακροβυστιαν εχοντας εισηλθες, και συνεφαγης
uncircumcision having thou wentest in, and thou didst eat

αυτοις. [4] Αρξαμενος δε ὁ Πετρος εξετιθετο
with them. Having begun and the Peter set forth

αυτοις καθεξης, λεγων· [5] εγω ημην εν πολει
to them in order, saying; I was in city

Ιοππῃ προσευχομενος· και ειδον εν εκστασει
of Joppa praying; and I saw in a trance

ὁραμα, καταβαινον σκευος τι ὡς οθονην μεγα-
a vision, coming down a vessel certain like a sheet great,

λην, τεσσαρσιν αρχαις καθιεμενην εκ του ουρα-
four ends being lowered out of the hea-

PHETS bear testimony; and EVERY ONE BELIEVING into him shall receive Forgiveness of Sins, through his NAME.

44 While PETER was yet speaking these WORDS, ‡ the HOLY SPIRIT fell on all THOSE HAVING HEARD the WORD.

45 And THOSE BELIEVERS of the Circumcision, * who came with Peter, were astonished, ‡ Because the GIFT of the HOLY Spirit was even poured out upon the GENTILES;

46 for they heard them speaking with Tongues, and magnifying GOD. Then answered PETER,

47 "Can any one forbid WATER, that these should not be IMMERSED, who received the HOLY SPIRIT, even as we did?"

48 ‡ And he ordered them to be immersed in the name of * the LORD. Then they desired him to remain some Days.

CHAPTER XI.

1 And the APOSTLES and THOSE BRETHREN who WERE in JUDEA heard That the Gentiles also had received the WORD of GOD.

2 And when Peter went up to Jerusalem, THOSE of the Circumcision contended with him,

3 saying, ‡ * That he went in to Men uncircumcised, and did eat with them.

4 But * Peter, having begun, set it forth in order to them, saying,

5 "I was in the City of Joppa praying, ‡ and in a Trance I saw a Vision, a certain Vessel like a great Sheet descending, being let down by the Four Ends out of HEAVEN, and it came to me.

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* VATICAN MANUSCRIPT.—45. who came with. 48. Jesus Christ. 3. That he went in to Men uncircumcised, and did eat with them. 4. Peter.

‡ 44. Acts ii. 2; xi. 15. ‡ 45. Acts xi. 18; Gal. iii. 14. ‡ 48. Acts ii. 38; viii. 16. ‡ 3. Acts x. 28. ‡ 5. Acts x. 9, &c.

νου, και ηλθεν αρχις εμου· [6]εις ην ατενισας
ven, and came as far as me; into which having looked
κατενοουν και ειδον τα τετραποδα της γης και
I observed and saw the four-footed beasts of the earth and
τα θηρια και τα ἑρπετα και τα πετεινα του ου-
the wild beasts and the reptiles and the birds of the hea-
ρανου. [7]Ηκουσα δε φωνης λεγουσης μοι·
ven. I heard and a voice saying to me;
Αναστας, Πετρε, θυσον και φαγε. [8]Ειπον δε·
Having arisen, O Peter, sacrifice and eat. I said but;
Μηδαμως, κυριε· ὁτι κοινον η ακαθαρτον ουδε-
By no means, O lord; because common or unclean never
ποτε εισηλθεν εις το στομα μου. [9]Απεκριθη
entered into the mouth of me. Answered
δε μοι φωνη εκ δευτερου εκ του ουρανου· Ἁ ὁ
but to me a voice a second time out of the heaven; What the
θεος εκαθαρισε, συ μη κοινου. [10]Τουτο δε
God cleansed, thou not pollute. This and
εγενετο επι τρις· και παλιν ανεσπασθη ἁπαν-
was done for three times; and again was drawn up all
τα εις τον ουρανον. [11]Και ιδου, εξαυτης τρεις
into the heaven. And lo, immediately three
ανδρες επεστησαν επι την οικιαν εν ᾗ ημην,
men stood at the house in which I was,
απεσταλμενοι απο Καισαρειας προς με. [12]Ειπε
having been sent from Cesarea to me. Said
δε μοι το πνευμα, συνελθειν αυτοις, μηδεν δια-
and to me the spirit, to go with them, nothing doubt-
κρινομενον· ηλθον δε συν εμοι και οἱ ἑξ αδελ-
ing; went and with me also the six breth-
φοι οὑτοι, και εισηλθομεν εις τον οικον του
ren these, and we entered into the house of the
ανδρος. [13]Απηγγειλε τε ἡμιν, πως ειδε τον
man. He related and to us, how he saw the
αγγελον εν τῳ οικῳ αὑτου σταθεντα και ειπον-
messenger in the house of himself standing and saying
τα *[αυτῳ·] Αποστειλον εις Ιοππην, και μετα-
[to him;] Send into Joppa, and send
πεμψαι Σιμωνα τον επικαλουμενον Πετρον·
after Simon that having been surnamed Peter;
[14]ὁς λαλησαι ῥηματα προς σε, εν οἱς σωθησῃ
who will speak words to thee, by which mayest be saved
συ και πας ὁ οικος σου. [15]Εν δε τῳ αρξασθαι
thou and all the house of thee. In and the to have begun
με λαλειν, επεπεσε το πνευμα το ἁγιον επ᾽
me to speak, fell the spirit the holy on
αυτους, ὡσπερ και εφ᾽ ἡμας εν αρχῃ. [16]Εμ-
them, as also on us in beginning. I
νησθην δε του ῥηματος του κυριου, ὡς ελεγεν·
remembered and the words of the Lord, how he said;
Ιωαννης μεν εβαπτισεν ὑδατι, ὑμεις δε βαπτισ-
John indeed dipped in water, you but shall be
θησεσθε εν πνευματι ἁγιῳ. [17]Ει ουν την
dipped in spirit holy. If, then the
ισην δωρεαν εδωκεν αυτοις ὁ θεος ὡς και ἡμιν,
like gift gave to them the God as even to us,
πιστευσασιν επι τον κυριον Ιησουν Χριστον,
having believed on the Lord Jesus Anointed,

6 And looking attentively into it, I observed and saw QUADRUPEDS of the EARTH and WILD BEASTS, and REPTILES, and BIRDS of HEAVEN.

7 And * I also heard a Voice saying to me, 'Arise, kill and eat.'

8 But I said, 'By no means, Lord; For a common or impure thing never entered into my MOUTH.'

9 And a Voice answered me a second time from HEAVEN, 'What GOD has cleansed, do not thou regard as common.'

10 And this was done three times; and again all were drawn up into HEAVEN.

11 And behold, immediately Three Men stood at the HOUSE in which I was, having been sent to me from Cesarea.

12 And ‡ the SPIRIT commanded me to go with them, without any hesitation. And ‡ these SIX Brethren also went with me, and we entered the MAN'S HOUSE.

13 ‡ And he told us how he saw the ANGEL in his HOUSE, standing and saying, 'Send into Joppa, and invite THAT Simon, surnamed Peter;

14 who will speak Words to thee, by which thou mayest be saved, and All thy HOUSE.

15 And as I BEGAN to speak, the HOLY SPIRIT fell on them, ‡ even as on us in the Beginning.

16 And I remembered the WORD of the LORD, how he said, ‡ 'John indeed immersed in Water; but you shall be immersed in holy Spirit.'

17 Since, then, GOD imparted the SAME Gift to them, who believed on the Lord Jesus Christ, as

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* VATICAN MANUSCRIPT.—7. I also heard. 13. to him—*omit*.

‡ 12. John xvi. 13; Acts x. 19; xv. 7. ‡ 12. Acts x. 23. ‡ 13. Acts x. 30.
‡ 15. Acts ii. 2; x. 44, 47. ‡ 16. Matt. iii. 11; John i. 26, 33; Acts i. 5; xix. 4.

εγω δε τις ημην, δυνατος κωλυσαι τον θεον;
I and who was, having power to restrain the God?
[18] Ακουσαντες δε ταυτα, ησυχασαν, και εδοξα-
Having heard and these, they were silent, and glori-
ζον τον θεον, λεγοντες· Αραγε και τοις εθνεσιν
fied the God, saying; Then also to the gentiles
ὁ θεος την μετανοιαν εδωκεν εις ζωην. [19] Οἱ
the God the reformation gave into life. Those
μεν ουν διασπαρεντες απο της θλιψεως της
indeed therefore having been scattered from the affliction that
γενομενης επι Στεφανῳ, διηλθον ἑως Φοινικης
having happened about Stephen, went through to Phenicia
και Κυπρου και Αντιοχειας, μηδενι λαλουντες
and Cyprus and Antioch, not speaking
τον λογον ει μη μονον Ιουδαιοις. [20] Ησαν δε
the word if not alone to Jews. Were and
τινες εξ αυτων ανδρες Κυπριοι και Κυρηναιοι,
some of them men Cyprians and Cyrenians,
οἱτινες, ελθοντες εις Αντιοχειαν ελαλουν προς
who, having come into Antioch spoke to
τους Ἑλληνας, ευαγγελιζομενοι τον κυριον
the Greeks, announcing glad tidings of the Lord
Ιησουν. [21] Και ην χειρ κυριου μετ' αυτων,
Jesus. And was hand of Lord with them,
πολυς τε αριθμος πιστευσας επεστρεψεν επι
great and number having believed turned to
τον κυριον. [22] Ηκουσθη δε ὁ λογος εις τα ωτα
the Lord. Was reported and the word into the ears
της εκκλησιας της εν Ἱεροσολυμοις περι αυτων·
of the congregation that in Jerusalem concerning them;
και εξαπεστειλαν Βαρναβαν διελθειν ἑως Αντιο-
and they sent out Barnabas to go through to Anti-
χειας. [23] Ὁς παραγενομενος και ιδων την
och. Who having come and having seen the
χαριν του θεου, εχαρη, και παρεκαλει παντας,
favor of the God, rejoiced, and called on all,
τῃ προθεσει της καρδιας προσμενειν τῳ κυριῳ·
with the purpose of the heart to adhere to the Lord;
[24] ὁτι ην ανηρ αγαθος, και πληρης πνευματος
for he was a man good, and full of spirit
ἁγιου και πιστεως. Και προσετεθη οχλος ἱκα-
holy and faith. And was added a crowd great
νος τῳ κυριῳ. [25] Εξηλθε δε εις Ταρσον *[ὁ
to the Lord. Went out and into Tarsus [the
Βαρναβας,] αναζητησαι Σαυλον· και εὑρων
Barnabas,] to seek Saul; and having found
*[αυτον,] ηγαγεν *[αυτον] εις Αντιοχειαν.
[him,] he brought [him] to Antioch.
[26] Εγενετο δε αυτους ενιαυτον ὁλον συναχθηναι
It happened and them a year whole to assemble
εν τῃ εκκλησιᾳ, και διδαξαι οχλον ἱκανον,
in the congregation, and to teach a crowd great,

even to us, who was I, that I should be able to restrain GOD?"

18 And having heard these things, they were silent, and glorified GOD, saying, ‡ "Then to the GENTILES also has GOD given REFORMATION to Life."

19 ‡ Then THOSE indeed HAVING BEEN DISPERSED on account of THAT AFFLICTION which AROSE about Stephen, traveled to Phenicia, and Cyprus, and Antioch, speaking the WORD to no one, except to Jews only.

20 But some of them were Cyprians and Cyrenians, who, having come to Antioch, spoke *also to the GREEKS, announcing the glad tidings of the LORD Jesus.

21 ‡ And the Hand of the LORD was with them, *and a Great Number having believed, turned to the LORD.

22 And the REPORT concerning them came to the EARS of *THAT CONGREGATION which WAS in Jerusalem; and they sent forth Barnabas to Antioch;

23 who having come and seen *THAT FAVOR of GOD, rejoiced, and called on all to *continue in the LORD with PURPOSE of HEART;

24 for he was a good Man, and full of holy Spirit and Faith. And a considerable Number were added to the LORD.

25 And *he went to ‡ Tarsus to seek Saul; and having found him he brought him to Antioch.

26 And it occurred that during a whole Year they associated with the CONGREGATION, and taught a

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☞ VATICAN MANUSCRIPT.—20. also to the. 21. and THAT Great Number. 22. THAT CONGREGATION which WAS. 23. THAT FAVOR. 23. continue in the LORD. 25. Barnabas—*omit.* 25. him—*omit.* 25. him—*omit.*

‡ 18. Rom. x. 12; xv. 9, 16. ‡ 19. Acts viii. 1. ‡ 21. Acts ix. 35. ‡ 25. Acts ix. 30.

χρματισαι τε πρωτον εν Αντιοχειᾳ τους μαθη-
to have been styled and first in Antioch the disci-
τας Χριστιανους.
ples Christians.

[27] Εν ταυταις δε ταις ἡμεραις κατηλθον απο
In these and the days came down from
Ιεροσολυμων προφηται εις Αντιοχειαν. [28] Αναστ-
Jerusalem prophets into Antioch. Having
τας δε εἱς εξ αυτων, ονοματι Αγαβος, εσημανε
arisen and one of them, by name Agabus, signified
δια του πνευματος, λιμον μεγαν μελλειν εσεσ-
through the spirit, a famine great about is going
θαι εφ᾽ ὁλην την οικουμενην· ὁστις και εγενετο
to be over whole the habitable? which also occurred
επι Κλαυδιου. [29] Των δε μαθητων καθως ηυπο-
under Claudius. The and disciples as was
ρειτο τις, ὡρισαν ἑκαστος αυτων εις διακονιαν
able each, determined each one of them for a relief
πεμψαι τοις κατοικουσιν εν τῃ Ιουδαιᾳ αδελφοις·
to send to the dwelling in the Judea brethren;
[30] ὁ και εποιησαν, αποστειλαντες προς τους
which also they did, sending to the
πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.
elders through hand of Barnabas and Saul.

ΚΕΦ. ιβ'. 12.

[1] Και εκεινον δε τον καιρον επεβαλεν Ἡρωδης
In that and the season put forth Herod
ὁ βασιλευς τας χειρας, κακωσαι τινας των απο
the king the hands, to afflict some of the from
της εκκλησιας, [2] ανειλε δε Ιακωβον, τον αδελ-
of the congregation, he killed and James, the bro-
φον Ιωαννου, μαχαιρᾳ. [3] Και ιδων, ὁτι αρεστον
ther of John, with a sword. And having seen, that pleasing
εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και
it is to the Jews, he proceeded to take also
Πετρον· (ησαν δε αἱ ἡμεραι των αζυμων·) [4] ὁν
Peter; (they were and the days of the unleavened cakes;) whom
και πιασας εθετο εις φυλακην, παραδους τεσ-
also having seized he placed into a prison, having delivered to
σαρσι τετραδιοις στρατιωτων φυλασσειν αυτον,
four sets of four soldiers to watch him,
βουλομενος μετα το πασχα αναγαγειν αυτον
intending after the passover to lead out him
τῳ λαῳ. [5] Ὁ μεν ουν Πετρος ετηρειτο εν τῃ
to the people. The indeed therefore Peter was watched by the
φυλακῃ· προσευχη δε ην εκτενης γινομενη ὑπο
guard; prayer but was earnest was made by
της εκκλησιας *[προς τον θεον] ὑπερ αυτου.
the congregation [to the God] in behalf of him.
[6] Ὁτε δε εμελλεν αυτον προαγειν ὁ Ηρωδης,
When but was about him to bring before the Herod,

great Crowd. And the DISCIPLES were styled † Christians first in Antioch.

27 And in Those DAYS ‡ Prophets came down from Jerusalem to Antioch;

28 And one of them, named ‡ Agabus, standing up signified by the SPIRIT that a great Famine was about to come on the Whole HABITABLE; which also happened under Claudius.

29 And the DISCIPLES, according to the ability of each, determined to send ‡ Relief to the BRETHREN DWELLING in JUDEA;

30 ‡ which also they did, sending to the ELDERS by the Hand of Barnabas and Saul.

CHAPTER XII.

1 Now at That TIME Herod the KING put forth his HANDS to injure SOME of the CHURCH.

2 And he killed ‡ James the BROTHER of John with the Sword.

3 And seeing that it pleased the JEWS, he proceeded to arrest Peter also; (and it was during the DAYS of UNLEAVENED BREAD;)

4 and having seized he put him in Prison, delivering him to Four Quarternions of Soldiers to guard him, intending after the PASSOVER to lead him out to the PEOPLE.

5 Therefore, indeed, PETER was watched by the GUARD; ‡ but earnest Prayer was made * in his behalf by the CHURCH.

6 But when HEROD was about to bring him forward,

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* VATICAN MANUSCRIPT.—5. to GOD—*omit*. 5. concerning him.

† 26. This name is only found in two other places in the New Testament, viz. Acts xxvi. 28, and 1 Pet. iv. 16. Some understand it to have been given by Divine authority and so translate it; some think that it was a term of reproach applied to the followers of Christ, by their enemies; while others with much more probability suppose it was adopted by themselves, both for convenience, and to keep out a term of reproach. † 1. Herod Agrippa, grandson of Herod the Great.

‡ 27. Acts ii. 17; xiii. 1; xv. 32; xxi. 9; 1 Cor. xii. 28; Eph. iv. 11. ‡ 23. Acts xxi. 10. ‡ 29. Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. ix. 1. ‡ 30. Acts xii. 25. ‡ 2. Matt. iv. 21; xx. 23. ‡ 5. 2 Cor. i. 10; Eph. vi. 18; 1 Thess. v. 17.

τῃ νυκτι εκεινῃ ην ὁ Πετρος κοιμωμενος μεταξυ
in the night that was the Peter sleeping between
δυο στρατιωτων, δεδεμενος αλυσεσι δυσι,
two soldiers, having been bound with chains two,
φυλακες τε προ της θυρας ετηρουν την φυλα-
guards and before the door watching the prison.
κην. [7] Και ιδου, αγγελος κυριου επεστη, και
And lo, a messenger of Lord stood by, and
φως ελαμψεν εν τῳ οικηματι· παταξας δε την
a light shone in the building; having struck and the
πλευραν του Πετρου, ηγειρεν αυτον, λεγων·
side of the Peter, aroused him, saying,
Αναστα εν ταχει. Και εξεπεσον αυτου αἱ αλυ-
Arise in haste. And fell off of him the chains
σεις εκ των χειρων. [8] Ειπε τε ὁ αγγελος προς
from the hands. Said and the messenger to
αυτον· Περιζωσαι, και ὑποδησαι τα σανδαλια
him; Gird thyself, and bind under the sandals
σου. Εποιησε δε οὑτω. Και λεγει αυτῳ·
of thee. He did and so, And he says to him;
Περιβαλου το ἱματιον σου, και ακολουθει μοι.
Throw around the mantle of thee, and follow me.
[9] Και εξελθων ηκολουθει *[αυτῳ·] και ουκ ῃδει,
And having gone out he followed [him;] and not knew,
ὁτι αληθες εστι το γινομενον δια του αγγελου,
that real it is that being done through the messenger,
εδοκει δε ὁραμα βλεπειν. [10] Διελθοντες δε
thought but a vision to see. Passing through and
πρωτην φυλακην και δευτεραν, ηλθον επι την
first guard and second, they came to the
πυλην την σιδηραν την φερουσαν εις την πολιν,
gate the iron that leading into the city,
ἡτις αυτοματη ηνοιχθη αυτοις· και εξελθοντες
which self-moved opened to them; and having gone out
προηλθον ῥυμην μιαν, και ευθεως απεστη ὁ
went forward street one, and immediately stood the
αγγελος απ᾽ αυτου. [11] Και ὁ Πετρος γενομενος
messenger from him. And the Peter having come
εν ἑαυτῳ, ειπε· Νυν οιδα αληθως, ὁτι εξαπεσ-
in to himself, said; Now I know really, that sent forth
τειλε κυριος τον αγγελον αὑτου, και εξειλατο
· Lord the messenger of himself, and delivered
με εκ χειρος Ἡρωδου, και πασης της προσ-
me out of hand of Herod, and all the expec-
δοκιας του λαου των Ιουδαιων. [12] Συνιδων τε
tation of the people of the Jews. Considering and
ηλθεν επι την οικιαν Μαριας της μητρος Ιωαν-
he came to the house of Mary the mother of John,
νου, του επικαλουμενου Μαρκου, οὑ ησαν ἱκα-
that being surnamed Mark, where were many
νοι συνηθροισμενοι και προσευχομενοι. [13] Κρυ-
assembled and were praying. Having
σαντος δε αυτου την θυραν του πυλωνας, προσ-
knocked and him the door of the gateway, came

on that NIGHT PETER was sleeping † between Two Soldiers, bound with two Chains; and the Guards before the DOOR were watching the PRISON.

7 And behold, ‡ an Angel of the Lord stood by him, and a Light shone in the Building; and striking PETER on the SIDE, he awoke him, saying, "Arise quickly." And HIS CHAINS fell from his HANDS.

8 And the ANGEL said to him, "Gird thyself, and tie on thy SANDALS." And he did so. And he says to him, "Throw thy MANTLE around thee, and follow me."

9 And going out he followed him; and knew not That WHAT was DONE by the ANGEL was real, but thought ‡ he saw a Vision.

10 And having passed through the First and second Guard, they came to THAT IRON GATE that LEADS into the CITY, ‡ which opened to them of itself; and going out they went forward one Street; and immediately the ANGEL withdrew from him.

11 And PETER becoming self-possessed, said, "Now I know truly, ‡ That the Lord sent his ANGEL and ‡ delivered me from the Hand of Herod, and All the EXPECTATION of the JEWISH PEOPLE."

12 And reflecting, ‡ he came to the HOUSE of Mary, the MOTHER of ‡ THAT John, surnamed MARK; where many were assembled, and were praying.

13 And as he was knocking at the DOOR of the

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* VATICAN MANUSCRIPT.—9. him—*omit*.

† 6. Peter was bound to each of the soldiers, so that the least movement on his part to free himself from the chains, would awaken his guard. Two keepers were also stationed at the doors to prevent any ingress of his friends, or any egress on his part.

‡ 7. Acts v. 19. ‡ 9. Acts x. 3, 17; xi. 5. ‡ 10. Acts xvi. 26. ‡ 11. Psa. xxiv. 7; Dan. iii. 28; vi. 22; Heb. i. 14. ‡ 11. Job v. 19; Psa. xxxiii. 18, 19; xxxiv. 22; li. 2; xcvii. 10; 2 Cor. i. 10; 2 Pet. ii. 9. ‡ 12. Acts iv. 23. ‡ 12. Acts xv. 37.

ηλθε παιδισκη ὑπακουσαι, ονοματι Ῥοδη· [14] και
a female servant to listen, by name Rhoda; and
επιγνουσα την φωνην του Πετρου, απο της
knowing the voice of the Peter, from the
χαρας ουκ ηνοιξε τον πυλωνα· εισδραμουσα δε
joy not she opened the gate; having run in and
απηγγειλεν, ἑσταναι τον Πετρον προ του πυλω-
told, to have stood the Peter before the gate.
νος. [15] Οἱ δε προς αυτην ειπον· Μαινη. Ἡ δε
The but to her said; Thou art mad. She but
διισχυριζετο οὑτως εχειν. [16] Οἱ δε ελεγον· Ὁ
confidently affirmed thus to be. They and said; The
αγγελος αυτου εστιν. Ὁ δε Πετρος επεμενε
messenger of him it is. The but Peter continued
κρουων· ανοιξαντες δε ειδον αυτον, και εξεστη-
knocking; having opened and they saw him, and were amazed.
σαν. [17] Κατασεισας δε αυτοις τη χειρι σιγαν,
Having waved but to them the hand to be silent,
διηγησατο αυτοις, πως ὁ κυριος αυτον εξηγαγεν
he related to them, how the Lord him led
εκ της φυλακης. Ειπε δε· Απαγγειλατε Ιακω-
out of the prison. Said and; Report you to James
βῳ και τοις αδελφοις ταυτα. Και εξελθων
and to the brethren these things. And going out
επορευθη εις ἑτερον τοπον.
he went into another place.

[18] Γενομενης δε ἡμερας, ην ταραχος ουκ ολι-
Having become and day, was a stir not small
γος εν τοις στρατιωταις, τι αρα ὁ Πετρος εγε-
among the soldiers, what then the Peter was
νετο. [19] Ἡρωδης δε επιζητησας αυτον, και μη
become. Herod and having sought him, and not
εὑρων, ανακρινας τους φυλακας, εκελευσεν
having found, having examined the guards, commanded
απαχθηναι· και κατελθων απο της Ιουδαιας εις
to be led off; and going down from the Judea into
την Καισαρειαν διετριβεν. [20] Ην δε θυμομαχων
the Cesarea he remained. He was and being enraged
Τυριοις και Σιδωνιοις· ὁμοθυμαδον δε παρησαν
with Tyrians and Sidonians; with one mind but was present
προς αυτον, και πεισαντες Βλαστον, τον επι
with him, and having persuaded Blastus, that over
του κοιτωνος του βασιλεως, ητουντο ειρηνην·
the bed-chamber of the king, desired peace;
δια το τρεφεσθαι αυτων την χωραν απο της
because that to be nourished of them the country from of the
βασιλικης. [21] Τακτη δε ἡμερᾳ ὁ Ἡρωδης ενδυ-
king. On a set and day the Herod having
σαμενος εσθητα βασιλικην, και καθισας επι του
put on apparel royal, and having sat down on the
βηματος, εδημηγορει προς αυτους. [22] Ὁ δε
throne, made a speech to them. The but

GATE, a female servant named Rhoda, came to listen.

14 And having recognised PETER'S VOICE, she opened not the GATE from JOY, but running in, told them that Peter was standing at the GATE.

15 And THEY said to her, "Thou art mad." But SHE strongly asserted that it was so. And THEY said, "It is his ANGEL."

16 But PETER continued knocking; and having opened they saw him, and were astonished.

17 ‡ And waving his hand for them to be silent, he related to them how the LORD conducted HIM out of the PRISON. And he said, "Tell these things to James and to the BRETHREN." And going out, he went into Another Place.

18 Now when it was Day, there was no small Commotion among the SOLDIERS, as to what had become of PETER.

19 And Herod having sought for him, and not finding him, examined the GUARDS, and commanded them to be led away to execution. And going down from JUDEA to CESAREA, he abode there.

20 And he was highly displeased with the Tyrians and Sidonians; but they came with one accord to him, and having persuaded THAT Blastus who was over the KING'S CHAMBER, they desired Peace; because ‡ their COUNTRY was NOURISHED from that of the KING'S.

21 And on † an appointed Day, * Herod, having put on his regal Robes, and sitting upon the THRONE, made an oration to them.

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* VATICAN MANUSCRIPT.—21. Herod.

† 21. This appointed day appears to have been the second day of the Games then celebrating in honor of Cesar. This history is remarkably confirmed by Josephus. See Ant. xix. 7, 2.

‡ 17. Acts xiii 16, xix. 13, xxi 40. ‡ 20. 1 Kings v. 9, 11.

δημος επεφωνει· Θεου φωνη, και ουκ ανθρωπου.
people shouted; Of a god a voice, and not of a man.
[23] Παραχρημα δε επαταξεν αυτον αγγελος
Immediately and struck him a messenger
κυριου, ανθ' ὡν ουκ εδωκε δοξαν τῳ θεῳ· και
of Lord, because not he gave glory to the God; and
γενομενος σκωληκοβρωτος, εξεψυξεν. [24] Ὁ δε
being eaten of worms, he breathed out. The and
λογος του θεου ηυξανε και επληθυνετο. [25] Βαρ-
word of the God grew and was multiplied. Bar-
ναβας δε και Σαυλος ὑπεστρεψαν εξ Ἱερουσα-
nabas and and Saul returned from Jerusa-
λημ, πληρωσαντες την διακονιαν, συμπαραλα-
lem, having fulfilled the service, having brought
βοντες και Ιωαννην τον επικληθεντα Μαρκον.
along also John that having been surnamed Mark.

ΚΕΦ. ιγ'. 13.

[1] Ησαν δε *[τινες] εν Αντιοχειᾳ κατα την
Were and [some] in Antioch in the
ουσαν εκκλησιαν προφηται και διδασκαλοι, ὁ,
being congregation prophets and teachers, the,
τε Βαρναβας και Συμεων ὁ καλουμενος Νιγερ,
both Barnabas and Simeon that being called Black,
και Λουκιος ὁ Κυρηναιος, Μαναην τε, Ἡρωδου
and Lucius the Cyrenian, Manaen also, of Herod
του τετραρχου συντροφος, και Σαυλος. [2] Λει-
the tetrarch a foster brother, and Saul. Serv-
τουργουντων δε αυτων τῳ κυριῳ και νηστευον-
ing and of them the Lord and fasting,
των, ειπε το πνευμα το ἁγιον· Αφορισατε δη
said the spirit the holy; Separate you indeed
μοι τον Βαρναβαν και *[τον] Σαυλον εις το
for me the Barnabas and [the] Saul for the
εργον, ὁ προσκεκλημαι αυτους. [3] Τοτε νηστευ-
work, which I have called them. Then having
σαντες και προσευξαμενοι, και επιθεντες τας
fasted and having prayed, and having laid the
χειρας αυτοις, απελυσαν. [4] Οὑτοι μεν ουν
hands to them, they sent forth. These indeed then
εκπεμφθεντες ὑπο του πνευματος του ἁγιου,
having been sent forth by the spirit the holy,
κατηλθον εις την Σελευκειαν, εκειθεν τε απε-
went down into the Seleucia, thence and sailed
πλευσαν εις την Κυπρον. [5] Και γενομενοι εν
into the Cyprus. And having arrived in
Σαλαμινι, κατηγγελον τον λογον του θεου εν
Salamis, they announced the word of the God in
ταις συναγωγαις των Ιουδαιων· ειχον δε και
the synagogues of the Jews; they had and also
Ιωαννην ὑπηρετην. [6] Διελθοντες δε ὁλην την
John an attendant. Having gone through and whole the
νησον αχρι Παφου, εὑρον τινα μαγον, ψευδο-
island to Paphos, they found a certain magian, a false
προφητην Ιουδαιον, ᾡ ονομα Βαριησους, [7] ὁς
prophet a Jew, to whom a name Barjesus, who

22 And the PEOPLE shouted, "It is the Voice of a God, and not of a Man."

23 And instantly an Angel of the Lord smote him, because he gave not Glory to GOD; and being eaten with worms, he expired.

24 But the WORD of * God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled the SERVICE, ‡ taking with them also THAT John who was SURNAMED MARK.

CHAPTER XIII.

1 And there were Prophets and Teachers in the CONGREGATION at Antioch;—BARNABAS, and THAT Simeon CALLED Niger, and Lucius, the CYRENIAN, and Manaen, a foster-brother of Herod the TETRARCH, and Saul.

2 And while they were serving the LORD and fasting, the HOLY SPIRIT said, "Separate to me BARNABAS and SAUL for the WORK to which I called them."

3 Then ‡ having fasted and prayed, and laid their HANDS on them, they sent them forth.

4 **They**, therefore, having been sent out by the * HOLY SPIRIT, went down to * Seleucia; and from thence they sailed to * Cyprus.

5 And having arrived at Salamis, they announced the WORD of GOD in the SYNAGOGUES of the JEWS; and they also had John for an Attendant.

6 And having gone through the Whole ISLAND to Paphos, they found ‡ * a Certain Magian, a False-prophet, a Jew, whose Name was Bar-Jesus,

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* VATICAN MANUSCRIPT.—24. the LORD grew. 1. some—*omit.* 2. the—*omit.* 4. HOLY Spirit. 4. Seleucia. 4. Cyprus. 6. a Certain Man, a Magian, a False-Prophet.

‡ 25. Acts xiii. 5, 13; xv. 37. ‡ 3. Acts vi. 6. ‡ 6. Acts viii. 9.

ην συν τῳ ανθυπατῳ Σεργιῳ Παυλῳ, ανδρι
was with the proconsul Sergius Paulus, a man
συνετῳ. Οὑτος προσκαλεσαμενος Βαρναβαν και
intelligent. This having summoned Barnabas and
Σαυλον, επεζητησεν ακουσαι τον λογον του
Saul, desired to hear the word of the
θεου. [8] Ανθιστατο δε αυτοις Ελυμας ὁ μαγος,
God. Stood against but them Elymas the magian,
(οὑτω γαρ μεθερμηνευεται το ονομα αυτου,)
(thus for is translated the name of him,)
ζητων διαστρεψαι τον ανθυπατον απο της πιστεως.
seeking to turn away the proconsul from the faith.
[9] Σαυλος δε (ὁ και Παυλος) πλησθεις
Saul but (he also Paul) being filled
πνευματος ἁγιου, *[και] ατενισας εις αυτον,
of spirit holy, [and] having looked earnestly on him,
[10] ειπεν· Ω πληρης παντος δουλου και πασης
said; O full of all deceit and of all
ῥᾳδιουργιας, υιε διαβολου, εχθρε πασης δικαιοσυνης,
ready working, O son of an accuser, enemy of all righteousness,
ου παυσῃ διαστρεφων τας οδους κυριου τας
not wilt thou cease perverting the ways of Lord the
ευθειας; [11] Και νυν ιδου, χειρ κυριου επι σε,
straight? And now lo, a hand of Lord on thee,
και εσῃ τυφλος, μη βλεπων τον ἡλιον αχρι
and thou shalt be blind, not seeing the sun till
καιρου. Παραχρημα δε επεπεσεν επ᾽ αυτον
a season. Immediately and fell on him
αχλυς και σκοτος· και περιαγων εζητει χειραγωγους.
a mist and darkness; and going about he sought guides.
[12] Τοτε ιδων ὁ ανθυπατος το γεγονος,
Then seeing the proconsul that having been done,
επιστευσεν, εκπλησσομενος επι τῃ διδαχῃ του
believed, being astonished at the teaching of the
κυριου.
Lord.

[13] Αναχθεντες δε απο της Παφου οἱ περι τον
Having set sail and from the Paphos those about the
Παυλον, ηλθον εις Περγην της Παμφυλιας.
Paul, came into Perga of the Pamphylia.
Ιωαννης δε, αποχωρησας απ᾽ αυτων, ὑπεστρεψεν
John but, having gone away from them, returned
εις Ἱεροσολυμα. [14] Αυτοι δε διελθοντες
into Jerusalem. They and having passed through
απο της Περγης παρεγενοντο εις Αντιοχειαν
from the Perga went to Antioch
της Πισιδιας, και εισελθοντες εις την συναγωγην
of the Pisidia, and having entered into the synagogue
τῃ ἡμερᾳ των σαββατων, εκαθισαν. [15] Μετα
in the day of the sabbaths, they sat down. After
δε την αναγνωσιν του νομου και των προφητων,
and the reading of the law and the prophets,
απεστειλαν οἱ αρχισυναγωγοι προς αυτους,
sent the synagogue-rulers to them,
λεγοντες· Ανδρες αδελφοι, ει εστι λογος εν
saying; Men brethren, if is a word in
ὑμιν παρακλησεως προς τον λαον, λεγετε.
you of consolation to the people, say you.

7 who was with the PROCONSUL, Sergius Paulus, an intelligent Man. This man having called for Barnabas and Saul desired to hear the WORD of GOD.

8 But Elymas, the MAGIAN, (for so his NAME is translated,) opposed them, seeking to turn away the PROCONSUL from the FAITH.

9 Then THAT Saul, also called Paul, being filled with holy Spirit, looking intently on him, said,

10 "O full of All Deceit, and of All Imposture! Son of an Accuser! Enemy of all Righteousness! wilt thou not cease to pervert the STRAIGHT WAYS of the Lord?

11 And now, behold, the Hand of the Lord is upon thee; and thou shalt be blind, not seeing the SUN for a Season." And immediately a Mist and darkness fell *on him, and going about he sought Guides.

12 Then the PROCONSUL seeing THAT HAVING BEEN DONE, believed, being astonished at the TEACHING of the LORD.

13 And sailing from PAPHOS, THOSE with * Paul came to Perga in Pamphylia; ‡ but John having withdrawn from them, returned to Jerusalem.

14 And these, having passed through from PERGA, came to Antioch in PISIDIA, and ‡ went into the SYNAGOGUE on the DAY of the SABBATHS, and sat down.

15 And ‡ after the READING of the LAW and the PROPHETS, the SYNAGOGUE-RULERS sent to them, saying, "Brethren, if * any one among you have a Word of Exhortation for the PEOPLE, speak."

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* VATICAN MANUSCRIPT.—9. and—*omit.* 11. on him—*omit.* 13. Paul. 15. any one among you have a Word of.

‡ 13. Acts xv. 38. ‡ 14. Acts xvi. 13; xvii. 2; xviii. 4. ‡ 15. Luke iv
er. 27.

[16] Αναστας δε Παυλος, και κατασεισας τῃ χειρι,
Having stood up and Paul, and having waved the hand,

ειπεν· Ανδρες Ισραηλιται, και οἱ φοβουμενοι
said; Men Israelites, and those fearing

τον θεον, ακουσατε. [17] Ὁ θεος του λαου του-
the God, hear you. The God of the people this

του εξελεξατο τους πατερας ἡμων· και τον
chose the fathers of you; and the

λαον ὑψωσεν εν τῃ παροικιᾳ εν γῃ Αιγυπτῳ,
people exalted in the sojourning in land of Egypt,

και μετα βραχιονος ὑψηλου εξηγαγεν αυτους εξ
and with an arm lifted up he brought them out of

αυτης· [18] και ὡς τεσσαρακονταετη χρονον ετρο-
her; and about forty years time he

φοφορησεν αυτους εν τῃ ερημῳ· [19] *[και] καθε-
nourished them in the desert; [and] having

λων εθνη ἑπτα εν γῃ Χανααν, κατεκληρονο-
cast out nations seven in land of Canaan, he distributed

μησεν αυτοις την γην αυτων. [20] Και μετα
by lot to them the land of them. And after

ταυτα ὡς ετεσι τετρακοσιοις και πεντηκοντα
these things about years four hundred and fifty

εδωκε κριτας, ἑως Σαμουηλ του προφητου.
he gave judges, till Samuel the prophet.

[21] Κακειθεν ητησαντο βασιλεα, και εδωκεν
And then they asked for a king, and gave

αυτοις ὁ θεος τον Σαουλ υἱον Κις, ανδρα εκ
to them the God the Saul son of Kis, a man of

φυλης Βενιαμιν, ετη τεσσαρακοντα. [22] Και
tribe of Benjamin, years forty. And

μεταστησας αυτον, ηγειρεν αυτοις τον Δαυιδ
having removed him, he raised up to them the David

εις βασιλεα, ᾧ και ειπε μαρτυρησας· Εὑρον
for a king, to whom also he said having testified; I found

Δαυιδ, τον του Ιεσσαι, *[ανδρα] κατα την
David, that of the Jesse, [a man] according to the

καρδιαν μου, ὃς ποιησει παντα τα θεληματα
heart of me, who will do all the will

μου. [23] Τουτου ὁ θεος απο του σπερματος κατ'
of me. This the God from the seed according to

επαγγελιαν ηγαγε τῳ Ισραηλ σωτηρα Ιησουν,
promise brought forth to the Israel a Savior Jesus,

[24] προκηρυξαντος Ιωαννου προ προσωπου της
having announced before of John before face of the

16 Then Paul standing up, and waving his HAND, said, "Israelites! and YOU who fear GOD, listen!

17 The GOD of * the PEOPLE of ISRAEL ‡ chose our FATHERS, and elevated the PEOPLE ‡ during their EXILE in the Land of Egypt, ‡ and brought them out of it with an uplifted Arm.

18 And ‡ for a period of Forty Years he nourished them in the DESERT;

19 and ‡ having cast out seven Nations in the Land of Canaan, ‡ he * distributed their LAND to them by Lot.

20 And after these things, ‡ he gave Judges about † four hundred and fifty Years, ‡ till Samuel the PROPHET.

21 ‡ And then they asked for a King; and GOD gave them SAUL, the Son of Kish, a Man of the Tribe of Benjamin, for forty Years.

22 And ‡ having removed him, ‡ he raised up to them DAVID for a King; to whom also giving testimony, he said, ‡ 'I have 'found David, the son of 'JESSE, ‡ a Man according 'to my HEART, who will 'perform All my WILL.'

23 ‡ From This man's POSTERITY, ‡ according to Promise, God brought forth to ISRAEL ‡ a Savior, Jesus;

24 ‡ John having previously proclaimed, before his APPEARANCE, an Im-

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* VATICAN MANUSCRIPT.—17. the PEOPLE of ISRAEL. 19. And—*omit.* 19. gave their LAND for an inheritance, about four hundred and fifty Years. And after that he gave them Judges till Samuel the Prophet. 22. a man—*omit.*

† 20. A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in 1 Kings vi. 1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings vi. 1, has been corrupted, by substituting the Hebrew character *daleth* (4) for *hay* (5,) which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology.

‡ 17. Deut. vii. 6, 7. ‡ 17. Psa. cv. 23, 24; Acts vii. 17. ‡ 17. Exod. xiii. 14, 16. ‡ 18. Num. xiv. 33, 34; Psa. xcv. 9, 10; Acts vii. 36. ‡ 19. Deut. vii. 1. ‡ 19. Josh. xiv. 1, 2; Psa. lxxviii. 55. ‡ 20. Judges ii. 16. ‡ 20. 1 Sam. iii. 20. ‡ 21. 1 Sam. viii. 5; x. 1. ‡ 22. 1 Sam. xv. 23, 26, 28; xvi. 1; Hosea xiii. 11. ‡ 22. 1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3. ‡ 22. Psa. lxxxix. 20. ‡ 22. 1 Sam. xiii. 14; Acts vii. 46. ‡ 23. Isa. xi. 1; Luke i. 32, 69; Acts ii. 30; Rom. i. 3. ‡ 23. 2 Sam. vii. 12; Psa. cxxxii. 11. ‡ 23. Matt. i. 21. ‡ 24. Matt. iii 1; Luke iii. 3.

εισοδου αυτου βαπτισμα μετανοιας παντι τῳ
entrance of him a dipping of reformation to all the
λαῳ Ισραηλ. 25 Ὡς δε επληρου ὁ Ιωαννης τον
people Israel. As and was fulfilling the John the
δρομον, ελεγε· Τινα με ὑπονοειτε ειναι; ουκ
race, he said; Who me do you suppose to be? not
ειμι εγω, αλλ᾽ ιδου, ερχεται μετ᾽ εμε, οὗ ουκ
am I, but lo, comes after me, of whom not
ειμι αξιος το ὑποδημα των ποδων λυσαι.
I am worthy the sandal of the feet to loose.
26 Ανδρες αδελφοι, υἱοι γενους Αβρααμ, και
Men brethren, sons race of Abraham, and
οἱ εν ὑμιν φοβουμενοι τον θεον, ὑμιν ὁ λογος
those among you fearing the God, to you the word
της σωτηριας ταυτης απεσταλη. 27 Οἱ γαρ
of the salvation this is sent. Those for
κατοικουντες εν Ἱερουσαλημ, και οἱ αρχοντες
dwelling in Jerusalem, and the rulers
αυτων, τουτον αγνοησαντες, και τας φωνας
of them, him not knowing, and the voices
των προφητων τας κατα παν σαββατον αναγι-
of the prophets those in every sabbath being
νωσκομενας, κριναντες επληρωσαν. 28 Και μη-
read, judging fulfilled. And no
δεμιαν αιτιαν θανατου εὑροντες, ῃτησαντο
one cause of death having found, they asked
Πιλατον αναιρεθηναι αυτον. 29 Ὡς δε ετελεσαν
Pilate to kill him. When and they finished
παντα τα περι αυτου γεγραμμενα, καθελον-
all the things concerning him having been written, having taken
τες απο του ξυλου, εθηκαν εις μνημειον. 30 Ὁ
down from the cross, they placed in a tomb. The
δε θεος ηγειρεν αυτον εκ νεκρων, 31 ὃς ωφθη
but God raised him out of dead ones, who appeared
επι ἡμερας πλειους τοις συναναβασιν αυτῳ απο
on days many to those having gone up with him from
της Γαλιλαιας εις Ἱερουσαλημ, οἱτινες εισι
of the Galilee into Jerusalem, who are
μαρτυρες αυτου προς τον λαον. 32 Και ἡμεις
witnesses of him to the people. And we
ὑμας ευαγγελιζομεθα την προς τους πατερας
you address with glad tidings that to the fathers
επαγγελιαν γενομενην, ὁτι ταυτην ὁ θεος εκ-
promise having been made, that this the God has
πεπληρωκε τοις τεκνοις αυτων ἡμιν, αναστησας
fulfilled to the children of them to us, having raised up
Ιησουν· 33 ὡς και εν τῳ πρωτῳ ψαλμῳ γεγραπ-
Jesus; as also in the first psalm it is written;
ται· Υἱος μου ει συ, εγω σημερον γεγεννηκα
A son of me art thou, I to-day have begotten

mersion of Reformation to All the PEOPLE of ISRAEL.

25 And as John was fulfilling his RACE, he said, ‡ * 'Whom do you suppose me to be? I am not he; but behold, one comes after me, the SANDALS of Whose FEET I am not worthy to untie.'

26 Brethren, sons of the Family of Abraham, and THOSE among you who FEAR GOD, ‡ to you is the WORD of this SALVATION * sent.

27 For THOSE DWELLING in Jerusalem, and their RULERS, ‡ not knowing him, nor the DECLARATIONS of the PROPHETS ‡ which are READ Every Sabbath, ‡ have fulfilled them in judging him.

28 ‡ And without having found any Cause of Death they desired Pilate to kill him.

29 And when they had finished ALL things WRITTEN concerning him, ‡ having taken him down from the CROSS, they laid him in a Tomb.

30 ‡ But GOD raised him from the Dead;

31 ‡ and he appeared for several Days to THOSE who went up with him from GALILEE to Jerusalem, who are his Witnesses to the PEOPLE.

32 And we announce glad tidings to you, ‡ the PROMISE which was made to the FATHERS; because GOD has fulfilled this to * us their CHILDREN, having raised up Jesus;

33 as it is written also in the † * SECOND Psalm, ‡ 'Thou art my Son; this 'day I have begotten thee.'

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* VATICAN MANUSCRIPT.—25. What think you that. 26. sent forth. For. 32. our CHILDREN, having. 33. SECOND Psalm.

† 33. The two first Psalms as they stand in our editions, were anciently joined together. See *Wetstein*. *Griesbach* has followed some MSS which have *first* instead of *second*. So also Tischendorf. The common reading, however, has been adopted, which agrees with the Vat. MS.

‡ 25. Matt. iii. 11; Mark i. 7; Luke iii. 16; John i. 20, 27. ‡ 26. Matt. x. 6: Luke xxiv 47: Acts iii. 26: ver. 46. ‡ 27. Luke xxiii. 34; Acts iii. 17; 1 Cor. ii. 8. ‡ 27. Acts xv. 21. ‡ 27. Luke xxiv. 20, 44; Acts xxviii. 23. ‡ 28. Matt. xxvii. 22, &c.; Acts iii. 13, 14. ‡ 29. Matt. xxvii. 59, &c. ‡ 30. Matt. xxviii. 6: Acts ii. 24; iii. 13, 15. 26; v 30. ‡ 31. Acts i. 3; 1 Cor xv. 5—7. ‡ 32. Gen. xii. 3; xxii. 18, Acts xxvi. 6; Gal. iii. 16. ‡ 33. Psa. ii. 7; Heb. i. 5; v. 5.

σε. [34] Ὁτι δε ανεστησεν αυτον εκ νεκρων,
thee. Because and he raised him out of dead ones,

μηκετι μελλοντα ὑποστρεφειν εις διαφθοραν,
no more being about to return to corruption,

οὑτως ειρηκεν· Ὁτι δωσω ὑμιν τα ὁσια Δαυιδ
thus he said; That I will give to you the holy things of David

τα πιστα. [35] Διο και εν ἑτερῳ λεγει· Ου
the faithful. Therefore also in another he says; Not

δωσεις τον ὁσιον σου ιδειν διαφθοραν.
thou wilt permit the holy one of thee to see corruption.

[36] Δαυιδ μεν γαρ ιδιᾳ γενεᾳ ὑπηρετησας τῃ
David indeed for own generation having served by the

του θεου βουλῃ εκοιμηθη, και προσετεθη προς
of the God will fell asleep, and was laid with

τους πατερας αὑτου και ειδε διαφθοραν· [37] ὁν δε
the fathers of himself and saw corruption; whom but

ὁ θεος ηγειρεν, ουκ ειδε διαφθοραν. [38] Γνωσ-
the God raised up, not saw corruption. Known

τον ουν εστω ὑμιν, ανδρες αδελφοι, ὁτι δια
therefore let it be to you, men brethren, that through

τουτου ὑμιν αφεσις ἁμαρτιων καταγγελλεται·
this to you forgiveness of sins is announced;

[39] και απο παντων, ὡν ουκ ηδυνηθητε εν τῳ
and from all things, which not you are able by the

νομῳ Μωσεως δικαιωθηναι, εν τουτῳ πας ὁ
law of Moses to be justified, in him every one the

πιστευων δικαιουται. [40] Βλεπετε ουν, μη
believing is justified. See then, not

επελθῃ εφ' ὑμας το ειρημενον εν τοις προφη-
may come upon you that having been spoken by the prophets;

ταις· [41] ιδετε οἱ καταφρονηται, και θαυμασατε,
behold you the despisers, and wonder you,

και αφανισθητε· ὁτι εργον εγω εργαζομαι εν
and disappear you; because a work I work in

ταις ἡμεραις ὑμων, εργον, ᾧ ου μη πιστευ-
the days of you, a work, which not not you would

σητε, εαν τις εκδιηγηται ὑμιν. [42] Εξιοντων δε
believe, if one should narrate to you. Having gone out and

αυτων, παρεκαλουν εις το μεταξυ σαββατων
of them, they desired on the next sabbath

λαληθηναι αυτοις τα ῥηματα ταυτα. [43] Λυθει-
to be spoken to them the words these. Being broken

σης δε της συναγωγης, ηκολουθησαν πολλοι
up and the synagogue, followed many

των Ιουδαιων και των σεβομενων προσηλυτων
of the Jews and of the worshipping proselytes

τῳ Παυλῳ και τῳ Βαρναβᾳ· οἱτινες προσλα-
the Paul and the Barnabas; who speaking

λουντες αυτοις, επειθον αυτους προσμενειν τῃ
to them, persuaded them to continue in the

34 And because he raised him from the Dead, no more to return to Corruption, he has spoken thus, ‡ 'I will give you 'the SURE MERCIES of David.'

35 Therefore also in another place he says, ‡ 'Thou wilt not permit 'thy HOLY ONE to see Corruption.'

36 For David, indeed, having in his Own Generation served the WILL of GOD, ‡ fell asleep, and was laid with his FATHERS, and saw Corruption;

37 but he whom GOD raised up saw not Corruption.

38 Be it therefore known to you, Brethren, ‡ That through **him** Forgiveness of Sins is proclaimed to you;

39 ‡ and by **him** EVERY ONE who BELIEVES is justified from all things, from which you could not be justified by the LAW of Moses.

40 See then that WHAT is SPOKEN in ‡ the PROPHETS may not come upon you;

41 'Behold, DESPISERS, 'and wonder, and 'disappear; For I perform a 'Work in your DAYS, a 'Work which you will by 'no means believe, though 'one should declare it to 'you.'"

42 And they having gone out, * it was thought proper that these WORDS should be spoken to them on the NEXT Sabbath.

43 And when the SYNAGOGUE was broken up, many of the JEWS and RELIGIOUS Proselytes followed PAUL and BARNABAS, who, speaking to them, persuaded them to

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* VATICAN MANUSCRIPT.—42. it was thought proper that these WORDS should be spoken.

‡ 34. Isa. lv. 3. ‡ 35. Psa. xvi. 10; Acts ii. 31. ‡ 36. 1 Kings ii. 10; Acts ii. 29. ‡ 38. Luke xxiv. 47. ‡ 39. Rom. iii. 28; viii. 3; 1 John ii. 12. ‡ 40. Isa. xxix. 14, Hab. i. 5.

χαριτι του θεου. [44] Τῳ τε εχομενῳ σαββατῳ
favor of the God. On the and coming sabbath,
σχεδον πασα ἡ πολις συνηχθη ακουσαι τον
almost all the city came together to hear the
λογον του θεου. [45] Ιδοντες δε οἱ Ιουδαιοι τους
word of the God. Seeing and the Jews the
οχλους, επλησθησαν ζηλου, και αντελεγον
crowds, they were filled of zeal, and spoke against
τοις ὑπο του Παυλου λεγομενοις, *[αντιλε-
the things by the Paul being spoken, [contra-
γοντες και] βλασφημουντες. [46] Παῤῥησιασα-
dicting and] blaspheming. Speaking
μενοι δε ὁ Παυλος και ὁ Βαρναβας ειπον·
freely and the Paul and the Barnabas said;
Ὑμιν ην αναγκαιον πρωτον λαληθηναι τον
To you it was necessary first to be spoken the
λογον του θεου· επειδη *[δε] απωθεισθε αυτον,
word of the God; since [but] you thrust away him,
και ουκ αξιους κρινετε ἑαυτους της αιωνιου
and not worthy judge yourselves of the age-lasting
ζωης, ιδου, στρεφομεθα εις τα εθνη. [47] Οὑτω
life, lo, we turn to the gentiles. Thus
γαρ εντεταλται ἡμιν ὁ κυριος· Τεθεικα σε εις
for has commanded us the Lord. I have set thee for
φως εθνων, του ειναι σε εις σωτηριαν ἑως εσχα-
a light of nations, the to be thee for salvation to end
του της γης. [48] Ακουοντα δε τα εθνη εχαιρον,
of the earth. Having heard and the Gentiles rejoiced,
και εδοξαζον τον λογον του κυριου· και επισ-
and glorified the word of the Lord; and be-
τευσαν ὁσοι ησαν τεταγμενοι εις ζωην αιωνιον.
lieved as many as were having been disposed for life age-lasting.
[49] Διεφερετο δε ὁ λογος του κυριου δι' ὁλης
Was published and the word of the Lord through whole
της χωρας. [50] Οἱ δε Ιουδαιοι παρωτρυναν τας
of the country. The but Jews stirred up the
σεβομενας γυναικας τας ευσχημονας, και τους
religious women the honorable, and the
πρωτους της πολεως, και επηγειραν διωγμον
chiefs of the city, and raised a persecution
επι τον Παυλον και τον Βαρναβαν, και εξεβαλον
against the Paul and the Barnabas, and cast out
αυτους απο των ὁριων αυτων. [51] Οἱ δε εκτινα-
them from the borders of them. They but having
ξαμενοι τον κονιορτον των ποδων αὑτων επ'
shaken off the dust of the feet of them against
αυτους, ηλθον εις Ικονιον.
them, came into Iconium.

[52] Οἱ δε μαθηται επληρουντο χαρας και πνευ-
The and disciples were filled joy and spirit
ματος ἁγιου. ΚΕΦ. ιδ'. 14. [1] Εγενετο δε εν
holy. It happened and in
Ικονιῳ, κατα το αυτο εισελθειν αυτους εις την
Iconium, at the same to enter them into the

continue in the FAVOR of GOD.

44 And on the FOLLOWING Sabbath, almost the Whole CITY assembled to hear the WORD of GOD.

45 And the JEWS seeing the CROWDS, were filled with Envy, and opposed the things spoken by *Paul, blaspheming.

46 And both PAUL and BARNABAS speaking freely, said, ‡ "It was necessary for the WORD of GOD first to be spoken to you; ‡ but since you thrust it away from you, and judge yourselves unworthy of AIONIAN Life, behold, ‡ we turn to the GENTILES.

47 For thus the LORD has commanded us; ‡ 'I 'have set thee for a Light 'of Nations, that thou 'shouldst BE for Salva-'tion to the Extremity of 'the EARTH.'"

48 And the GENTILES having heard this, rejoiced, and glorified the WORD of *the LORD; and as many as were disposed for aionian Life, believed.

49 And the WORD of the LORD was published through the Whole of the COUNTRY.

50 But the JEWS excited the RELIGIOUS and HONORABLE Women, and the FIRST MEN of the CITY, and raised a Persecution against PAUL and *Barnabas, and expelled them from *their BORDERS.

51 ‡ And THEY, shaking off the DUST of *their feet against them, went to Iconium.

52 And the DISCIPLES ‡ were filled with Joy and holy Spirit.

CHAPTER XIV.

1 And it occurred at Iconium, that they went TOGETHER into the SYNA-

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* VATICAN MANUSCRIPT.—45. Paul, blaspheming. And Paul and. 45. contradicting and—omit. 46. but—omit. 48. GOD; and as many. 50. Barnabas. 50. the BORDERS. 51. the FEET.

‡ 46. Matt. x. 6; Acts iii. 26; v. 26; Rom. i. 16. ‡ 46. Matt. xxi. 43, Rom. x. 19. ‡ 46. Acts xviii. 6; xxviii. 28. ‡ 47. Isa. xlii. 6; xlix. 6; Luke ii. 32. ‡ 51. Matt. x. 14; Mark vi. 11; Luke ix. 5; Acts xviii. 6. ‡ 52. Matt. v. 12, John xvi. 22; Acts ii. 46.

συναγωγην των Ιουδαιων, και λαλησαι οὑτως,
synagogue of the Jews, and to speak so,
ὡστε πιστευσαι Ιουδαιων τε και Ἑλληνων πολυ
that to believe of Jews and also Greeks a great
πληθος. [2] Οἱ δε απειθουντες Ιουδαιοι επηγει-
multitude. The but unbelieving Jews stirred up
ραν και εκακωσαν τας ψυχας των εθνων κατα
and imbittered the souls of the Gentiles against
των αδελφων. [3] Ἱκανον μεν ουν χρονον διετρι-
the brethren. Considerable indeed then time they re-
ψαν παρρησιαζομενοι επι τῳ κυριῳ, τῳ μαρτυ-
mained speaking freely about the Lord, that testifying
ρουντι τῳ λογῳ της χαριτος αὑτου, διδοντι
to the word of the favor of himself, granting
σημεια και τερατα γινεσθαι δια των χειρων
signs and prodigies to be done through the hands
αυτων. [4] Εσχισθη δε το πληθος της πολεως
of them. Was divided and the multitude of the city
και οἱ μεν ησαν συν τοις Ιουδαιοις, οἱ δε
and these indeed were with the Jews, those and
συν τοις αποστολοις. [5] Ὡς δε εγενετο ὁρμη
with the apostles. As and was a rush
των εθνων τε και Ιουδαιων συν τοις αρχουσιν
of the gentiles and also of Jews with the rulers
αυτων, ὑβρισαι και λιθοβολησαι αυτους,
of them, to insult and to stone them,
[6] συνιδοντες κατεφυγον εις τας πολεις της
seeing they fled into the city of the
Λυκαονιας, Λυστραν και Δερβην, και την
Lycaonia, Lystra and Derbe, and the
περιχωρον· [7] κακει ησαν ευαγγελιζομενοι.
surrounding country; and there they were preaching glad tidings.

[8] Και τις ανηρ εν Λυστροις αδυνατος τοις
And a certain man in Lystra unable in the
ποσιν εκαθητο, χωλος εκ κοιλιας μητρος αὑτου,
feet was sitting, lame from womb of mother of himself,
ὁς ουδεποτε περιεπεπατηκει. [9] Οὑτος ηκουε
who never had walked about. This heard
του Παυλου λαλουντος· ὁς ατενισας αυτῳ,
the Paul speaking; who having looked intently to him,
και ιδων ὁτι πιστιν εχει του σωθηναι, [10] ειπε
and seeing that faith he has of the to be saved, said
μεγαλῃ τῃ φωνῃ· Αναστηθι επι τους ποδας σου
loud with the voice; Do thou stand upon the feet of thee
ορθος. Και ἡλατο, και περιεπατει. [11] Οἱ δε
erect. And he leaped up, and walked about. The and
οχλοι, ιδοντες ὁ εποιησεν ὁ Παυλος, επηραν
crowds, seeing what did the Paul, lifted up
την φωνην αὑτων, Λυκαονιστι λεγοντες· Οἱ
the voice of them, in Lycaonian language saying; The
θεοι ὁμοιωθεντες ανθρωποις κατεβησαν προς
gods being like men came down to
ἡμας. [12] Εκαλουν τε τον μεν Βαρναβαν, Δια·
us. They called and the indeed Barnabas, Jupiter;

GOGUE of the JEWS, and spoke in such a manner, that a Great Multitude both of the Jews and Greeks believed.

2 But the UNBELIEVING Jews excited and embittered the MINDS of the GENTILES against the BRETHREN.

3 For a considerable Time however, they continued there, speaking boldly in the LORD, ‡ who TESTIFIED to the WORD of his FAVOR, by granting Signs and Prodigies to be performed by their HANDS.

4 But the MULTITUDE of the CITY was divided; and SOME were with the JEWS, and SOME with the APOSTLES.

5 And as a violent attempt was made, both by the GENTILES and Jews, with their RULERS, ‡ to wantonly disgrace and stone them,

6 knowing it, ‡ they fled to the CITIES of LYCAONIA, Lystra and Derbe, and the SURROUNDING COUNTRY;

7 and there they proclaimed glad tidings.

8 ‡ And there was sitting a certain Man at Lystra, disabled in his FEET, lame from his Birth, who had never walked.

9 This man heard PAUL speaking; who, looking intently on him, and ‡ seeing That he had Faith to be RESTORED,

10 said with a * Loud Voice, "Stand erect on thy FEET." And he leaped up, and walked about.

11 And the CROWDS seeing what PAUL did, they lifted up their VOICE in the Lycaonian language, saying, ‡ "The GODS, resembling men, have come down to us."

12 And they, indeed, called BARNABAS, Jupiter,

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* VATICAN MANUSCRIPT.—10. Loud Voice.

‡ 3. Mark xvi. 20; Heb. ii. 4. ‡ 5. 2 Tim. iii. 11. ‡ 6. Matt. x. 23. ‡ 8. Acts iii. 2. ‡ 9. Matt. viii. 10; x. 28, 29. ‡ 11. Acts viii. 10; xxviii. 6

τον δε Παυλον, Ἑρμην· επειδη αυτος ην ὁ
the and Paul, Mercury; because he was the
ἡγουμενος του λογου. [13] Ὁ δε ἱερευς του Διος
leader of the word. The and priest of the Jupiter
του οντος προ της πολεως, ταυρους και στεμ-
of that being before the city, bulls and gar-
ματα επι τους πυλωνας ενεγκας, συν τοις
lands to the gates having brought, with the
οχλοις ηθελε θυειν. [14] Ακουσαντες δε οἱ αποσ-
crowds wished to sacrifice. Having heard and the apostles
τολοι Βαρναβας και Παυλος, διαρρηξαντες τα
Barnabas and Paul, having rent the
ἱματια αὑτων, εξεπηδησαν εις τον οχλον, κρα-
mantles of them, rushed out into the crowd, crying
ζοντες [15] και λεγοντες· Ανδρες, τι ταυτα ποι-
out and saying; Men, why these things do
ειτε; και ἡμεις ὁμοιοπαθεις εσμεν ὑμιν ανθρω-
you? also we being like are to you men,
ποι, ευαγγελιζομενοι ὑμας απο τουτων των
announcing glad tidings you from these the
ματαιων επιστρεφειν επι τον θεον τον ζωντα,
superstitions to turn to the God the living,
ὁς εποιησε τον ουρανον και την γην και την
who made the heaven and the earth and the
θαλασσαν, και παντα τα εν αυτοις· [16] ὁς εν
sea, and all the things in them; who in
ταις παρῳχημεναις γενεαις ειασε παντα τα
the having gone by generations permitted all the
εθνη πορευεσθαι ταις ὁδοις αὑτων. [17] Καιτοιγε
nations to go in the ways of themselves. Although indeed
ουκ αμαρτυρον ἑαυτον αφηκεν, αγαθοποιων,
not without witness himself left, doing good,
ουρανοθεν ὑμιν ὑετους διδους και καιρους καρ-
from heaven to you rains giving and seasons fruit-
ποφορους, εμπιπλων τροφης και ευφροσυνης
ful, being full of food and of joy
τας καρδιας ὑμων. [18] Και ταυτα λεγοντες,
the hearts of you. And these things saying,
μολις κατεπαυσαν τους οχλους του μη θυειν
hardly they restrained the crowds the not to sacrifice
αυτοις. [19] Επηλθον δε απο Αντιοχειας και Ικο-
to them. Came and from Antioch and Ico-
νιου Ιουδαιοι· και πεισαντες τους οχλους, και
nium Jews; and having persuaded the crowds, and
λιθασαντες τον Παυλον, εσυρον εξω της
having stoned the Paul, they dragged outside of the
πολεως, νομισαντες αυτον τεθναναι. [20] Κυκ-
city, supposing him to be dead. Sur-
λωσαντων δε αυτον των μαθητων, αναστας
rounding and him the disciples, having arisen
εισηλθεν εις την πολιν. Και τῃ επαυριον
he entered into the city, And on the morrow
εξηλθε συν τῳ Βαρναβᾳ εις Δερβην. [21] Ευαγ-
he went with the Barnabas into Derbe. Having

and PAUL, Mercury, because **He** was the CHIEF SPEAKER.

13 And the PRIEST of THAT [image of] JUPITER which WAS † before the CITY, brought Bulls and Garlands to the GATES, and wished to sacrifice with the CROWDS.

14 But the APOSTLES, Barnabas and Paul, having heard of it, rent their MANTLES, and rushing out among the CROWD, exclaiming

15 and saying, "Men, why do you These things? ‡ **We** are also Men, subject to frailty with you, proclaiming glad tidings to turn you from These VANITIES to the LIVING GOD, ‡ who made the HEAVEN, and the EARTH, and the SEA, and all THINGS in them;

16 ‡ who, in PRECEDING Generations permitted All the GENTILES to walk in their own WAYS;

17 ‡ though indeed he left not Himself without testimony, doing good, ‡ giving you Rains from heaven, and fruitful Seasons, and filling your HEARTS with Food and Gladness."

18 And saying These things, they with difficulty restrained the CROWDS from SACRIFICING to them.

19 But ‡ Jews came from Antioch and Iconium, and having persuaded the CROWDS, and ‡ having stoned PAUL, they dragged him out of the CITY, supposing him to be dead.

20 But the DISCIPLES having surrounded him, he rose up and entered the CITY. And on the NEXT DAY he departed with BARNABAS to Derbe.

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† 13. As was common in that day, cities were placed under the protection of heathen deities. The city of Lystra had the image of *Jupiter*, before its gates.

‡ 15. James v. 17; Rev. xix. 10. ‡ 15. 1 Thess. 1. 9. ‡ 16. Psa. lxxxi. 12; Acts xvii. 30; 1 Pet. iv. 3. ‡ 17. Acts xvii. 27; Rom. x. 20. ‡ 17. Lev. xxvi. 4; Deut. xi. 14; xxviii 12; Job v. 10; Psa. lxv. 10; lxviii. 9; cxlvii. 8; Jer. xiv. 22; Matt. v 45. ‡ 19. Acts xiii. 45 ‡ 19. 2 Cor xi. 25; 2 Tim. iii. 11.

γελισαμενοι τε την πολιν εκεινην, και μαθη-
preached glad tidings and the city that, and having
τευσαντες ἱκανους, ὑπεστρεψαν εις την Λυστραν
made disciples many, they returned to the Lystra
και Ικονιον και Αντιοχειαν· [22] επιστηριζοντες
and Iconium and Antioch, confirming
τας ψυχας των μαθητων, παρακαλουντες εμμενειν
the souls of the disciples, exhorting to abide
τη πιστει, και ὁτι δια πολλων θλιψεων δει
in the faith, and that through many afflictions it behoves
ἡμας εισηλθειν εις την βασιλειαν του θεου.
us to enter into the kingdom of the God.
[23] Χειροτονησαντες δε αυτοις πρεσβυτερους κατ'
Having appointed and for them elders in every
εκκλησιαν, προσευξαμενοι μετα νηστειων παρε-
congregation, having prayed with fasting they
θεντο αυτους τῳ κυριῳ, εις ὁν πεπιστευκει-
commended them to the Lord, into whom they had believed.
σαν. [24] Και διελθοντες την Πισιδιαν, ηλθον
And having passed through the Pisidia, they came
εις Παμφυλιαν· [25] και λαλησαντες εν Περγη
into Pamphylia; and having spoken in Perga
τον λογον, κατεβησαν εις Ατταλειαν· [26] κακει-
the word, they went down into Attalia; and thence
θεν απεπλευσαν εις Αντιοχειαν, ὁθεν ησαν
they sailed into Antioch, whence they were
παραδεδομενοι τῃ χαριτι του θεου εις το εργον,
having been commended to the favor of the God for the work,
ὁ επληρωσαν. [27] Παραγενομενοι δε και συνα-
which they fulfilled. Having arrived and and having
γαγοντες την εκκλησιαν, ανηγγειλαν ὁσα
assembled the congregation, they related what things
εποιησεν ὁ θεος μετ' αυτων, και ὁτι ηνοιξε τοις
did the God with them, and that he opened to the
εθνεσι θυραν πιστεως. [28] Διετριβον δε χρονον
Gentiles a door of faith. They remained and a time
ουκ ολιγον συν τοις μαθηταις.

ΚΕΦ. ιε'. 15.

not a little with the disciples.

[1] Και τινες κατελθοντες απο της Ιουδαιας,
And some having come down from the Judea,
εδιδασκον τους αδελφους· Ὁτι εαν μη περιτεμ-
were teaching the brethren; That if not you are cir-
νησθε τῳ εθει Μωυσεως, ου δυνασθε σωθηναι.
cumcised with the rite of Moses, not you are able to be saved.
[2] Γενομενης ουν στασεως και ζητησεως ουκ
Being therefore a dispute and discussion not
ολιγης τῳ Παυλῳ και τῳ Βαρναβᾳ προς αυτους,
a little the Paul and the Barnabas with them,
εταξαν αναβαινειν Παυλον και Βαρναβαν και
they decided to send up Paul and Barnabas and

21 And having preached the glad tidings in that CITY, and ‡made many disciples, they returned to LYSTRA, and Iconium, and Antioch,

22 confirming the SOULS of the DISCIPLES, and ‡ exhorting them to continue in the FAITH, ‡and That through Many Afflictions we must enter the KINGDOM of GOD.

23 And ‡ having appointed ELDERS for them in every Congregation, and having prayed with Fasting, they commended them to the LORD, into whom they had believed.

24 And passing through PISIDIA, they came to *PAMPHYLIA;

25 and having spoken the WORD in Perga, they went to Attalia;

26 ‡and thence they sailed to Antioch, whence they were ‡recommended to the FAVOR of GOD for the WORK which they fulfilled.

27 And having arrived, and assembled the CONGREGATION ‡they related what things GOD did by them, and that he had ‡opened a Door of Faith to the GENTILES.

28 And they remained not a little Time with the DISCIPLES.

CHAPTER XV.

1 And ‡some having come down from JUDEA taught the BRETHREN, ‡"If you are not circumcised according to the CUSTOM of *Moses, you cannot be saved."

2 There being, therefore, a Contention, and PAUL and BARNABAS had no little Debate with them, they decided ‡ to send up Paul and Barnabas, and some

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* VATICAN MANUSCRIPT.—24. PAMPHYLIA. 1. MOSES.

‡ 21. Matt. xxviii. 19. ‡ 22. Acts xi. 23; xiii. 43. ‡ 22. Matt. x. 38; xvi. 24; Luke xxii. 28, 29; Rom. viii. 17; 2 Tim. ii. 11, 12, iii. 12. ‡ 23. Titus i. 5. ‡ 26. Acts xiii. 1, 3. ‡ 26. Acts xv. 40. ‡ 27. Acts xv. 4, 12; xxi. 19. ‡ 27. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 4. ‡ 1. Gal. ii. 12. ‡ 1. John vii. 22; ver. 5; Gal. v. 2; Phil. iii. 2; Col. ii. 8, 11, 16. ‡ 2. Gal. ii. 1.

τινας αλλους εξ αυτων προς τους αποστολους
some others of them to the apostles
και πρεσβυτερους εις Ἱερουσαλημ, περι του
and elders at Jerusalem, about the
ζητηματος τουτου. [3] Οἱ μεν ουν προπεμφθεν-
question this. They indeed therefore having been sent
τες ὑπο της εκκλησιας, διηρχοντο την Φοινι-
forward by the congregation, passed through the Pheni-
κην και Σαμαρειαν, εκδιηγουμενοι την επιστρο-
cia and Samaria, narrating the turning
φην των εθνων· και εποιουν χαραν μεγαλην
of the Gentiles; and caused joy great
πασι τοις αδελφοις. [4] Παραγενομενοι δε εις
to all the brethren. Having come and into
Ἱερουσαλημ, απεδεχθησαν ὑπο της εκκλησιας
Jerusalem, they were received by the congregation
και των αποστολων και των πρεσβυτερων, ανηγ-
and the apostles and the elders, they
γειλαν τε ὁσα ὁ θεος εποιησε μετ᾽ αυτων.
related and what things the God did with them.
[5] Εξανεστησαν δε τινες των απο της αἱρεσεως
Stood up and some of those from the sect
των Φαρισαιων πεπιστευκοτες, λεγοντες· Ὁτι
of the Pharisees having believed, saying; That
δει περιτεμνειν αυτους, παραγγελλειν τε
it is necessary to circumcise them, to command and
τηρειν τον νομον Μωυσεως. [6] Συνηχθησαν δε
to keep the law of Moses. Assembled and
οἱ αποστολοι και οἱ πρεσβυτεροι ιδειν περι του
the apostles and the elders to see concerning the
λογου τουτου. [7] Πολλης δε συζητησεως γενο-
word this. Much and debate being,
μενης, αναστας Πετρος ειπε προς αυτους·
having arisen Peter said to them;
Ανδρες αδελφοι, ὑμεις επιστασθε, ὁτι αφ᾽ ἡμε-
Men brethren, you know, that from days
ρων αρχαιων ὁ θεος εν ἡμιν εξελεξατο δια του
former the God among us chose through the
στοματος μου ακουσαι τα εθνη τον λογον του
mouth of me to hear the Gentiles the word of the
ευαγγελιου, και πιστευσαι. [8] Και ὁ καρδιογ-
glad tidings, and to believe. And the heart-
νωστης θεος εμαρτυρησεν αυτοις, δους αυτοις
knowing God testified to them, giving to them
το πνευμα το ἁγιον, καθως και ἡμιν· [9] και
the spirit the holy, as even to us, and
ουδεν διεκρινε μεταξυ ἡμων τε και αυτων, τῃ
nothing judged between us and also them, by the
πιστει καθαρισας τας καρδιας αυτων. [10] Νυν
faith having purified the hearts of them. Now
ουν τι πειραζετε τον θεον, επιθειναι ζυγον
therefore why do you tempt the God, to place a yoke
επι τον τραχηλον των μαθητων, ὁν ουτε οἱ
on the neck of the disciples, which neither the
πατερες ἡμων ουτε ἡμεις ισχυσαμεν βασταται,
fathers of us nor we were able to bear?
[11] Αλλα δια της χαριτος του κυριου Ιησου πισ-
But through the favor of the Lord Jesus we be-

others of them, to the APOSTLES and Elders at Jerusalem, about this QUESTION.

3 THEY, therefore, having been sent forward by the CONGREGATION, went through PHENICIA and Samaria, ‡ relating the CONVERSION of the GENTILES, and caused great Joy to All the BRETHREN.

4 And having arrived at Jerusalem, they were received by the CONGREGATION, and the APOSTLES, and the ELDERS, and ‡ related what things GOD performed with them.

5 But SOME of those having BELIEVED, from the SECT of the PHARISEES, stood up, saying, "It is necessary to circumcise them, and to command them to keep the LAW of Moses.

6 And the APOSTLES and ELDERS were gathered together to see about this MATTER.

7 And there being much Debate, Peter arising said to them, ‡ "Brethren, you know That in former Days GOD chose among us, that by my MOUTH the GENTILES should hear the WORD of the GLAD TIDINGS, and believe.

8 And God, the HEART-SEARCHER, testified to them, ‡ giving to them the HOLY SPIRIT, even as to us;

9 ‡ And made no distinction between us and them, ‡ having purified their HEARTS through the FAITH.

10 Now, therefore, why do you try GOD, ‡ to put a Yoke on the NECK of the DISCIPLES, which neither our FATHERS nor we were able to bear?

11 But through the FAVOR of the Lord Jesus

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* VATICAN MANUSCRIPT.—8. to them—*omit.*

‡ 3. Acts xiv. 27. ‡ 4. ver 12; xxi. 19. ‡ 7. Acts x. 20; xi. 12. ‡ 8. Acts x. 44. ‡ 9. Rom. x. 11. ‡ 9. Acts x. 15, 28, 43; 1 Cor. i. 2; 1 Pet. i. 22. ‡ 10. Matt. xxiii. 4; Gal v. 1.

πιστευομεν σωθηναι, καθ' ὁν τροπον κᾳκεινοι.
believe to be saved, in which manner also they.
12 Εσιγησε δε παν το πληθος, και ηκουον Βαρ-
Was silent and all the multitude, and heard Bar-
ναβα και Παυλου εξηγουμενων, ὁσα εποιησεν
nabas and Paul narrating, what did
ὁ θεος σημεια και τερατα εν τοις εθνεσι δι'
the God signs and prodigies among the Gentiles through
αυτων. 13 Μετα δε το σιγησαι αυτους, απεκ-
them. After and the to be silent them, an-
ριθη Ιακωβος, λεγων· Ανδρες αδελφοι, ακουσατε
swered James, saying; Men brethren, hear you
μου. 14 Συμεων εξηγησατο, καθως πρωτον ὁ
of me. Simeon related, how first the
θεος επεσκεψατο λαβειν εξ εθνων λαον επι τῳ
God looked to take out of Gentiles a people for the
ονοματι αὑτου. 15 Και τουτῳ συμφωνουσιν οἱ
name of himself. And with this harmonize the
λογοι των προφητων, καθως γεγραπται· 16 μετα
words of the prophets, as it is written, after
ταυτα αναστρεψω και ανοικοδομησω την σκη-
these things I will return and I will build again the taber-
νην Δαυιδ την πεπτωκυιαν· και τα κατεσκαμ-
nacle of David that having fallen down; and the ruins
μενα αυτης ανοικοδομησω, και ανορθωσω αυτην·
of her I will build again, and I will set up her;
17 ὁπως αν εκζητησωσιν οἱ καταλοιποι των
so that may seek the rest of the
ανθρωπων τον κυριον, και παντα τα εθνη, εφ'
men the Lord, and all the nations, on
οὑς επικεκληται το ονομα μου επ' αυτους, 18 λε-
whom has been called the name of me over them, says
γει κυριος *[ὁ] ποιων ταυτα γνωστα απ' αιωνος.
Lord [he] doing these things known from an age.
19 Διο εγω κρινω μη παρενοχλειν τοις απο των
Therefore I judge not to trouble those from the
εθνων επιστρεφουσιν επι τον θεον· 20 αλλα
Gentiles turning to the God; but
επιστειλαι αυτοις του απεχεσθαι απο των
to send word to them the to abstain from the
αλισγηματων των ειδωλων και της πορνειας και
pollutions of the idols and the fornication and
του πνικτου και του αἱματος. 21 Μωυσης γαρ
the strangled and the blood. Moses for
εκ γενεων αρχαιων κατα πολιν τους κηρυσ-
from generations of old in every city those preach-
σοντας αυτον εχει, εν ταις συναγωγαις κατα
ing him has, in the synagogues in
παν σαββατον αναγινωσκομενος. 22 Τοτε εδοξε
every sabbath being read. Then it seemed good
τοις αποστολοις και τοις πρεσβυτεροις συν ὁλῃ
to the apostles and the elders with whole
τῃ εκκλησιᾳ, εκλεξαμενους ανδρας εξ αὑτων
the congregation, having chosen men out of themselves

we trust to be saved; in like manner then also.

12 And All the MULTITUDE was silent, and heard Barnabas and Paul relate What Signs and Prodigies GOD ‡ performed among the GENTILES through them.

13 And after they were SILENT, ‡ James answered, saying, "Brethren, hear me!

14 ‡ Simon has related how GOD first looked to take out of the Gentiles a People for his NAME.

15 And with this the WORDS of the PROPHETS harmonize; as it is written,

16 ‡ 'After these things 'I will return; and I will 'rebuild THAT TABERNACLE of David which has 'FALLEN DOWN; and I 'will rebuild its RUINS, 'and will re-establish it;

17 'in order that the 'REMAINDER OF MEN may 'seek the LORD, even All 'the GENTILES upon 'whom my NAME has been 'invoked.

18 'says the Lord, who 'does these things,' which were known from the Age.

19 Therefore ‡ I judge that we should not trouble THOSE, who from among the GENTILES are TURNING to GOD,

20 but write to them to ABSTAIN from the POLLUTED ‡ OFFERINGS to IDOLS, and ‡ FORNICATION, and THAT which is STRANGLED, and ‡ BLOOD.

21 For from ancient Generations Moses has, in every City, THOSE who PREACH him, being read in the SYNAGOGUES Every Sabbath."

22 Then it seemed good to the APOSTLES and ELDERS, with the Whole CONGREGATION, to send Men

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* VATICAN MANUSCRIPT.—18. he—*omit*.

‡ 12. Acts xiv. 27. ‡ 13. Acts xii 17 ‡ 14. ver. 7 ‡ 16. Amos ix. 11, 12 ‡ 19. ver 28. ‡ 20. ver. 29, Acts xxi. 25; 1 Cor. viii. 1, Rev. ii. 14, 20. ‡ 20. 1 Cor. vi. 9, 18; Gal. v. 19; Eph. v. 3, Col. iii. 5, 1 Thess. iv. 3, 1 Pet. iv. 3. ‡ 20. Gen ix. 4; Lev. iii. 17; Deut. xii. 16, 23.

πεμψαι εις Αντιοχειαν συν τῳ Παυλῳ και Βαρ-
to send to Antioch with the Paul and Bar-

ναβᾳ, Ιουδαν τον επικαλουμενον Βαρσαβαν, και
nabas, Judas that being called Barsabas, and

Σιλαν, ανδρας ἡγουμενους εν τοις αδελφοις·
Silas, men leading among the brethren;

23 γραψαντες δια χειρος αυτων *[ταδε·]
having written by hand of them [thus;]

Οἱ αποστολοι και οἱ πρεσβυτεροι και οἱ
The apostles and the elders and the

αδελφοι, τοις κατα την Αντιοχειαν και Συριαν
brethren, to those in the Antioch and Syria

και Κιλικιαν αδελφοις, τοις εξ εθνων, χαιρειν.
and Cilicia brethren, those from Gentiles, health.

24 Επειδη ηκουσαμεν, ὁτι τινες εξ ἡμων *[εξελ-
Since we have heard, that some from us [having

θοντες] εταραξαν ὑμας λογοις, ανασκευαζοντες
gone out] troubled you with words, unsettling

τας ψυχας ὑμων, *[λεγοντες περιτεμνεσθαι
the souls of you, [saying to be circumcised

και τηρειν τον νομον,] οἱς ου διεστειλαμεθα·
and to keep the law,] to whom not we gave commands;

25 εδοξεν ἡμιν γενομενοις ὁμοθυμαδον, εκλεξα-
it seemed good to us being of one mind, having

μενους ανδρας πεμψαι προς ὑμας, συν τοις αγα-
chosen out men to send to you, with the be-

πητοις ἡμων Βαρναβᾳ και Παυλῳ, 26 ανθρωποις
loved of us Barnabas and Paul, men

παραδεδωκοσι τας ψυχας αὑτων ὑπερ του ονο-
having given up the lives of them in behalf of the name

ματος του κυριου ἡμιν Ιησου Χριστου. 27 Απεσ-
of the Lord of us Jesus Anointed. We

ταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους
have sent therefore Judas and Silas, and them

δια λογου απαγγελλοντας τα αυτα. 28 Εδοξε
through word announcing the same things. It seemed good

γαρ τῳ αγιῳ πνευματι και ἡμιν, μηδεν πλεον
for to the holy spirit and to us, no more

επιτιθεσθαι ὑμιν βαρος, πλην των επαναγκες
to lay to you a burden, besides the necessary things

τουτων, 29 απεχεσθαι ειδωλοθυτων και αἱματος
these, to abstain from things offered to idols and blood

και πνικτου και πορνειας· εξ ὡν διατηρουντες
and strangled and fornication; from which keeping

ἑαυτους, ευ πραξετε. Ερρωσθε. 30 Οἱ μεν
yourselves, well you will do. Farewell. They indeed

ουν απολυθεντες ηλθον εις Αντιοχειαν· και
therefore being dismissed went to Antioch; and

συναγαγοντες το πληθος, επεδωκαν την επισ-
having assembled the multitude, delivered the let-

τολην. 31 Αναγνοντες δε, εχαρησαν επι τῃ
ter. Having read and, they rejoiced at the

παρακλησει. 32 Ιουδας τε και Σιλας, και αυτοι
exhortation. Judas and and Silas, also themselves

chosen from among themselves to Antioch with PAUL and Barnabas;—THAT Judas *being called Barsabbas, and Silas, leading Men among the BRETHREN;

23 having written by their Hand, thus:—"The APOSTLES and *ELDERS and BRETHREN, to THOSE BRETHREN in ANTIOCH and Syria and Cilicia, who are of the Gentiles, greeting.

24 Since we have heard That ‡ some having gone out from us troubled you with Words, unsettling your MINDS, to whom we gave no commands;

25 it seemed good to us, being of one mind, to chose out men to send to you, with your BELOVED Barnabas and Paul,

26 ‡ Men who have given up their LIVES in behalf of the NAME of our LORD Jesus Christ.

27 We have therefore sent Judas and Silas, who will also tell you the SAME things by Word.

28 For it seemed good to the * HOLY SPIRIT, and to us, to lay on you no Additional Burden besides *These NECESSARY things;

29 To abstain from things offered to Idols, and Blood, and That which is Strangled, and Fornication; from which if you keep yourselves you will do well. Farewell."

30 THEY, therefore, being dismissed, *went down to Antioch, and having assembled the MULTITUDE, delivered the LETTER.

31 And when they had read it, they rejoiced at the EXHORTATION.

32 And Judas and Silas, also themselves being ready

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* VATICAN MANUSCRIPT.—22. being called Barsabbas. 23. thus—*omit.* 23. ELDER BRETHREN. 24. having gone out—*omit.* 24. saying, to be circumcised, and to keep the LAW—*omit.* 28. HOLY SPIRIT. 28. These. 30. went down

‡ 24. ver. 1; Gal. ii. 4, 5, 12; Titus i. 10, 11. ‡ 26. Acts xiii. 50; xiv. 19; 1 Cor. xv 30; 2 Cor. xi. 23, 26.

προφηται οντες, δια λογου πολλου παρεκαλε-
prophets being, through a word great exhorted
σαν τους αδελφους, και επεστηριξαν. [33] Ποιη-
the brethren, and confirmed. Having
σαντες δε χρονον, απελυθησαν μετ' ειρηνης
spent and a time, they were dismissed with peace
απο των αδελφων προς τους αποστειλαντας
from the brethren to those having sent
αυτους. [34] *[Εδοξε δε τῳ Σιλᾳ επιμειναι
them. [It seemed good but to the Silas to remain
αυτου.] [35] Παυλος δε και Βαρναβας διετριβον
there.] Paul but and Barnabas remained
εν Αντιοχειᾳ, διδασκοντες και ευαγγελιζομενοι,
in Antioch, teaching and announcing glad tidings,
μετα και ἑτερων πολλων, τον λογον του κυριου.
with also others many, the word of the Lord.
[36] Μετα δε τινας ἡμερας ειπε Παυλος προς Βαρ-
After and some days said Paul to Bar-
ναβαν· Επιστρεψαντες δη επισκεψωμεθα τους
nabas; Having returned indeed we may visit the
αδελφους κατα πασαν πολιν, εν αἱς κατηγγει-
brethren in every city, in which we have
λαμεν τον λογον του κυριου, πως εχουσι.
preached the word of the Lord, how they are.
[37] Βαρναβας δε εβουλευσατο συμπαραλαβειν και
Barnabas and counselled to take with also
Ιωαννην τον καλουμενον Μαρκον. [38] Παυλος
John that being called Mark. Paul
δε ηξιου, τον αποσταντα απ' αυτων απο
but deemed fitting, the having gone away from them from
Παμφυλιας, και μη συνελθοντα αυτοις εις το
Pamphylia, and not having gone with them to the
εργον, μη συμπαραλαβειν τουτον. [39] Εγενετο
work, not to take him. Occurred
ουν παροξυσμος, ὡστε αποχωρισθηναι αυτους
therefore a sharp contention, so as to separate them
απ' αλληλων, τον τε Βαρναβαν παραλαβοντα
from one another, the and Barnabas having taken
τον Μαρκον εκπλευσαι εις Κυπρον.
the Mark sailed to Cyprus.
[40] Παυλος δε επιλεξαμενος Σιλαν εξηλθε,
Paul but having selected Silas went out,
παραδοθεις τῃ χαριτι του θεου ὑπο των
having been commended to the favor of the God by the
αδελφων. [41] Διηρχετο δε την Συριαν και Κιλι-
brethren. He passed through and the Syria and Cili-
κιαν, επιστηριζων τας εκκλησιας. ΚΕΦ. ις'.
cia, confirming the congregations.
16. [1] Κατηντησε δε εις Δερβην και Λυστραν·
He came and to Derbe and Lystra;
και ιδου, μαθητης τις ην εκει, ονοματι Τιμο-
and lo, a disciple certain was there, by name Timo-

speakers, exhorted the BRETHREN in a long Discourse and confirmed them.

33 And having spent some Time, they were dismissed with Peace from the BRETHREN to those HAVING SENT them.

34 * † [But it seemed good to SILAS to remain there.]

35 ‡ And Paul and Barnabas remained at Antioch, teaching and proclaiming the glad tidings of the WORD of the LORD, with many others also.

36 And after Some Days Paul said to Barnabas, "Let us return and visit the BRETHREN ‡ in * Every City in which we proclaimed the WORD of the LORD, and see how they are."

37 And Barnabas wished to take also with them ‡ THAT John, who was SURNAMED Mark.

38 But Paul deemed it improper to take HIM with them, ‡ who DESERTED them from Pamphylia, and did not go with them to the WORK.

39 A sharp Contention therefore ensued, so as to separate them from each other; and BARNABAS having taken MARK sailed to Cyprus.

40 But Paul having selected Silas, departed, ‡ being commended to the FAVOR of * the Lord by the BRETHREN.

41 And he went through SYRIA and Cilicia, ‡ establishing the CONGREGATIONS.

CHAPTER XVI.

1 And he came * both to ‡ Derbe and to Lystra. And behold a certain Disciple was there, ‡ named Timo-

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* VATICAN MANUSCRIPT.—34. *omit.* 36. every City. 40. the LORD. 1. both to Derbe and to Lystra.

† 34. This sentence is omitted by the *Vatican*, and a great number of other MSS; also by the Syriac, Arabic, Coptic, Slavonic, and Vulgate. Griesbach marks it as doubtful, and to be expunged.

‡ 35. Acts xiii. 1. ‡ 36. Acts xiii. 4, 13, 14, 51; xiv. 1, 6, 24, 25. ‡ 37. Acts xii. 12, 25; xiii. 5; Col. iv. 10; 2 Tim. iv. 11; Philemon 24. ‡ 38. Acts xiii. 13. ‡ 40. Acts xiv. 26. ‡ 41. Acts xvi. 5. ‡ 1. Acts xiv. 6. ‡ 1. Acts xix. 22; Rom. xvi. 21; 1 Cor. iv. 17; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. ii. 2; 2 Tim. i. 2.

θεος, υἱος γυναικος Ιουδαιας πιστης, πατρος δε
thy, a son of a woman Jew believing, father but
Ἑλληνος· [2] ὃς εμαρτυρειτο ὑπο των εν Λυσ-
a Greek; who was testified to by those in Lys-
τροις και Ικονιῳ αδελφων. [3] Τουτον ηθελησεν
tra and Iconium brethren. This wished
ὁ Παυλος συν αὐτῳ εξελθειν· και λαβων περι-
the Paul with him to go out; and having taken he cir-
ετεμεν αυτον, δια τους Ιουδαιους τους οντας
cumcised him, on account of the Jews those being
εν τοις τοποις εκεινοις· ηδεισαν γαρ ἁπαντες
in the places those; they knew for all
τον πατερα αυτου, ὁτι Ἑλλην ὑπηρχεν. [4] Ὡς
the father of him, that a Greek he was. As
δε διεπορευοντο τας πολεις, παρεδιδουν αυτοις
and they went through the cities, they delivered to them
φυλασσειν τα δογματα, τα κεκριμενα ὑπο
to keep the decrees, those having been determined by
των αποστολων και των πρεσβυτερων των εν
the apostles and the elders those in
Ἱερουσαλημ. [5] Αἱ μεν ουν εκκλησιαι εστερ-
Jerusalem. The indeed then congregations were es-
εουντο τῃ πιστει, και επερισσευον τῳ αριθμῳ
tablished in the faith, and were increased in the number
καθ' ἡμεραν. [6] Διελθοντες δε την Φρυγιαν και
every day. Going through and the Phrygia and
την Γαλατικην χωραν, κωλυθεντες ὑπο του
the Galatia country, being forbidden by the
ἁγιου πνευματος λαλησαι τον λογον εν τῃ Ασιᾳ,
holy spirit to speak the word in the Asia,
[7] ελθοντες κατα την Μυσιαν, επειραζον εις την
coming by the Mysia, they attempted into the
Βιθυνιαν πορευεσθαι· και ουκ ειασεν αυτους το
Bithynia to go; and not permitted them the
πνευμα Ιησου. [8] Παρελθοντες δε την Μυσιαν,
spirit of Jesus. Having passed by and the Mysia,
κατεβησαν εις Τρωαδα. [9] Και ὁραμα δια της
they came down to Troas. And a vision in the
νυκτος ωφθη τῳ Παυλῳ· ανηρ τις ην Μακε-
night was seen by the Paul; a man certain was of Mace-
δων εστως, παρακαλων αυτον, και λεγων· Δια-
donia had been standing, beseeching him, and saying; Having
βας εις Μακεδονιαν, βοηθησον ἡμιν. [10] Ὡς δε
passed over into Macedonia, help thou us. When and
το ὁραμα ειδεν, ευθεως εζητησαμεν εξελθειν εις
the vision he saw, immediately we sought to go out into
την Μακεδονιαν, συμβιβαζοντες, ὁτι προσκεκ-
the Macedonia, inferring, that had called
ληται ἡμας ὁ κυριος ευαγγελισασθαι αυτους.
to us the Lord to announce glad tidings to them.
[11] Αναχθεντες ουν απο της Τρωαδος, ευθυδρο-
Having sailed therefore from the Troas, we run a

thy, (a ‡ Son of a believing Jewess, but of a Greek Father;)

2 to whom the BRETHREN in Lystra and Iconium, gave ‡ good testimony.

3 Him PAUL wished to go forth with him; and ‡ he took and circumcised him on account of THOSE JEWS who were in those PLACES; for they all knew That his FATHER was a Greek.

4 And as they went through the CITIES, they delivered for their observance THOSE DECREES ‡ which had been made by * THOSE APOSTLES and Elders in Jerusalem.

5 Then, indeed, the CONGREGATIONS ‡ were established in the FAITH, and were increased in NUMBER every Day.

6 * And they went through the Country of PHRYGIA and Galatia, being forbidden by the HOLY Spirit to speak the WORD in ASIA;

7 and coming by MYSIA, they attempted to go into BITHYNIA; and the SPIRIT of Jesus did not permit them.

8 And having passed by MYSIA, ‡ they came down to Troas.

9 And a Vision was seen by PAUL in the * Night: a certain ‡ Man of Macedonia was standing, and entreating him, and saying, "Come over into Macedonia, and help us."

10 And when he saw the VISION, we immediately sought to go ‡ into MACEDONIA, inferring that * the LORD had called us to announce glad tidings to them.

11 Having sailed, therefore, from TROAS, we run

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* VATICAN MANUSCRIPT.—4. of THOSE APOSTLES and Elders. 6. And they went through the Country of PHRYGIA and Galatia. 9. Night. 10. GOD called us.

‡ 1. 2 Tim. i. 5. ‡ 2. Acts vi. 3. ‡ 3. 1 Cor. ix. 20; Gal. ii. 3. ‡ 4. Acts xv. 28, 29. ‡ 5. Acts xv. 41. ‡ 8. 2 Cor. ii. 12; 2 Tim. iv. 13. ‡ 9. Acts x. 30. ‡ 10. 2 Cor. ii. 13.

μησαμην εις Σαμοθρακην, τη τε επιουση εις
direct course to Samothracia, the and succeeding to
Νεαπολιν· [12] εκειθεν τε εις Φιλιππους, ἥτις εστι
Neapolis; thence and to Philippi, which is
πρωτη της μεριδος της Μακεδονιας πολις, κο-
first of the part that Macedonia city, a
λωνια. Ημεν δε εν ταυτῃ τῃ πολει διατριβον-
colony. We were and in this the city abiding
τες ἡμερας τινας. [13] Τῃ τε ἡμερᾳ των σαββα-
days some. On the and day of the sab-
των εξηλθομεν εξω της πολεως παρα ποταμον,
baths we went out of the city by a river,
οὗ ενομιζετο προσευχη ειναι, και καθισαντες
where was allowed a place of prayer to be, and having sat down
ελαλουμεν ταις συνελθουσαις γυναιξι.
we spoke to the having come together women.

[14] Και τις γυνη ονοματι Λυδια, πορφυροπω-
And a certain woman by name Lydia, a seller of pur-
λις πολεως Θυατειρων σεβομενη τον θεον,
ple of a city of Thyatira worshipping the God,
ηκουεν· ἧς ὁ κυριος διηνοιξε την καρδιαν,
heard; for whom the Lord opened the heart,
προσεχειν τοις λαλουμενοις ὑπο του Παυλου.
to attend to those being spoken by the Paul.
[15] Ὡς δε εβαπτισθη, και ὁ οικος αυτης, παρε-
When and she was dipped, and the house of her, she en-
καλεσε, λεγουσα· Ει κεκρικατε με πιστην τῳ
treated us, saying; If you have judged me faithful to the
κυριῳ ειναι, εισελθοντες εις τον οικον μου,
Lord to be, having entered into the house of me,
μεινατε. Και παρεβιασατο ἡμας. [16] Εγενετο
abide you. And she forced us. It happened
δε πορευομενων ἡμων εις προσευχην, παιδισκην
and going of us to a place of prayer, a female-servant
τινα εχουσαν πνευμα πυθωνος απαντησαι ἡμιν,
certain having a spirit of Python to meet us,
ἥτις εργασιαν πολλην παρειχε τοις κυριοις
who gain much brought the lords
αὑτης, μαντευομενη. [17] Αὑτη κατακολουθησασα
of herself, divining. She having followed closely
τῳ Παυλῳ και ἡμιν, εκραζε λεγουσα· Οὑτοι οἱ
the Paul and us, cried saying; These the
ανθρωποι δουλοι του θεου του ὑψιστου εισιν,
men bond-servants of the God the most high are,
οἵτινες καταγγελλουσιν ἡμιν ὁδον σωτηριας.
who are proclaiming to us a way of salvation.
[18] Τουτο δε εποιει επι πολλας ἡμερας. Διαπο-
This and she did for many days. Being
νηθεις δε ὁ Παυλος, και επιστρεψας, τῳ πνευ-
grieved but the Paul, and having turned, to the spirit
ματι ειπε· Παραγγελλω σοι εν τῳ ονοματι Ιη-
he said; I command thee in the name of Je-

a direct course to Samothracia, and the NEXT day to Neapolis;

12 and thence to ‡ Philippi, which is the Chief of its * District, a City of MACEDONIA, a Colony. And we remained several Days in That CITY.

13 And on the SABBATH DAY we went out of the * CITY by a River, where there was allowed to be an † Oratory; and having sat down, we spoke to the WOMEN who were ASSEMBLED.

14 And a Certain Woman named Lydia, a Seller of purple, of the City of Thyatira, a worshipper of GOD, heard; ‡ Whose HEART the LORD opened, to attend to THOSE things SPOKEN by * Paul.

15 And when she was immersed, and her FAMILY, she entreated, saying, "If you have judged me to be faithful to the LORD, enter my HOUSE, and remain." ‡ And she compelled us.

16 And it occurred, as we were going to the * ORATORY, a certain Female-servant, ‡ having a Spirit of † Python, met us, who brought her MASTERS much Gain by divining.

17 She having closely followed * Paul and us, cried saying, "These MEN are the Servants of the MOST HIGH GOD, who are proclaiming to us the Way of Salvation."

18 And she did this for Several Days. But PAUL, being grieved, turned and said to the SPIRIT, "I command thee in the * Name of Jesus Christ to

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* VATICAN MANUSCRIPT.—12. District. 13. GATE. 14. Paul. 16. ORATORY. 17. Paul. 18. Name.

† 13. A place of prayer. See Note on Luke vi. 12. † 16. Or of *Apollo*. Pytho was, according to fable, a huge serpent, that had an oracle at Mount Parnassus, famous for predicting future events; that Apollo slew this serpent, and hence he was called *Pythius*, and became celebrated as the foreteller of future events; and that all those who either could, or pretended to predict future events, were influenced by the spirit of *Apollo Pythius*.—*Clarke*.

‡ 12. Phil. i. 1. ‡ 14. Luke xxiv. 45. ‡ 15. Luke xxiv. 29; Heb. xiii. 2. ‡ 16. 1 Sam. xxviii. 7.

σου Χριστου, εξελθειν απ' αυτης. Και
Jesus Anointed. to come out from her. And
εξηλθεν αυτῃ τῃ ὡρᾳ. [19] Ιδοντες δε οἱ κυριοι
it came out in that the hour. Seeing and the lords
αυτης, ὁτι εξηλθεν ἡ ελπις της εργασιας
of her, that came out the hope of the gain
αὐτων, επιλαβομενοι τον Παυλον και τον
of them, having taken hold of the Paul and the
Σιλαν, εἱλκυσαν εις την αγοραν επι τους
Silas, they dragged into the market to the
αρχοντας· [20] και προσαγαγοντες αυτους
rulers; and they having led them
τοις στρατηγοις, ειπον· Οὑτοι οἱ ανθρωποι
to the commanders, said, These the men
εκταρασσουσιν ἡμων την πολιν, Ιουδαιοι ὑπαρχοντες,
greatly disturb of us the city, Jews being,
[21] και καταγγελλουσιν εθη, ἁ ουκ
and preach customs, which not
εξεστιν ἡμιν παραδεχεσθαι, ουδε ποιειν, Ῥωμαιοις ουσι.
it is lawful for us to receive, or to do, Romans being.
[22] Και συνεπεστη ὁ οχλος κατ'
And rose up together the crowd against
αυτων, και οἱ στρατηγοι περιῤῥηξαντες αυτων
them, and the commanders having torn off of them
τα ἱματια, εκελευον ῥαβδιζειν· [23] πολλας τε
the mantles, they ordered to beat with rods; many and
επιθεντες αυτοις πληγας, εβαλον εις φυλακην,
having laid on them blows, they cast into prison,
παραγγειλαντες τῳ δεσμοφυλακι, ασφαλως
having charged the jailor, securely
τηρειν αυτους· [24] ὁς παραγγελιαν τοιαυτην
to keep them. who a charge such
ειληφως, εβαλην αυτους εις την εσωτεραν
having received, cast them into the inner
φυλακην, και τους ποδας αυτων ησφαλισατο
prison, and the feet of them were made fast
εις το ξυλον.
into the stocks.

[25] Κατα δε το μεσονυκτιον Παυλος και Σιλας
At and the midnight Paul and Silas
προσευχομενοι ὑμνουν τον θεον· επηκροωντο δε
praying sung a hymn to the God; listened to and
αυτων οἱ δεσμιοι. [26] Αφνω δε σεισμος εγενετο
them the prisoners. Suddenly and a shaking occurred
μεγας, ὡστε σαλευθηναι τα θεμελια του δεσμωτηριου·
great, so as to shake the foundations of the prison,
ανεωχθησαν τε *[παραχρημα] αἱ θυραι
were opened and [immediately] the doors
πασαι, και παντων τα δεσμα ανεθη. [27] Εξυπνος
all, and all the bonds were loosed. Out of sleep
δε γενομενος ὁ δεσμοφυλαξ, και ιδων ανεῳγμενας
and having arisen the jailor, and seeing having been opened
τας θυρας της φυλακης, σπασαμενος
the doors of the prison, having drawn
μαχαιραν, εμελλεν ἑαυτον αναιρειν, νομιζων
a sword, was about himself to kill, supposing
εκπεφευγεναι τους δεσμιους. [28] Εφωνησε δε
to have been fled the prisoners. Cried out and

come out of her." ‡And it came out in That Hour.

19 And her MASTERS seeing That the HOPE of their GAIN was gone, ‡seizing PAUL and SILAS, ‡they dragged them into the MARKET, to the RULERS;

20 and they having conducted them before the COMMANDERS, said, "These MEN, being Jews, ‡greatly disturb our CITY,

21 and preach Customs, which it is not lawful for us to receive or observe, being Romans."

22 And the CROWD rose up together against them; and the COMMANDERS having torn off their MANTLES, ‡gave orders to beat them with rods.

23 And having laid Many Stripes on them, they cast them into Prison, charging the jailor to keep them safely;

24 who, having received such a Charge, cast them into the INNER prison, and made their FEET fast in the STOCKS.

25 And at MIDNIGHT, Paul and Silas praying, sung a hymn to GOD; and the PRISONERS listened to them.

26 ‡And suddenly there was a great Concussion, so as to shake the FOUNDATIONS of the PRISON; and ‡all the DOORS were opened, and the FETTERS of All were loosed.

27 And the JAILOR, awaking from sleep, and seeing the DOORS of the PRISON opened, drew a SWORD, and was about to kill Himself, supposing that the PRISONERS had escaped.

28 But PAUL cried with

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* VATICAN MANUSCRIPT.—26 immediately—*omit*.

‡ 18. Mark xvi. 17. ‡ 19. 2 Cor. vi. 5. ‡ 19. Matt. x. 18. ‡ 20. Acts xvii. 6. ‡ 22. 2 Cor. vi. 5; xi. 23, 25; 1 Thess. ii. 2. ‡ 26. Acts iv. 31. ‡ 26. Acts v. 19, xii. 7, 10.

φωνη μεγαλη ὁ Παυλος, λεγων· Μηδεν πραξης
with a voice loud the Paul, saying; Not thou mayest do
σεαυτω κακον, ἁπαντες γαρ εσμεν ενθαδε.
to thyself harm, all for we are here.
[29] Αιτησας δε φωτα εισεπηδησε, και εντρομος
Having asked and lights he rushed in, and terrified
γενομενος προσεπεσε τῳ Παυλῳ και τῳ Σιλᾳ.
having become he fell before the Paul and the Silas.
[30] Και προαγαγων αυτους εξω, εφη· Κυριοι,
And having led them out, he said; O sirs,
τι με δει ποιειν, ἱνα σωθω; [31] Οἱ δε ειπον·
what me it behoves to do, that I may be saved? They and said;
Πιστευσον επι τον κυριον Ιησουν Χριστον, και
Believe thou in the Lord Jesus Anointed, and
σωθησῃ συ και ὁ οικος σου. [32] Και ελαλησαν
shalt be saved thou and the house of thee. And they spoke
αυτῳ τον λογον του κυριου, συν πασι τοις εν
to him the word of the Lord, with all those in
τῃ οικιᾳ αυτου. [33] Και παραλαβων αυτους εν
the house of him. And having taken them in
εκεινῃ τῃ ὡρᾳ της νυκτος, ελουσεν απο των
that the hour of the night, he washed from the
πληγων· και εβαπτισθη αυτος και οἱ αυτου
stripes; and was dipped he and those of him
παντες παραχρημα. [34] Αναγαγων τε αυτους εις
all immediately. Having led up and them into
τον οικον αὑτου, παρεθηκε τραπεζαν, και ηγαλλιασατο πανοικι πεπιστευκως τῳ θεῳ.
the house of himself, he set a table, and rejoiced with all his house, having believed in the God.

[35] Ἡμερας δε γενομενης, απεστειλαν οἱ στρατηγοι τους ῥαβδουχους, λεγοντες· Απολυσον
Day and having become, sent the commanders the rod bearers, saying; Release thou
τους ανθρωπους εκεινους. [36] Απηγγειλε δε ὁ
the men those. Told and the
δεσμοφυλαξ τους λογους τουτους προς τον Παυλον· Ὁτι απεσταλκασιν οἱ στρατηγοι, ἱνα απολυθητε· νυν ουν εξελθοντες, πορευεσθε εν
jailor the words these to the Paul; That has sent the commanders, that you may be released; now therefore going out, do you go in
ειρηνῃ. [37] Ὁ δε Παυλος εφη προς αυτους·
peace. The but Paul said to them;
Δειραντες ἡμας δημοσιᾳ, ακατακριτους, ανθρωπους Ῥωμαιους ὑπαρχοντας, εβαλον εις φυλακην, και νυν λαθρα ἡμας εκβαλλουσιν; Ου
Having beaten us publicly, uncondemned, men Romans being, they cast into prison, and now privately us do they cast out? No
γαρ· αλλα ελθοντες αυτοι ἡμας εξαγαγετωσαν.
indeed; but having come themselves us let them lead out.
[38] Ανηγγειλαν δε τοις στρατηγοις οἱ ῥαβδουχοι
Told and to the commanders the rod-bearers
τα ῥηματα ταυτα· και εφοβηθησαν, ακουσαντες
the words these; and they were afraid, having heard
ὁτι Ῥωμαιοι εισι. [39] Και ελθοντες παρακαλε-
that Romans they are. And having come they entreated

a loud Voice, saying, "Do thyself no harm; for we are All here."

29 And having asked for Lights, he rushed in, and being in a tremor, fell down before PAUL and *SILAS.

30 And conducting them out, he said, ‡"Sirs, what must I do that I may be saved?"

31 And THEY said, ‡"Believe in the LORD Jesus Christ, and thou shalt be saved, and thy FAMILY."

32 And they spoke to him the WORD of *the LORD, and to ALL those in his HOUSE.

33 And taking them in That HOUR of the NIGHT, he washed them from their STRIPES, and was immediately immersed, **he** and all HIS.

34 And having brought them into *his HOUSE, ‡he set a Table, and rejoiced with all his household, believing in GOD.

35 And when it was Day, the COMMANDERS sent the OFFICERS, saying, "Let those men go."

36 And the JAILOR told *these WORDS to PAUL, "The COMMANDERS have sent to release you; now therefore depart, and go in Peace."

37 But PAUL said to them, "They have beaten us publicly uncondemned, ‡being Romans, and cast us into Prison; and now do they privately cast Us out? No, indeed; but let them come themselves and conduct Us out."

38 And the OFFICERS related these words to the COMMANDERS; and they were afraid when they heard that they were Romans.

39 And they came and

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* VATICAN MANUSCRIPT.—29. Silas. 32. GOD, with ALL that were. 34. the HOUSE. 36. the WORDS.

‡ 30. Luke iii. 10; Acts ii. 37; ix. 6. ‡ 31. John iii. 16, 36; vi. 47; 1 John v. 10 ‡ 34. Luke v. 29; xix. 6. ‡ 37. Acts xxii. 25.

σαν αυτους, και εξαγαγοντες ηρωτων εξηλθειν
them, and having led out they asked to go out
της πολεως. [40] Εξελθοντες δε εκ της φυλα-
of the city. Having gone and out of the prison
κης εισηλθον προς την Λυδιαν· και ιδοντες τους
they came in to the Lydia; and having seen the
αδελφους, παρεκαλεσαν αυτους, και εξηλθον.
brethren, they exhorted them, and went out.
ΚΕΦ. ιζ΄. 17. [1] Διοδευσαντες δε την Αμφι-
Having passed through and the Amphi-
πολιν και Απολλωνιαν, ηλθον εις Θεσσαλονι-
polis and Apollonia, they came into Thessalonica,
κην, όπου ην ἡ συναγωγη των Ιουδαιων.
where was the synagogue of the Jews.
[2] Κατα δε το ειωθος τῳ Παυλῳ εισηλθε προς
According to and the custom the Paul went in to
αυτους, και επι σαββατα τρια διελεγετο αυ-
them, and for sabbaths three reasoned with
τοις απο των γραφων· [3] Διανοιγων και παρατι-
them from the writings; opening and setting
θεμενος, ότι τον Χριστον εδει παθειν και
forth, that the Anointed it was necessary to have suffered and
αναστηναι εκ νεκρων, και ότι ούτος εστιν ὁ
to have been raised out of dead ones, and that this is the
Χριστος Ιησους, όν εγω καταγγελλω ὑμιν.
Anointed Jesus, whom I announce to you.
[4] Και τινες εξ αυτων επεισθησαν, και προσε-
And some of them were convinced, and joined
κληρωθησαν τῳ Παυλῳ και τῳ Σιλᾳ, των τε
themselves to the Paul and to the Silas, of the and
σεβομενων Ἑλληνων πολυ πληθος, γυναικων
pious Greeks a great number, women
τε των πρωτων ουκ ολιγαι.
and of the chief not a few.

[5] Προσλαβομενοι δε οἱ Ιουδαιοι των αγοραιων
Having taken to themselves and the Jews of the market-loungers
τινας ανδρας πονηρους, και οχλοποιησαντες,
some men of evil, and having gathered a crowd,
εθορυβουν την πολιν· επισταντες τε τῃ οικιᾳ
they disturbed the city; having assaulted and the house
Ιασονος, εζητουν αυτους αγαγειν εις τον δημον·
of Jason, they sought them to lead out into the people;
[6] μη εὑροντες δε αυτους, εσυρον τον Ιασονα
not having found and them, they dragged the Jason
και τινας αδελφους επι τους πολιταρχης, βοων-
and some brethren to the city-rulers, crying;
τες· Ότι οἱ την οικουμενην αναστατωσαντες,
That they the habitable having disturbed,
ούτοι και ενθαδε παρεισιν· [7] ούς ὑποδεδεκται
these also here are present, whom has received
Ιασων· και ούτοι παντες απεναντι των δογμα-
Jason, and these all against the decrees

entreated them; and conducting them out, asked them ‡to depart * from the CITY.

40 And going out of the PRISON, ‡they entered into the house of LYDIA, and having seen the BRETHREN, they exhorted them, and departed.

CHAPTER XVII.

1 And traveling through Amphipolis snd Apollonia they came to *THESSALONICA, where was *a Synagogue of the JEWS.

2 And according to his CUSTOM, PAUL ‡went in to them, and on three Sabbaths reasoned with them from the SCRIPTURES,

3 opening and setting forth, ‡That the MESSIAH ought to suffer and to rise from the dead, and That "This is the ANOINTED Jesus whom I announce to you."

4 ‡And some of them believed and adhered to PAUL and ‡*Silas, and of the PIOUS Greeks a *great Multitude, and of the CHIEF Women not a few.

5 But the JEWS taking some evil-disposed Men from the MARKET-LOUNGERS, and gathering a crowd, alarmed the CITY; and having assailed the HOUSE of ‡Jason sought to bring them *forth into the assembly of the PEOPLE;

6 but not finding them, they dragged *Jason and some of the Brethren to the RULERS of the CITY, crying out, ‡"THESE men who have disturbed the EMPIRE, are come here also;

7 whom Jason has received; and all these oppose the ‡DECREES of Ce-

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* VATICAN MANUSCRIPT.—39. from the CITY. 1. THESSALONICA. 1. a Synagogue of. 4. Silas. 4. great Multitude. 5. forth to the PEOPLE. 6. Jason.

‡ 39. Matt. viii. 31. ‡ 40. ver. 14. ‡ 2. Acts ix. 20; xiii. 5, 14; xiv. 1; xvi. 13; xix. 8. ‡ 3. Luke xxiv. 26, 46; Acts xviii. 28; Gal. iii. 1. ‡ 4. Acts xxviii. 24. ‡ 4. Acts xv. 22, 27, 32, 40. ‡ 5. Rom. xvi. 21. ‡ 6. Acts xvi. 20. ‡ 7. Luke xxiii. 2; John xix. 12.

των Καισαρος πραττουσι, βασιλεα λεγοντες
of Cesar do, a king saying
ετερον ειναι, Ιησουν. [8] Εταραξεν δ τον οχλον
another to be, Jesus. Troubled and the crowd
και τους πολιταρχας ακουοντας ταυτα [9] Και
and the city-rulers having heard these things. And
λαβοντες το ἱκανον παρα του Ιασονος και των
having taken the security from the Jason and the
λοιπων, απελυσαν αυτους [10] Οἱ δε αδελφοι
rest, they let go them. The and brethren
ευθεως δια της νυκτος εξεπεμψαν τον τε
immediately by the night sent away the both
Παυλον και τον Σιλαν εις Βεροιαν· οἱτινες παρα-
Paul and the Silas into Berea; who hav-
γενομενοι, εις την συναγωγην των Ιουδαιων
ing arrived, into the synagogue of the Jews
απῃεσαν. [11] Οὑτοι δε ησαν ευγενεστεροι των
went. These and were more candid of those
εν Θεσσαλονικῃ, οἱτινες εδεξαντο τον λογον
in Thessalonica, who received the word
μετα πασης προθυμιας, το καθ᾽ ἡμεραν ανακρι-
with all promptness, that every day closely
νοντες τας γραφας, ει εχοι ταυτα οὑτως.
scrutinizing the writings, if was these things thus.
[12] Πολλοι μεν ουν εξ αυτων επιστευσαν, και
Many indeed therefore out of them believed, and
των Ἑλληνιδων γυναικων των ευσχημονων και
of the Greek women of the honorable and
ανδρων ουκ ολιγοι. [13] Ὡς δε εγνωσαν οἱ απο
men not a few. When but knew those from
της Θεσσαλονικης Ιουδαιοι, ὁτι και εν τῃ Βεροιᾳ
the Thessalonica Jews, that also in the Berea
κατηγγελη ὑπο του Παυλου ὁ λογος του θεου,
was preached by the Paul the word of the God,
ηλθον κᾳκει σαλευοντες τους οχλους. [14] Ευθεως
they came also there stirring up the crowds. Immediately
δε τοτε τον Παυλον εξαπεστειλαν οἱ αδελφοι
and then the Paul sent out the brethren
πορευεσθαι ὡς επι την θαλασσαν· ὑπεμενον δε
to go as to the sea; remained and
ὁ, τε Σιλας και ὁ Τιμοθεος εκει. [15] Οἱ δε καθισ-
the, both Silas and the Timothy there. They but conduct-
τωντες τον Παυλον ηγαγον *[αυτον] ἑως Αθη-
ing the Paul led [him] to Ath-
νων· και λαβοντες εντολην προς τον Σιλαν και
ens; and having received a charge to the Silas and
Τιμοθεον, ἱνα ὡς ταχιστα ελθωσι προς αυτον,
Timothy, that as soon as possible they should come to him,
εξῃεσαν. [16] Εν δε ταις Αθηναις εκδεχομενου
they departed. In and the Athens waiting
αυτους του Παυλου, παρωξυνετο το πνευμα
them of the Paul, was stirred up the spirit
αυτου εν αυτῳ, θεωρουντι κατειδωλον οὑσαν
of him in him, beholding full of idols being

sar, saying that there is another King, Jesus."

8 And they alarmed the CROWD and the RULERS of the CITY, when they heard these things.

9 And having taken SECURITY from Jason, and the REST, they let them go.

10 But the BRETHREN immediately, by * Night, ‡ sent away PAUL and SILAS, to Berea; who, having arrived, went into the SYNAGOGUE of the JEWS.

11 And These were of a more noble disposition than THOSE in Thessalonica, for they received the WORD with All Readiness, DAILY ‡ examining the SCRIPTURES whether these things were so.

12 Many of them, therefore, believed; and of the HONORABLE GREEK WOMEN, and Men not a few.

13 But when the JEWS of THESSALONICA knew That the WORD of GOD was preached by PAUL at BEREA, they came there also exciting * and troubling the CROWDS.

14 ‡ And then the BRETHREN immediately sent PAUL away, as if he were to go towards the SEA; but SILAS and TIMOTHY remained there.

15 And THOSE CONDUCTING PAUL led him to Athens; and having received a charge for SILAS and * TIMOTHY to come to him as soon as possible, they departed.

16 Now while PAUL was waiting for them at ATHENS, ‡ his SPIRIT was stirred within him, on beholding the CITY was † full of idols.

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* VATICAN MANUSCRIPT.—10. Night. 13. and troubling the CROWDS. 15. him—*omit.* 15. TIMOTHY.

† 16. This expression denotes the appearance of Athens to the eye of a stranger. "A person could hardly take his position any where in ancient Athens, where the eye did not range over temples, altars, and statues of the gods almost without number." *Bib. Sac.* Vol. vi. p. 339

‡ 10. Acts ix. 25; ver. 14. ‡ 11. Luke xvi. 29; John v. 39. ‡ 14. Matt. x 23 ‡ 16. 2 Pet. ii. 8.

την πολιν. [17] Διελεγετο μεν ουν εν τη συνα-
the city. He reasoned indeed then in the syna-
γωγη τοις Ιουδαιοις και τοις σεβομενοις, και
gogue with the Jews and with those being pious, and
εν τη αγορᾳ κατα πασαν ἡμεραν προς τους
in the market during every day with those
παρατυγχανοντας. [18] Τινες δε των Επικουρειων
happening to meet. Some but of the Epicureans
και των Στωικων φιλοσοφων συνεβαλλον αυτῳ·
and of the Stoics philosophers encountered him;
και τινες ελεγον· Τι αν θελοι ὁ σπερμολογος
and some said; What may intend the seed-picker
οὑτος λεγειν Οἱ δε· Ξενων δαιμονιων δοκει
this to say? They and; Of strange demons he seems
καταγγελευς ειναι· ὁτι τον Ιησουν και την
a proclaimer to be; because the Jesus and the
αναστασιν *[αυτοις] ευηγγελιζετο. [19] Επιλα-
resurrection [to them] he announced glad tidings. Having
βομενοι τε αυτου, επι τον Αρειον παγον ηγα-
taken hold and of him, to the Mars hill they
γον, λεγοντες· Δυναμεθα γνωναι, τις ἡ καινη
led, saying; Are we able to know, what the new
αὑτη ἡ ὑπο σου λαλουμενη διδαχη; [20] Ξενιζον-
this that by thee being spoken teaching? Strange things
τα γαρ τινα εισφερεις εις τας ακοας ἡμων.
for certain thou bringest to the ears of us.
Βουλομεθα ουν γνωναι, τι αν θελοι ταυτα
We desire therefore to know, what may intend these things
ειναι. [21] Αθηναιοι δε παντες και οἱ επιδημουν-
to be. Athenians and all and the sojourning
τες ξενοι, εις ουδεν ἑτερον ευκαιρουν, η λεγειν
strangers, in nothing else spend lesiure, than to tell
τι και ακουειν καινοτερον.
something and to hear newer.

[22] Σταθεις δε ὁ Παυλος εν μεσῳ του Αρειου
Having stood up and the Paul in midst of the Mars
παγου, εφη· Ανδρες Αθηναιοι, κατα παντα
hill, said; Men Athenians, in all things
ὡς δεισιδαιμονεστερους ὑμας θεωρω· [23] διερ-
as it were worshippers of demons you I perceive; pass-
χομενος γαρ και αναθεωρων τα σεβασματα
ing through for and beholding the objects of worship
ὑμων, εὑρον και βωμον, εν ᾧ επεγεγραπτο·
of you, I found also an altar, in which had been written;
Αγνωστῳ θεῳ. Ὁν ουν αγνοουντες ευσεβειτε,
To an unknown God. Whom therefore not knowing you worship,
τουτον εγω καταγγελλω ὑμιν. [24] Ὁ θεος ὁ
this I announce to you. The God that
ποιησας τον κοσμον και παντα τα εν αυτῳ,
having made the world and all the things in it,

17 He reasoned therefore in the SYNAGOGUE with the JEWS, and with the PIOUS persons; and in the MARKET every Day with THOSE he happened to MEET.

18 But some of the EPICUREAN and * STOIC PHILOSOPHERS encountered him. And some said, "What does this † BABBLER wish to say?" And OTHERS, "He seems to be a Proclaimer of Strange Demons;" Because he announced glad tidings concerning JESUS and the RESURRECTION.

19 And laying hold of him, they led him to the † AREOPAGUS, saying, "Can we know what This NEW Doctrine is, which is spoken by thee?

20 For thou bringest certain strange things to our EARS; we desire, therefore, to know what these things mean."

21 Now all the Athenians, and the RESIDENT STRANGERS among them, spent their time in nothing else but to tell and hear something new.

22 And PAUL standing in the midst of the AREOPAGUS, said, "Athenians, I perceive that in all things you are † extremely devoted to the worship of Demons.

23 For as I passed through, and beheld the OBJECTS of your worship, I found also an Altar on which was an inscription, 'To an Unknown God.' * What therefore you worship without knowing, This I announce to you.

24 That ‡ GOD who made the WORLD and All THINGS in it, He being

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* VATICAN MANUSCRIPT.—18. Stoics. 18. to them—*omit*. 23. What therefore you worship without knowing.

† 18. Literally, a *seed-picker*, a name given to crows, etc., and applied to a person who picks up scraps of knowledge, which he imparts to others without sense or purpose, and upon any and every occasion.—*Owen*. † 19. The supreme court of Athens. † 22. Or, more religiously inclined than others.

‡ 24. Acts xiv. 15.

οὗτος ουρανου και γης κυριος ὑπαρχων, ουκ
this of heaven and earth Lord being, not
εν χειροποιητοις ναοιοις κατοικει, [25] ουδε ὑπο
in hand-made temples dwells, nor by
χειρων ανθρωπων θεραπευεται, προσδεομενος
hands of men is served, wanting
τινος, αυτος διδους πασι ζωην και πνοην και
anything, he giving to all life and breath and
τα παντα· [26] εποιησε τε εξ ἑνος *[αἱματος]
the things all, made and out of one [blood]
παν εθνος ανθρωπων κατοικειν επι παν το προ-
every nation of men to dwell on all the face
σωπον της γης, ὁρισας προστεταγμενους και-
of the earth, having fixed having been appointed sea-
ρους και τας ὁροθεσιας της κατοικιας αυτων·
sons and the fixed limits of the habitation of them;
[27] ζητειν τον θεον, ει αραγε ψηλαφησειαν αυτον
to seek the God, if indeed they might feel him
και εὑροιεν, καιτοιγε ου μακραν απο ἑνος ἑκασ-
and might find, and indeed not far from one each
του ἡμων ὑπαρχοντα. [28] Εν αυτῳ γαρ ζωμεν
of us being. In him for we live
και κινουμεθα και εσμεν· ὡς και τινες των καθ'
and are moved and we are; as also some of those with
ὑμας ποιητων ειρηκασι· Του γαρ και γενος
you poets have said; Of the for also offspring
εσμεν. [29] Γενος ουν ὑπαρχοντες του θεου,
we are. Offspring therefore being of the God,
ουκ οφειλομεν νομιζειν, χρυσῳ η αργυρῳ η
not we are bound to suppose, gold or silver or
λιθῳ, χαραγματι τεχνης και ενθυμησεως ανθρω-
stone, a sculpture of art and device of man,
που, το θειον ειναι ὁμοιον. [30] Τους μεν ουν
the Deity to be like. The indeed therefore
χρονους της αγνοιας ὑπεριδων ὁ θεος, τανυν
times of the ignorance overlooking the God, now
παραγγελλει τοις ανθρωποις πασι πανταχου
he commands to the men all in all places
μετανοειν· [31] διοτι εστησεν ἡμεραν, εν ᾑ
to reform, because he established a day, in which
μελλει κρινειν την οικουμενην εν δικαιοσυνῃ,
he is about to judge the habitable in righteousness,
εν ανδρι ᾡ ὡρισε, πιστιν παρασχων πασιν,
by a man whom he appointed, a guarantee having furnished to all,
αναστησας αυτον εκ νεκρων. . . . . [32] Ακουσαν-
having raised him out of dead ones. Having heard
τες δε αναστασιν νεκρων, οἱ μεν εχλευαζον·
and a resurrection of dead ones, these indeed mocked;
οἱ δε ειπον· Ακουσομεθα σου παλιν περι του-
those but said; We will hear thee again about this.

‡ Lord of Heaven and Earth, ‡ dwells not in Temples made with hands;

25 nor is he served by the HANDS of MEN, ‡ as needing anything; ‡ he having given to all Life, and Breath, and all things;

26 and made from One, Every Nation of Men to dwell on * the Whole Face of the EARTH; having determined the appointed Seasons, and ‡ the FIXED LIMITS of their HABITATION;

27 ‡ to seek GOD, if perhaps they might feel after and find him; ‡ and indeed he is not far from every one of us;

28 for in him we live, and move, and exist; as even some of † YOUR OWN Poets have said, 'For also we HIS Offspring are.'

29 Being, therefore, the Offspring of GOD, ‡ we ought not to imagine a Gold or Silver or Stone Sculpture,—a work of Art and human Skill,—to be like the DEITY.

30 Therefore, indeed, overlooking ‡ the TIMES of IGNORANCE, GOD ‡ now commands all MEN, in every place, to reform;

31 because he has established a DAY ‡ in which he is about to judge the HABITABLE in Righteousness, by a Man whom he has appointed, having furnished a Proof to all by ‡ raising him from the Dead."

32 And when they heard of the Resurrection of the Dead, SOME derided, but OTHERS said, "We will hear thee * again about this.

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* VATICAN MANUSCRIPT.—26. Blood—*omit*. 26. The Whole Face of. 32. also again.

† 28. The *Phænomena* of Aratus, and *Cleanthes'* Hymn to Jupiter, contain this quotation. Aratus was a Cilician, one of Paul's countrymen, with whose writings Paul was probably well acquainted.

‡ 24. Matt. xi. 25. ‡ 24. Acts vii. 48. ‡ 25. Psa. l. 8. ‡ 25. Gen. ii. 7; Num. xvi. 22; Job xii. 10; xxvii. 3, xxxiii. 4; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 26. Deut. xxxii. 8. ‡ 27. Rom. i. 20. ‡ 27 Acts xiv. 17. ‡ 29. Isa. xl. 18. ‡ 30. Acts xiv. 16; Rom. iii. 25. ‡ 30. Luke xxiv. 47; Titus ii. 11, 12; 1 Pet. i. 14; iv. 3. ‡ 31. Acts x. 42; Rom. ii. 16; xiv. 10. ‡ 31. Acts ii. 24.

του. [33] Και οὑτως ὁ Παυλος εξηλθεν εκ μεσου
And thus the Paul went out from midst

αυτων.
of them.

[34] Τινες δε ανδρες κολληθεντες αυτῳ, επισ-
Some but men having associated with him, be-

τευσαν· εν οἱς και Διονυσιος ὁ Αρεοπαγιτης,
lieved; among whom also Dionysius the Areopagite,

και γυνη ονοματι Δαμαρις, και ἑτεροι συν
and a woman by name Damaris, and others with

αυτοις. ΚΕΦ. ιη'. 18. [1] Μετα δε ταυτα
them. After and these things

χωρισθεις ὁ Παυλος εκ των Αθηνων, ηλθεν εις
having withdrawn the Paul from the Athens, came into

Κορινθον. [2] Και εὑρων τινα Ιουδαιον ονοματι
Corinth. And having found a certain Jew by name

Ακυλαν, Ποντικον τῳ γενει, προσφατως εληλυ-
Aquila, Pontus by the race, recently having

θοτα απο της Ιταλιας, και Πρισκιλλαν γυναικα
come from the Italy, and Priscilla wife

αυτου, (δια το διατεταχεναι Κλαυδιον χωρι-
of him, (because the to have commanded Claudius to with-

ζεσθαι παντας τους Ιουδαιους εκ της Ῥωμης,)
draw all the Jews from the Rome,)

προσηλθεν αυτοις· [3] και δια το ὁμοτεχνον
he went to them; and because the same trade

ειναι, εμενε παρ' αυτοις· και ειργαζετο· ησαν
to be, he remained with them; and worked, they were

γαρ σκηνοποιοι την τεχνην. [4] Διελεγετο δε εν
for tent-makers the trade. He reasoned and in

τῃ συναγωγῃ κατα παν σαββατον, επειθε τε
the synagogue during every sabbath, persuaded and

Ιουδαιους και Ἑλληνας. [5] Ὡς δε κατηλθον
Jews and Greeks. When but came down

απο της Μακεδονιας ὁ, τε Σιλας και ὁ Τιμοθεος,
from the Macedonia the, both Silas and the Timothy,

συνειχετο τῳ λογῳ ὁ Παυλος, διαμαρτυρομενος
was confined to the word the Paul, earnestly testifying

τοις Ιουδαιοις τον Χριστον Ιησουν. [6] Αντιτασ-
to the Jews the Anointed Jesus. Resisting

σομενων δε αυτων και βλασφημουντων, εκτινα-
but them and blaspheming, having

ξαμενος τα ἱματια, ειπε προς αυτους· Το αἱμα
shaken the mantles, he said to them; The blood

ὑμων επι την κεφαλην ὑμων, καθαρος εγω,
of you on the head of you, pure I,

απο του νυν εις τα εθνη πορευσομαι. [7] Και
from the now to the Gentiles I will go. And

μεταβας εκειθεν, ηλθεν εις οικιαν τινος ονο-
having removed thence, he went into a house of one by

ματι Ιουστου, σεβομενου τον θεον, οὑ ἡ οικια
name Justus, worshipping the God, of whom the house

ην συνομορουσα τῃ συναγωγῃ. [8] Κρισπος δε ὁ
was adjoining to the synagogue. Crispus but the

αρχισυναγωγος επιστευσε τῳ κυριῳ συν ὁλῳ
synagogue-ruler believed in the Lord with whole

τῳ οικῳ αὑτου· και πολλοι των Κορινθιων ακου-
the house of himself, and many of the Corinthians hear-

33 And thus Paul went out from the midst of them.

34 But Some Men adhering to him, believed; among whom were Dionysius the *Areopagite, and a Woman named Demaris, and others with them.

CHAPTER XVIII.

1 And after these things *PAUL withdrawing from ATHENS, came to Corinth;

2 and having found a Certain Jew named ‡Aquila, a native of Pontus, recently come from ITALY, and his wife Priscilla, (because *Claudius had COMMANDED All JEWS to withdraw from ROME,) he went to them.

3 And because he WAS of the same trade, he remained with them, ‡and *labored; for they were Tent makers by trade.

4 ‡ And he reasoned in the SYNAGOGUE Every Sabbath, and persuaded Jews and Greeks.

5 ‡ And when SILAS and TIMOTHY came from MACEDONIA, PAUL was confined to the WORD, earnestly testifying to the JEWS the ANOINTED Jesus.

6 ‡ But when they resisted and blasphemed, shaking his CLOTHES, he said to them, "Your BLOOD be upon your head! I am pure; from this TIME I will go to the GENTILES."

7 And having removed thence he went into the House of one named Justus, a worshipper of GOD, Whose HOUSE was adjoining the SYNAGOGUE.

8 And ‡ Crispus, the RULER of the SYNAGOGUE, believed in the LORD, with All his HOUSE; and many of the CORINTHIANS hear

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* VATICAN MANUSCRIPT.—34. Areopagite. 1. he departed from. 2. All JEWS were COMMANDED to withdraw from ROME. 3. they labored.

‡ 2. Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19. ‡ 3. Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 4. Acts xvii. 2. ‡ 5. Acts xvii. 14. 15. ‡ 6. Acts xiii. 45, 46; xxviii. 28. ‡ 8. 1 Cor. i. 14.

οντες επιστευον, και εβαπτιζοντο· [9] ειπε δε ὁ
ing believed, and were dipped; said and the
κυριος δι' ὁραματος εν νυκτι τῳ Παυλῳ· Μη
Lord through a vision by night to the Paul; Not
φοβου, αλλα λαλει και μη σιωπησῃς· [10] διοτι
fear, but speak and no be silent; because
εγω ειμι μετα σου, και ουδεις επιθησεται σοι
I am with thee, and no one shall attack thee
του κακωσαι σε· διοτι λαος εστι μοι πολυς εν
of the to hurt thee; because people is for me much in
τῃ πολει ταυτῃ. [11] Εκαθισε τε ενιαυτον και
the city this. He continued and a year and
μηνας ἑξ, διδασκων εν αυτοις τον λογον του
months six, teaching among them the word of the
θεου.
God.

[12] Γαλλιωνος δε ανθυπατευοντος της Αχαιας,
Gallio and being proconsul of the Achaia,
κατεπεστησαν ὁμοθυμαδον οἱ Ιουδαιοι τῳ Παυ-
rushed with one mind the Jews to the Paul,
λῳ, και ηγαγον αυτον επι το βημα, [13] λεγοντες·
and led him to the tribunal, saying;
Ὅτι παρα τον νομον οὗτος αναπειθει τους
That from the law this persuades the
ανθρωπους σεβεσθαι τον θεον. [14] Μελλοντος
men to worship the God. Being about
δε του Παυλου ανοιγειν το στομα, ειπεν ὁ
but the Paul to open the mouth, said the
Γαλλιων προς τους Ιουδαιους· Ει μεν ουν ην
Gallio to the Jews; If indeed therefore it was
αδικημα τι, η ῥᾳδιουργημα πονηρον, ω Ιου-
injustice any, or reckless evil, O Jews,
δαιοι, κατα λογον αν ηνεσχομην ὑμων· [15] ει
according to reason I would bear with you; if
δε ζητημα εστι περι λογου και ονοματων και
but a question it is about a word and names and
νομου του καθ' ὑμας, οψεσθε αυτοι· κριτης
of a law of that with you, you will see yourselves; a judge
*[γαρ] εγω τουτων ου βουλομαι ειναι. [16] Και
[for] I of these not choose to be. And
απηλασεν αυτους απο του βηματος. [17] Επιλα-
he drove them from the tribunal. Having
βομενοι δε παντες *[οἱ Ἑλληνες] Σωσθενην
taken hold and all [the Greeks] of Sosthenes
τον αρχισυναγωγον, ετυπτον εμπροσθεν του
the synagogue-ruler, they struck before the
βηματος· και ουδεν τουτων τῳ Γαλλιωνι εμε-
tribunal. and nothing of these the Gallio cared.
λεν. [18] Ὁ δε Παυλος ετι προσμεινας ἡμερας
The and Paul yet having remained days
ἱκανας, τοις αδελφοις αποταξαμενος, εξεπλει
many, to the brethren having bid farewell, sailed out
εις την Συριαν, και συν αυτῳ Πρισκιλλα και
into the Syria, and with him Priscilla and
Ακυλας, κειραμενος την κεφαλην εν Κεγχρεαις·
Aquila, having shaved the head in Cenchrea;
ειχε γαρ ευχην. [19] Κατηντησε δε εις Εφεσον,
he had for a vow. He came and to Ephesus,

ing, believed, and were immersed.

9 ‡ And the LORD said to PAUL, in a Vision by Night, "Fear not, but speak, and be not silent;

10 ‡ for I am with thee; and no one shall attack thee, to HURT thee; for there are many People for me in this CITY.

11 And he remained there a Year and six Months, teaching among them the WORD of GOD.

12 But when Gallio was Proconsul of ACHAIA, the JEWS with one mind assaulted PAUL, and brought him to the TRIBUNAL,

13 saying, "This man persuades MEN to worship GOD contrary to the LAW."

14 And PAUL being about to SPEAK, GALLIO said to the JEWS, ‡ "If indeed it was an act of Injustice or reckless Evil, O Jews! according to Reason I would bear with you;

15 but if it be a Question concerning Doctrine, and Names, and THAT Law which is among you, see you to it, for I will not be a Judge of these things."

16 And he drove them from the TRIBUNAL.

17 And they All took ‡ Sosthenes, the RULER of the SYNAGOGUE, and beat him before the TRIBUNAL. But GALLIO cared for none of these things.

18 And PAUL having remained yet many Days, bidding farewell to the BRETHREN, sailed thence for SYRIA, in company with Priscilla and Aquila; ‡ having shaved his HEAD in ‡ Cenchrea, for he had a Vow.

19 And he came to

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* VATICAN MANUSCRIPT.—15. for—*omit*. 17. the GREEKS—*omit*.

‡ 9. Acts xxiii. 11. ‡ 10. Jer. i. 18, 19; Matt. xxviii. 20. ‡ 14. Acts xxiii. 29; xxv. 11, 19. ‡ 17. 1 Cor. i. 1. ‡ 18. Num. vi. 12; Acts xxi. 24. ‡ 18. Rom. xvi. 1.

κακεινους κατελιπεν αυτου· αυτος δε εισελ-
and them he left there· he but having en-
θων εις την συναγωγην, διελεχθη τοις
tered into the synagogue, reasoned with the
Ιουδαιοις. [20] Ερωτωντων δε αυτων επι πλειονα
Jews. Asking and them for longer
χρονον μειναι *[παρ' αυτοις,] ουκ επενευσεν·
a time to remain [with them,] not he consented;
[21] αλλ' απεταξατο *[αυτοις,] ειπων· *[Δει με
but he bade farewell [to them,] saying; [It behoves me
παντως την ἑορτην την ερχομενην ποιησαι εις
by all means the feast that coming to keep into
Ἱεροσολυμα·] παλιν *[δε] ανακαμψω προς
Jerusalem;] again [but] I will return to
ὑμας, του θεου θελοντος. *[Και] ανηχθη απο
you, the God willing. [And] he sailed from
της Εφεσου· [22] και κατελθων εις Καισαρειαν,
the Ephesus, and having gone down to Cesarea,
αναβας, και ασπασαμενος την εκκλησιαν,
having gone up, and having saluted the congregation,
κατεβη εις Αντιοχειαν. [23] Και ποιησας χρονον
he went down to Antioch. And having spent time
τινα, εξηλθε, διερχομενος καθεξης, την Γαλα-
some, he went out, passing through in order the Gala-
τικην χωραν και Φρυγιαν, επιστηριζων παντας
tia country and Phrygia, establishing all
τους μαθητας. [24] Ιουδαιος δε τις Απολλως
the disciples. A Jew and certain Apollos
ονοματι, Αλεξανδρευς τῳ γενει, ανηρ λογιος,
by name, an Alexandrian by the birth, a man eloquent,
κατηντησεν εις Εφεσον δυνατος ων εν ταις
came to Ephesus powerful being in the
γραφαις. [25] Οὗτος ην κατηχημενος την ὁδον
writings. This was having been instructed the way
του κυριου· και ζεων τῳ πνευματι, ελαλει και
of the Lord; and being fervent in the spirit, he spoke and
εδιδασκεν ακριβως τα περι του κυριου,
taught accurately the things concerning the Lord,
επισταμενος μονον το βαπτισμα Ιωαννου.
being acquainted with only the dipping of John
[26] Οὗτος τε ηρξατο παρῥησιαζεσθαι εν τῃ συνα-
This and began to speak boldly in the syna-
γωγῃ. Ακουσαντες δε αυτου Ακυλας και
gogue. Having heard and of him Aquila and
Πρισκιλλα, προσελαβοντο αυτον, και ακριβεσ-
Priscilla, took him, and more accu-
τερον αυτῳ εξεθεντο την του θεου ὁδον. [27] Βου-
rately to him explained the of the God way. Wish-
λομενου δε αυτου διελθειν εις την Αχαιαν, προ-
ing and of him to pass through into the Achaia, hav-
τρεψαμενοι οἱ αδελφοι εγραψαν τοις μαθηταις
ing exhorted the brethren they wrote to the disciples
αποδεξασθαι αυτον· ὁς παραγενομενος, συνε-
to receive him, who having arrived, he
βαλετο πολυ τοις πεπιστευκοσι δια της χαρι-
helped much those having believed through the grace.

Ephesus, and left them there; as he entered into the SYNAGOGUE, and reasoned with the JEWS.

20 And when they requested him to remain a longer Time, he did not consent;

21 but bade them farewell, saying, "I will return to you again, ‡GOD willing." And he sailed from EPHESUS;

22 and coming down to Cesarea, and going up, and saluting the CONGREGATION, he went down to Antioch.

23 And having spent some Time there, he departed; going through the COUNTRY of ‡GALATIA and Phrygia, in order, ‡establishing All the DISCIPLES.

24 ‡And a certain Jew named Apollos, a Native of Alexandria, an eloquent Man, being powerful in the SCRIPTURES, came to Ephesus.

25 This person was being instructed in the WAY of the LORD, and being fervent in SPIRIT, he spoke and *also taught accurately the THINGS *concerning JESUS, ‡being acquainted only with the IMMERSION of John.

26 And he began to speak boldly in the SYNAGOGUE. And *Aquila and Priscilla explained to him more accurately the WAY of GOD.

27 And when he was wishing to pass over into ACHAIA, the BRETHREN wrote exhorting the DISCIPLES to receive him; who, having arrived, ‡he greatly assisted THOSE BELIEVERS, by his GIFT;

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* VATICAN MANUSCRIPT.—20. with them—*omit.* 21. to them—*omit.* 21. It behoves me to keep the COMING FEAST in Jerusalem—*omit.* 21. but—*omit.* 21. And—*omit.* 25. also taught. 25. concerning JESUS. 26. Priscilla and Aquila.

‡ 21. 1 Cor. iv. 19; Heb. vi. 3; James iv. 15. ‡ 23. Gal. i. 2; iv. 14. ‡ 23. Acts xiv. 22, xv. 32, 41. ‡ 24. 1 Cor. i. 12; iii. 5, 6; iv. 6; Titus iii. 13. ‡ 25. Acts xix. 3. ‡ 27. 1 Cor. iii. 6.

τος. [28] Ευτονως γαρ τοις Ιουδαιοις διακατη-
Strenuously for with the Jews he was discus-
λεγχετο δημοσια, επιδεικνυς δια των γραφων,
sing publicly, proving by the writings,
ειναι τον Χριστον Ιησουν.
to be the Anointed Jesus.

ΚΕΦ. ιθ'. 19.

[1] Εγενετο δε εν τῳ τον Απολλω ειναι εν
It happened and in the the Apollos to be in
Κορινθῳ, Παυλον διελθοντα τα ανωτερικα μερη,
Corinth, Paul having passed through the upper parts,
ελθειν εις Εφεσον. Και εὑρων τινας μαθητας,
to come to Ephesus. And having found some disciples,
[2] ειπε προς αυτους· Ει πνευμα ἁγιον ελαβετε
he said to them; If a spirit holy you received
πιστευσαντες; Οἱ δε ειπον προς αυτον· Αλλ'
having believed, They and said to him; But
ουδε ει πνευμα ἁγιον εστιν, ηκουσαμεν. [3] Ειπε
not even if a spirit holy is, we have heard. He said
τε *[προς αυτους·] Εις τι ουν εβαπτισθητε;
and [to them,] Into what then were you dipped?
Οἱ δε ειπον· Εις το Ιωαννου βαπτισμα. [4] Ειπε
They and said, Into the of John dipping. Said
δε Παυλος· Ιωαννης εβαπτισε βαπτισμα μετα-
and Paul, John dipped a dipping of refor-
νοιας, τῳ λαῳ λεγων, εις τον ερχομενον μετ'
mation, to the people saying, into him coming after
αυτον ἱνα πιστευσωσι· τουτ' εστιν, εις τον
him that they should believe. that is, into the
Ιησουν. [5] Ακουσαντες δε εβαπτισθησαν εις το
Jesus. Having heard and they were dipped into the
ονομα του κυριου Ιησου. [6] Και επιθεντος
name of the Lord Jesus. And having placed
αυτοις του Παυλου τας χειρας, ηλθε το πνευμα
to them the Paul the hands, came the spirit
το ἁγιον επ' αυτους, ελαλουν τε γλωσσαις και
the holy upon them, they spoke and with tongues and
προεφητευον. [7] Ησαν δε οἱ παντες ανδρες ὡσει
prophesied. Were and the all men about
δεκαδυο. [8] Εισελθων δε εις την συναγωγην,
twelve. Having entered and into the synagogue,
επαρρησιαζετο, επι μηνας τρεις διαλεγομενος
he spoke freely, for months three reasoning
και πειθων *[τα] περι της βασιλειας του
and persuading [the things] concerning the kingdom of the
θεου. [9] Ὡς δε τινες εσκληρυνοντο και ηπει-
God. When and some were hardened and disbe-
θουν, κακολογουντες την ὁδον ενωπιον του
lieved, speaking evil of the way in presence of the

28 for he strenuously discussed with the JEWS in public, ‡ proving by the SCRIPTURES that Jesus is the MESSIAH.

CHAPTER XIX.

1 And it happened, while ‡ APOLLOS was in Corinth, Paul, having passed through the UPPER Parts, came to *Ephesus; and having found Some Disciples,

2 he said to them, "Have you received the holy Spirit since you believed?" And THEY said to him, ‡ "We have not even heard whether there be any holy Spirit."

3 And he said, "Into what then were you immersed?" And THEY said, ‡ "Into JOHN'S IMMERSION?"

4 And Paul said, ‡ "John administered the Immersion of Reformation, saying to the PEOPLE, that they should believe into HIM that was COMING after him, that is, into Jesus."

5 And having heard this, they were immersed ‡ into the NAME of the LORD Jesus.

6 And Paul ‡ putting his * Hands on them, the HOLY SPIRIT came on them, and ‡ they spoke with Tongues and prophesied.

7 And ALL the Men were about twelve.

8 And having entered the SYNAGOGUE, he spoke boldly for three Months, reasoning and persuading ‡ about the KINGDOM of GOD.

9 But when some were hardened, and disbelieved, speaking evil of the WAY

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* VATICAN MANUSCRIPT.—1. Ephesus, and found Certain Disciples; and he said to them. 3. to them—*omit.* 6. Hands. 8. the things—*omit.*

‡ 28. Acts ix. 22; xvii. 3; ver. 5. ‡ 1. 1 Cor. i. 12; iii. 5, 6. ‡ 2. Acts viii. 16. ‡ 3. Acts xviii. 25. ‡ 4. Matt. iii. 11, John i. 15, 27, 30; Acts i. 5; xi. 16, xiii. 24, 25. ‡ 5. Acts viii. 16. ‡ 6. Acts vi. 6. viii. 17. ‡ 6. Acts ii. 4; x. 46. ‡ 8. Acts xvii. 2; xviii. 4. ‡ 8. Acts i. 3, xxviii. 23.

πληθους, αποστας απ' αυτων, αφωρισε τους
multitude, having departed from them, he separated the

μαθητας, καθ' ἡμεραν διαλεγομενος εν τῃ
disciples, every day reasoning in the

σχολῃ Τυραννου *[τινος.] [10] Τουτο δε εγενετο
school of Tyrannus [one.] This and was done

επι ετη δυο, ὡστε παντας τους κατοικουντες
for years two, so that all the dwellers

την Ασιαν ακουσαι τον λογον του κυριου, Ιου-
the Asia to hear the word of the Lord, Jews

δαιους τε και Ἑλληνας. [11] Δυναμεις τε ου τας
both and Greeks. Miracles and not the

τυχουσας εποιει ὁ θεος δια των χειρων
common ones did the God through the hands

Παυλου· [12] ὡστε και επι τους ασθενουντας
of Paul; so that even to those being sick

επιφερεσθαι απο του χρωτος αυτου σουδαρια η
to be brought from the skin of him napkins or

σιμικινθια, και απαλλασσεσθη απ' αυτων τας
aprons, and to be set free from them the

νοσους, τα τε πνευματα τα πονηρα εκπορευεσθαι.
diseases, the and spirits the evil to be cast out.

[13] Επεχειρησαν δε τινες απο των περιερχομενων
Took in hand and some from of those going about

Ιουδαιων εξορκιστων ονομαζειν επι τους
Jews exorcists to name on those

εχοντας τα πνευματα τα πονηρα το ονομα του
having the spirits the evil the name of the

κυριου Ιησου, λεγοντες· Ὁρκιζω ὑμας τον
Lord Jesus, saying; I adjure you the

Ιησουν, ὁν ὁ Παυλος κηρυσσει. [14] Ησαν δε
Jesus, whom the Paul preaches. Were and

τινες υἱοι Σκευα Ιουδαιου αρχιερεως επτα, οἱ
some sons of Sceva a Jew a high-priest seven, who

τουτο ποιουντες. [15] Αποκριθεν δε το πνευμα το
this were doing. Answering and the spirit the

πονηρον ειπε· Τον Ιησουν γινωσκω, και τον
evil said; The Jesus I know, and the

Παυλον επισταμαι· ὑμεις δε τινες εστε; [16] και
Paul I am acquainted with; you but who are? and

εφαλλομενος επ' αυτους ὁ ανθρωπος, εν ᾡ ην
leaping on them the man, in which was

το πνευμα το πονηρον, και κατακυριευσας
the spirit the evil, and having overcome

αυτων, ισχυσε κατ' αυτων, ὡστε γυμνους και
them, prevailed against them, so that naked and

τετραυματισμενους εκφυγειν εκ του οικου
having been wounded to have fled out of the house

εκεινου. [17] Τουτο δε εγενετο γνωστον πασιν
that. This and became known to all

Ιουδαιοις τε και Ἑλλησι τοις κατοικουσι την
Jews both and Greeks those dwelling the

Εφεσον· και επεπεσε φοβος επι παντας αυτους,
Ephesus, and fell a fear on all them,

before the PEOPLE, having departed from them, he separated the DISCIPLES, reasoning daily in the SCHOOL of Tyrannus.

10 ‡ And this was done for two Years, so that All the INHABITANTS of ASIA, heard the WORD of the LORD, both Jews and Greeks.

11 And ‡ God performed EXTRAORDINARY Miracles by the HANDS of Paul;

12 ‡ so that Napkins or Aprons were brought from him to the SICK, and the DISEASES departed from them, and the EVIL SPIRITS were cast out.

13 ‡ And some of the TRAVELING Jewish exorcists ‡ undertook to name the NAME of the LORD Jesus over THOSE HAVING EVIL SPIRITS, saying, "I adjure you by JESUS whom PAUL preaches."

14 And there were some * Seven Sons of One Sceva, a Jewish High-priest, who did so.

15 But the EVIL SPIRIT answering, * said to them, "Jesus indeed I know, and Paul I know, but who are you?"

16 And the MAN in whom the EVIL SPIRIT was leaped on them, and having overcome * them, prevailed against them, so that they fled out of that HOUSE naked and wounded.

17 And this became known to ALL, both Jews and GREEKS, dwelling in Ephesus; ‡ and fear fell

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* VATICAN MANUSCRIPT.—9. one—*omit*. 14. Seven Sons of One Sceva. 15. said to them, JESUS indeed I know, and. 16. them both, and prevailed.

‡ 10. Acts xx. 31. ‡ 11. Mark xvi. 20; Acts xiv. 3. ‡ 12. Acts v. 15; See 2 Kings iv. 29. ‡ 13. Matt. xii. 27. ‡ 13. See Matt. ix. 38; Luke ix. 49. ‡ 17. Luke i. 65; vii. 16; Acts ii. 43; v. 5, 11.

και εμεγαλυνετο το ονομα του κυριου Ιησου.
and was magnified the name of the Lord Jesus.
[18] Πολλοι τε των πεπιστευκοτων ηρχοντο εξο-
Many and of those having believed came con-
μολογουμενοι και αναγγελλοντες τας πραξεις
fessing and declaring the deeds
αυτων. [19] Ἱκανοι δε των τα περιεργα πραξαν-
of them. Many and of those the magical arts practis-
των, συνενεγκαντες τας βιβλους, κατεκαιον
ing, having brought together the books, burned
ενωπιον παντων· και συνεψηφισαν τας τιμας
in presence of all; and they computed the prices
αυτων, και εὑρον αργυριου μυριαδας πεντε.
of them, and found pieces of siver myriads five.
[20] Οὑτω κατα κρατος ὁ λογος του κυριου
Thus according to power the word of the Lord
ηυξανε και ισχυεν. [21] Ὡς δε επληρωθη ταυτα,
grew and prevailed. When and was fulfilled these things,
εθετο ὁ Παυλος εν τῳ πνευματι, διελθων
was disposed the Paul in the spirit, having passed through
την Μακεδονιαν και Αχαιαν, πορευεσθαι εις
the Macedonia and Achaia, to go into
Ἱερουσαλημ, ειπων· Ὅτι μετα το γενεσθαι με
Jerusalem, saying; That after the to be come me
εκει, δει με και Ῥωμην ιδειν. [22] Αποστειλας
there, it behoves me also Rome to see. Having sent
δε εις την Μακεδονιαν δυο των διακονουντων
and into the Macedonia two of those ministering
αυτῳ, Τιμοθεον και Εραστον, αυτος επεσχε
to him, Timothy and Erastus, he remained
χρονον εις την Ασιαν. [23] Εγενετο δε κατα τον
a time in the Asia. It happened and during the
καιρον εκεινον ταραχος ουκ ολιγος περι της
season that a tumult not small concerning the
ὁδου.
way.

[24] Δημητριος γαρ τις ονοματι, αργυροκοπος,
Demetrius for a certain by name, a silversmith,
ποιων ναους *[αργυρους] Αρτεμιδος, παρειχετο
making temples [of silver] for Diana, brought
τοις τεχνιταις εργασιαν ουκ ολιγην. [25] Οὑς
to the workmen gain not a little. Whom
συναθροισας, και τους περι τα τοιαυτα εργα-
having brought together, and those about the such like work-
τας, ειπεν· Ανδρες, επιστασθε, ὁτι εκ ταυ-
men, said; Men, you know, that out of this
της της εργασιας ἡ ευπορια ἡμων εστι· [26] και
the work the wealth of us is, and
θεωρειτε και ακουετε, ὁτι ου μονον Εφεσου,
you see and you hear, that not only of Ephesus,

on them all, and the NAME of the LORD Jesus was magnified.

18 And MANY of those who BELIEVED, came, confessing and declaring their DEEDS.

19 And many of THOSE PRACTISING MAGICAL ARTS, having brought together their BOOKS, burnt them before all; and they computed the value of them, and found it to be fifty thousand pieces of Silver.

20 Thus the WORD of *the LORD powerfully increased and prevailed.

21 ‡And when these things were accomplished, ‡PAUL was disposed by the SPIRIT, having passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have BEEN there, ‡I must also see Rome."

22 And having sent two of ‡THOSE who MINISTERED to him, Timothy and Erastus, into Macedonia, he remained for a Time in ASIA.

23 And ‡there occurred, during that PERIOD, no small Tumult concerning ‡that WAY.

24 For a certain man, named Demetrius, a Silversmith, making †silver Temples of Diana afforded ‡no *Small Gain to the WORKMEN.

25 whom he having assembled, with THOSE employed about the LIKE BUSINESS, said, "Men, you know That from This WORK is our WEALTH;

26 and you see and hear, That not only at Ephesus

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* VATICAN MANUSCRIPT.—20. the LORD. 24. silver—*omit.* 24. Small Gain.

† 24. Portable representations of this temple, which were bought by strangers as matters of curiosity, and probably of devotion. The temple of Diana was raised at the expense of all Asia Minor, and yet was 220 years in building, before it was brought to its sum of perfection. It was in length 425 feet, by 228 in breadth, and was beautified by 127 columns, which were made at the expense of so many kings; and was adorned with the most beautiful statues.—*Clarke.*

‡ 21. Rom. xv. 25; Gal. i. 1. ‡ 21. Acts xx. 22. ‡ 21. Acts xviii. 21; xxiii. 11. Rom. xv. 24—28. ‡ 22. Acts xiii. 5 ‡ 23. 2 Cor. i. 8. ‡ 23. Se Acts ix. 2. ‡ 24. Acts xvi. 16, 19.

αλλα σχεδον πασης της Ασιας ὁ Παυλος οὑτος
but almost all the Asia the Paul this

πεισας μετεστησεν ἱκανον οχλον, λεγων,
having persuaded misled large a crowd, saying,

ὁτι ουκ εισι θεοι οἱ δια χειρων γινομενοι. [27] Ου
that not are gods those by hands being made. Not

μονον δε τουτο κινδυνευει ἡμιν το μερος εις
only and this in danger to us the craft into

απελεγμον ελθειν· αλλα και το της μεγαλης
contempt to come; but also that the great

θεας Αρτεμιδος ἱερον εις ουδεν λογισθηναι,
goddess Diana temple into nothing to be despised,

μελλειν τε και καθαιρεισθαι την μεγαλειοτητα
to be about and also to be destroyed the magnificence

αυτης, ἡν ὁλη ἡ Ασια και ἡ οικουμενη σεβεται.
of her, which whole the Asia and the habitable worships.

[28] Ακουσαντες δε, και γενομενοι πληρεις θυμου,
Having heard and, and having become full of wrath,

εκραζον, λεγοντες· Μεγαλη ἡ Αρτεμις Εφεσιων.
they cried out, saying; Great the Diana of Ephesians.

[29] Και επλησθη ἡ πολις *[ὁλη] της συγχυσεως·
And was filled the city [whole] the confusion;

ὡρμησαν τε ὁμοθυμαδον εις το θεατρον, συναρ-
they rushed and with one mind into the theatre, having

πασαντες Γαιον και Αρισταρχον Μακεδονας,
seized Gaius and Aristarchus Macedonians,

συνεκδημους Παυλου. [30] Του δε Παυλου βου-
fellow-travelers of Paul. The and Paul wish-

λομενου εισελθειν εις τον δημον, ουκ ειων
ing to enter into the assembly of the people, not suffered

αυτον οἱ μαθηται. [31] Τινες δε και των Ασιαρ-
him the disciples. Some and even of the rulers of

χων οντες αυτῳ φιλοι, πεμψαντες προς αυτον,
Asia being to him friends, having sent to him,

παρεκαλουν μη δουναι ἑαυτον εις το θεατρον.
besought not to venture himself into the theatre.

[32] Αλλοι μεν ουν αλλο τι εκραζον· ην γαρ ἡ
Some indeed therefore some thing cried; was for the

εκκλησια συγκεχυμενη, και οἱ πλειους ουκ
assembly having been confused, and the greater not

ηδεισαν, τινος ἑνεκεν συνεληλυθεισαν. [33] Εκ
knew, for what purpose they were come together. Out of

δε του οχλου προεβιβασαν Αλεξανδρον, προ-
and the crowd they pushed forward Alexander, thrust-

βαλοντων αυτον των Ιουδαιων· ὁ δε Αλεξαν-
ing forward him the Jews; the and Alexan-

δρος κατασεισας την χειρα, ηθελεν απολογεισ-
der having waved the hand, wished to defend himself

θαι τῳ δημῳ. [34] Επιγνοντες δε ὁτι Ιου-
in the assembly of the people. Knowing but that a

but almost ALL ASIA, this PAUL has persuaded and turned aside Many People, saying, That ‡ THEY are not Gods which are MADE by Hands.

27 And not only This WORK of ours is in danger of being brought into contempt, but also that the TEMPLE of the GREAT Goddess Diana should be despised, and her GRANDEUR destroyed, whom All ASIA and the HABITABLE worships."

28 And having heard this, they were full of Wrath, and cried out, saying, "Great is the DIANA of the Ephesians."

29 And the CITY was filled with Confusion; and having seized ‡ Gaius and ‡ Aristarchus, Macedonians, Paul's Fellow-travelers, they rushed with one mind into the THEATRE.

30 And * PAUL desiring to enter the THEATRE, the DISCIPLES did not permit him.

31 And some even of the † ASIARCHS, who were his Friends, sent to him, advising him not to venture into the THEATRE.

32 Some therefore cried one thing, and some another; for the ASSEMBLY was confused, and the GREATER part did not know why they were come together.

33 And they pushed Alexander out of the CROWD, the JEWS thrusting him forward. And ‡ ALEXANDER ‡ having waved the HAND wished to defend himself in the ASSEMBLY OF THE PEOPLE.

34 But knowing that he

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* VATICAN MANUSCRIPT.—29. Whole—*omit.* 30. Paul.

† 31. These persons presided over religious observances and the public games. They were ten in number, chosen by the cities from persons of wealth and influence, and approved by the proconsul. One of them styled the chief Asiarch resided at Ephesus; the others were his associates and advisers.

‡ 26. Psa. cxv. 4; Isa. xliv. 10—20; Jer. x. 3. ‡ 29. Rom. xvi. 23; 1 Cor. i. 14. ‡ 29. Acts xx. 4; xxvii. 2; Col. iv. 10, Philemon 24. ‡ 33. 1 Tim. i. 20, 2 Tim. iv. 14. ‡ 33. Acts xii 17.

δαιος εστι, φωνη εγενετο μια εκ παντων, ὡς
Jew he is, voice came one from all, about
επι ὡρας δυο κραζοντων· Μεγαλη ἡ Αρτεμις
for hours two crying; Great the Diana
Εφεσιων. [35] Καταστειλας δε ὁ γραμματευς τον
of Ephesians. Having stilled and the scribe the
οχλον, φησιν· Ανδρες Εφεσιοι, τις γαρ εστιν
crowd, he said; Men Ephesians, what for is
ανθρωπος, ὁς ου γινωσκει την Εφεσιων πολιν
man, who not knows the Ephesians city
νεωκορον ουσαν της μεγαλης Αρτεμιδος και
temple-keeper being of the great Diana and
του Διοπετους; [36] Αναντιρρητων ουν οντων
of that fallen from Jupiter? Cannot be denied therefore being
τουτων, δεον εστιν ὑμας κατεσταλμενους
these things, necessary it is you having been quiet
ὑπαρχειν, και μηδεν προπετες πραττειν.
to be, and nothing rashly to do.
[37] Ηγαγετε γαρ τους ανδρας τουτους, ουτε
You brought for the men these, neither
ἱεροσυλους, ουτε βλασφημουντας την θεον
temple-robbers, nor blasphemers the goddess
ὑμων· [38] Ει μεν ουν Δημητριος και οἱ συν
of you; If indeed therefore Demetrius and those with
αυτῳ τεχνιται εχουσι προς τινα λογον, αγοραιοι
him workmen have against any a word, courts
αγονται, και ανθυπατοι εισιν· εγκαλειτωσαν
are held, and proconsuls are; let them accuse
αλληλοις. [39] Ει δε τι περι ἑτερων επιζη-
each other. If but anything about other things you in-
τειτε, εν τῃ εννομῳ εκκλησιᾳ επιλυθησεται.
quire, in the lawful assembly it shall be settled.
[40] Και γαρ κινδυνευομεν εγκαλεισθαι στασεως
Even for we are in danger to be accused of tumult
περι της σημερον, μηδενος αιτιου ὑπαρχον-
concerning the day, not one cause being,
τος, περι οὑ δυνησομεθα αποδουναι λογον της
about which we are able to give a reason for the
συστροφης ταυτης. [41] Και ταυτα ειπων, απε-
gathering this. And these having said, he dis-
λυσε την εκκλησιαν.
missed the assembly.

ΚΕΦ. κ΄. 20.

[1] Μετα δε το παυσασθαι τον θορυβον, προσ-
After and the to be restrained the tumult, having
καλεσαμενος ὁ Παυλος τους μαθητας, και ασπα-
called to the Paul the disciples, and having
σαμενος, εξηλθε πορευθηναι εις την Μακεδονιαν.
embraced, he went out to go into the Macedonia.
[2] Διελθων δε τα μερη εκεινα, και παρακα-
Having passed through and the parts those, and having ex-
λεσας αυτους λογῳ πολλῳ, ηλθεν εις την
horted them with a word great, he went into the

was a Jew, one Voice came from all for about two Hours, crying, "Great is the DIANA of the *Ephesians!"

35 And the RECORDER having quieted the CROWD, said, "Ephesians! What Man is there who does not know that the CITY of the EPHESIANS is Temple-keeper of the GREAT Diana, and of that which FELL FROM JUPITER?

36 These things, therefore, being indisputable, it is necessary for you to be quiet, and to do nothing rashly;

37 for you have brought these MEN, which are neither Temple-robbers, nor Blasphemers of your GODDESS.

38 If, therefore, Demetrius and the ARTIFICERS with him have a Charge against any one, Courts are held, and there are Proconsuls; let them accuse each other.

39 But if you seek anything *further, it shall be settled in the LAWFUL Assembly.

40 For we are even in danger of being accused about the Tumult of TODAY; there being no cause by which we can excuse this CONCOURSE."

41 And having said this, he dismissed the ASSEMBLY.

CHAPTER XX.

1 Now after the TUMULT was allayed, PAUL, *having summoned the DISCIPLES, and embracing them, ‡departed to go into MACEDONIA.

2 And passing through those PARTS, and exhorting them with many Words, he went into GREECE.

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* VATICAN MANUSCRIPT.—34. Ephesians! Great is the DIANA of the Ephesians! And One. 39. further, it shall be. 1. sent for the DISCIPLES, and exhorting and embracing them, he departed for.

‡ 1. 1 Cor. xvi. 5. 1 Tim.

Ἑλλαδα· [3] ποιησας τε μηνας τρεις, γενομενης
Greece; having continued and months three, being formed
αυτῳ επιβουλης ὑπο των Ιουδαιων, μελλοντι
him a plot against by the Jews, being about
αναγεσθαι εις την Συριαν, εγενετο γνωμη του
to sail into the Syria, came a resolution of the
ὑποστρεφειν δια Μακεδονιας. [4] Συνειπετο δε
to return through Macedonia. Went with and
αυτῳ *[αχρι της Ασιας] Σωπατρος Πυρῥου Βεροιαιος.
him [as far as the Asia] Sopater of Pyrrhus a Berean.
Θεσσαλονικεων δε, Αρισταρχος και
Of Thessalonians and, Aristarchus and
Σεκουνδος, και Γαιος Δερβαιος και Τιμοθεος·
Secundus, and Gaius of Derbe and Timothy;
Ασιανοι δε, Τυχικος και Τροφιμος. [5] Οὑτοι
Asiatics and, Tychicus and Trophimus. These
προελθοντες εμενον ἡμας εν Τρωαδι· [6] ἡμεις δε
going before awaited us in Troas; we but
εξεπλευσαμεν μετα τας ἡμερας των αζυμων
sailed out after the days of the unleavened cakes
απο Φιλιππων, και ηλθομεν προς αυτους εις την
from Philippi, and came to them into the
Τρωαδα αχρις ἡμερων πεντε, οὑ διετριψαμεν
Troas in days five, where we remained
ἡμερας ἑπτα. [7] Εν δε τῃ μιᾳ των σαββατων,
days seven. In and the first of the sabbaths,
συνηγμενων ἡμων κλασαι αρτον, ὁ Παυλος
having been assembled of us to break bread, the Paul
διελεγετο αυτοις, μελλων εξιεναι τῃ επαυριον·
discoursed to them, being about to depart on the morrow;
παρετεινε τε τον λογον μεχρι μεσονυκτιου.
continued and the discourse till midnight.
[8] Ησαν δε λαμπαδες ἱκαναι εν τῳ ὑπερῳῳ, οὑ
Were and lamps many in the upper room, where
ημεν συνηγμενοι. [9] Καθημενος δε τις νεανιας,
we were assembled. Was sitting and a certain youth,
ονοματι Ευτυχος, επι της θυριδος, καταφερομενος
by name Eutychus, in the window, being overpowered
ὑπνῳ βαθει, διαλεγομενου του Παυλου
with sleep deep, discoursing the Paul
επι πλειον, κατενεχθεις απο του ὑπνου, επεσεν
for a longer time, having been overcome from the sleep, fell
απο του τριστεγου κατω, και ηρθη νεκρος.
from the third story down, and was taken up dead.
[10] Καταβας δε ὁ Παυλος επεπεσεν αυτῳ, και
Having gone down and the Paul fell upon him, and
συμπεριλαβων ειπε· Μη θορυβεισθε· ἡ γαρ
having embraced said; Not be you troubled; the for
ψυχη αυτου εν αυτῳ εστιν. [11] Αναβας δε, και
life of him in him is. Having come up and, and
κλασας αρτον και γευσαμενος, εφ' ἱκανον τε
having broken bread and having tasted, for a longer time and

3 And having remained three Months, ‡ a Plot being laid for him by the JEWS, as he was about to sail into SYRIA, he resolved to RETURN through Macedonia.

4 And there went with him into ASIA, Sopater, the son of Pyrrhus, a Berean; but ‡ Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and ‡ Timothy; and ‡ Tychicus and ‡ Trophimus, Asiatics;

5 * these going before waited for us at Troas.

6 And we sailed out from Philippi, after the ‡ DAYS of UNLEAVENED BREAD, and came to them at ‡ TROAS in five Days; where we continued seven Days.

7 And on ‡ the FIRST day of the WEEK, we having assembled ‡ to break Bread, Paul, intending to depart on the NEXT day, discoursed to them, and continued his SPEECH till Midnight.

8 And there were many Lamps in the ‡ UPPER ROOM where we were assembled.

9 And there was a Certain Youth, named Eutychus, sitting in a WINDOW, being overpowered with deep Sleep; and as PAUL prolonged his discourse, having been overcome by SLEEP, he fell from the THIRD STORY down, and was taken up dead.

10 And PAUL going down, ‡ fell on him, and embracing him, said, ‡ "Be not troubled; for his LIFE is in him."

11 And having come up and broken * Bread, and tasting it, and con-

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* VATICAN MANUSCRIPT.—4. as far as ASIA—*omit.* 5. And these going. 11. BREAD.

‡ 3. Acts ix. 23; xxiii. 12; xxv. 3; 2 Cor. xi. 26. ‡ 4. Acts xix. 29; xxvii. 2; Col. iv. 10. ‡ 4. Acts xvi. 1. ‡ 4. Eph. vi. 21; Col. iv. 7, 2 Tim. iv. 12; Tit. iii 12. ‡ 4 Acts xxi. 29; 2 Tim. iv. 20. ‡ 6. Exod. xii. 14, 15; xxiii. 15. ‡ 6 Acts xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13. ‡ 7. 1 Cor. xvi. 2; Rev. i 10. ‡ 7. 1 Cor. ii. 42, 1 Cor. x 16; xi. 20. ‡ 8. Acts i. 13. ‡ 10. 1 Kings xvii. 21; 2 Kings iv. 34. ‡ 10. Matt. ix. 24

ὁμιλησας αχρις αυγης, οὑτως εξηλθεν. [12] Ηγα-
having conversed till day-break, so he departed. They
γον δε τον παιδα ζωντα, και παρεκληθησαν ου
brought and the youth living, and were comforted not
μετριως. [13] Ἡμεις δε προελθοντες επι το
a little. We but going before to the
πλοιον, ανηχθημεν εις την Ασσον, εκειθεν μελ-
ship, sailed to the Assos, there in-
λοντες αναλαμβανειν τον Παυλον· οὑτω γαρ ην
tending to take in again the Paul; so for it was
διατεταγμενος, μελλων αυτος πεζευειν. [14] Ὡς
having been arranged, being about himself to go on foot. When
δε συνεβαλεν ἡμιν εις την Ασσον, αναλαβοντες
and he met with us at the Assos, having again received
αυτον ηλθομεν εις Μιτυληνην· [15] κακειθεν απο-
him we came to Mitylene; and thence hav-
πλευσαντες, τῃ επιουσῃ κατηντησαμεν αντικρυ
ing sailed away, on the morrow we came opposite
Χιου. Τῃ δε ἑτερᾳ παρεβαλομεν εις Σαμον·
Chios. In the and another we touched at Samos;
*[και μειναντες εν Τρωγυλλιῳ,] τῃ εχομενῃ
[and having remained in Trogyllium,] in the following
ηλθομεν εις Μιλητον. [16] Κεκρικει γαρ ὁ Παυ-
we came to Miletus. Had determined for the Paul
λος παραπλευσαι την Εφεσον, ὁπως μη γενηται
to sail by the Ephesus, so that not it might be
αυτῳ χρονοτριβησαι εν τῃ Ασιᾳ· εσπευδε γαρ,
for him to spend time in the Asia; he was hastening for,
ει δυνατον ην αυτῳ, την ἡμεραν της πεντηκοσ-
if possible it was for him, the day of the pentecost
της γενεσθαι εις Ἱεροσολυμα. [17] Απο δε της
to be in Jerusalem. From and the
Μιλητου πεμψας εις Εφεσον, μετεκαλεσατο
Miletus having sent to Ephesus, he called for
τους πρεσβυτερους της εκκλησιας. [18] Ὡς δε
the elders of the congregation. When and
παρεγενοντο προς αυτον, ειπεν αυτοις· Ὑμεις
they were come to him, he said to them; You
επιστασθε, απο πρωτης ἡμερας αφ ἡς επεβην
know, from first day in which I entered
εις την Ασιαν, πως μεθ᾽ ὑμων τον παντα χρονον
into the Asia, how with you the whole time
εγενομην, [19] δουλευων τῳ κυριῳ μετα πασης
I was, serving the Lord with all
ταπεινοφροσυνης και δακρυων και πειρασμων,
lowliness and tears and temptations,
των συμβαντων μοι εν ταις επιβουλαις των
of those having happened to me by the plots of the
Ιουδαιων· [20] ὡς ουδεν ὑπεστειλαμην των συμ-
Jews, how nothing I kept back of that being
φεροντων, του μη αναγγειλαι ὑμιν και διδαξαι
profitable, the not to declare to you and to teach
ὑμας δημοσιᾳ και κατ᾽ οικους· [21] διαμαρτυρομε-
you publicly and in houses, earnestly testifying

versed for a long time even till Day-break, he so departed.

12 And they brought the YOUTH alive, and were not a little comforted.

13 But we, having gone before to the SHIP, sailed to Assos, there intending to take PAUL in again; for it was so arranged, he being about to go by land.

14 And when he met us at Assos, we received him, and came to Mitylene.

15 And sailing thence on the NEXT day we came opposite to Chios; and on *the NEXT we arrived at Samos; and having remained at Trogyllium, on the FOLLOWING we came to Miletus.

16 For PAUL had determined to sail by EPHESUS, that it might not be necessary for him to spend time in ASIA; ‡ for he was hastening, if it were possible for him, ‡ to be at Jerusalem on ‡ the DAY of PENTECOST.

17 But sending from MILETUS to Ephesus, he called to him the ELDERS of the CONGREGATION.

18 And when they were come to him, he said to them, "You know, ‡ from the First Day in which I came into ASIA, how I was the WHOLE Time with you,

19 serving the LORD with all humility, and with Tears, and THOSE Trials which happened to me ‡ by the PLOTS of the JEWS;

20 how ‡ I kept back NOTHING that was PROFITABLE; neglecting not to declare to you and to teach you publicly, and at your Houses;

21 earnestly testifying

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* VATICAN MANUSCRIPT.—15. in the EVENING we arrived. 15. and remained at Trogyllium—*omit*.

‡ 16. Acts xviii. 21; xix. 21; xxi. 4, 12. ‡ 16. Acts xxiv. 17. ‡ 16. Acts ii. 1; 1 Cor. xvi. 8. ‡ 18. Acts xviii. 19; xix. 1, 10. ‡ 19. verse 3. ‡ 20. verse 27.

νος Ἰουδαιοις τε και Ἑλλησι την εις τον θεον
to Jews both and Greeks the towards the God
μετανοιαν, και πιστιν την εις τον κυριον ἡμων
reformation, and faith that towards the Lord of us
Ιησουν Χριστον. [22] Και νυν ιδου, δεδεμενος
Jesus Anointed. And now lo, having been bound
εγω τῳ πνευματι, πορευομαι εις Ἱερουσαλημ,
I in the spirit, to go to Jerusalem,
τα εν αυτῃ συναντησοντα μοι μη ειδως,
the things in her shall be happening to me not knowing.
[23] πλην ὁτι το πνευμα το ἁγιον κατα πολιν
except that the spirit the holy every city
διαμαρτυρεται μοι, λεγον, ὁτι δεσμα με και
witnesses to me, saying, that bonds me and
θλιψεις μενουσιν. [24] Αλλ᾽ ουδενος λογον ποιου-
afflictions await. But of no account I make,
μαι, ουδε εχω την ψυχην μου τιμιαν εμαυτῳ,
nor I the life of me valuable to myself,
ὡς τελειωσαι τον δρομον μου *[μετα χαρας,]
so that to finish the course of me [with joy,]
και την διακονιαν ἡν ελαβον παρα του κυριου
and the service which I received from the Lord
Ιησου, διαμαρτυρασθαι τα ευαγγελιον της
Jesus, to earnestly declare the glad tidings of the
χαριτος του θεου. [25] Και νυν ιδου, εγω οιδα,
favor of the God. And now lo, I know,
ὁτι ουκετι οψεσθε το προσωπον μου ὑμεις παν-
that no longer will see the face of me you all,
τες, εν οἱς διηλθον κηρυσσων την βασιλειαν
among whom I have gone about proclaiming the kingdom
*[του θεου.] [26] Διο μαρτυρομαι ὑμιν εν τῃ
[of the God.] Therefore I testify to you in the
σημερον ἡμερᾳ, ὁτι καθαρος εγω απο του
this day. that clean I from the
αιματος παντων· [27] ου γαρ ὑπεστειλαμην του
blood of all, not for I kept back of the
μη αναγγειλαι ὑμιν πασαν την βουλην του
not to declare to you all the will of the
θεου. [28] Προσεχετε *[ουν] ἑαυτοις και παντι
God. Take heed [therefore] to yourselves and to all
τῳ ποιμνιῳ, εν ᾡ ὑμας το πνευμα το ἁγιον
the flock, in which you the spirit the holy
εθετο επισκοπους, ποιμαινειν την εκκλησιαν
placed overseers, to feed the congregation
του κυριου, ἡν περιεποιησατο δια του αἱματος
of the Lord, which he purchased through the blood
του ιδιου. [29] Εγω γαρ οιδα *[τουτο,] ὁτι εισ-
of the own. I for know [this,] that shall

both to Jews and Greeks, ‡ of REFORMATION towards God, and THAT Faith which is towards our LORD Jesus Christ.

22 And now behold, ‡ being constrained by the SPIRIT, I go to Jerusalem, not knowing the things which will happen to me there;

23 except That ‡ the HOLY SPIRIT testifies to me in every City, saying That Bonds and Afflictions await Me.

24 ‡ But * of No Account make I LIFE precious to myself, so that I may finish my COURSE, even the SERVICE which I received from the LORD Jesus, earnestly to declare the GLAD TIDINGS of the FAVOR of GOD.

25 And now, behold, ‡ I know That you all, among whom I have gone proclaiming the KINGDOM of GOD, will see my FACE no more.

26 Therefore I testify to you THIS Day, That * I am pure from the BLOOD of All;

27 for I kept not back from announcing * All the WILL of GOD to you.

28 ‡ Take heed to yourselves, therefore, and to All the FLOCK among whom the HOLY SPIRIT made you Overseers, to feed † the CHURCH of GOD, ‡ which he acquired by the BLOOD of his OWN.

29 For I know, That

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* VATICAN MANUSCRIPT.—24. of No Account make I LIFE precious to myself. 24. with Joy—*omit.* 25. of GOD—*omit.* 26. I am pure. 27. All the WILL of GOD to you. 28. therefore—*omit.* 28. the CHURCH of GOD. 29. this—*omit.*

† 28. The Common Version and Vatican MS. have been followed in the above rendering Griesbach, and nearly all modern editors, read "Church of the Lord." The phrase *ecclesia tou Kuriou* nowhere occurs in the New Testament, while *ecclesia tou theou* occurs about times in Paul's epistles. There are no less than six different readings of this phrase in the MSS., which have probably arisen from a presumed difficulty in understanding it in connection with the latter part of the sentence—"purchased with his own blood." But read it as it stands in the original, and it still makes good sense, without rejecting the reading of the most ancient MS. and some of the oldest Peshito Syriac copies. The reader can supply the elliptical word after *own*, whether it be *Son*, or *Lamb*, or *Sacrifice*. Thus, "feed the CHURCH of GOD, which he acquired by the BLOOD of his OWN [Son.]

‡ 21. Luke xxiv. 47; Acts ii. 38. ‡ 22. Acts xix. 21. ‡ 23. Acts xxi. 4, 11; 1 Thess. iii. 3. ‡ 24. Acts xxi. 13; Rom viii. 35; 2 Cor. iv. 16. ‡ 25. ver. 38; Rom. xv. 23. ‡ 28. 1 Pet. v. 2. ‡ 28. Eph. i. 7. 14. Col i. 14; Heb. ix. 12; 1 Pet. i. 19. Rev. v. 9.

ελευσονται μετα την αφιξιν μου λυκοι βαρεις
enter after the departure of me wolves rapacious
εις ὑμας, μη φειδομενοι του ποιμνιου· [30] και
among you, not sparing the flock; and
εξ ὑμων αυτων αναστησονται ανδρες λαλουν-
from yourselves will arise men speaking
τες διεστραμμενα, του αποσπαν τους μαθητας
perverse things, the to draw away the disciples
οπισω αὑτων. [31] Διο γρηγορειτε, μνημονευ-
after them. Therefore watch you, remember-
οντες, ὁτι τριετιαν νυκτα και ἡμεραν ουκ επαυ-
ing, that three years night and day not I
σαμην μετα δακρυων νουθετων ἑνα ἑκαστον.
ceased with tears admonishing one each.
[32] Και τανυν παρατιθεμαι ὑμας, *[αδελφοι,] τῳ
And now I commend you, [brethren,] to the
θεῳ και τῳ λογῳ της χαριτος αυτου, τῳ δυνα-
God and to the word of the favor of him, to that being
μενῳ εποικοδομησαι, και δουναι ὑμιν κληρονο-
able to build up, and to give you an inheri-
μιαν εν τοις ἡγιασμενοις πασιν. [33] Αργυριου η
tance among those having been sanctified all. Silver or
χρυσιου η ἱματισμου ουδενος επεθυμησα·
gold or raiment of no one I coveted;
[34] αυτοι γινωσκετε, ὁτι ταις χρειαις μου και
yourselves you know, that the necessities of me and
τοις ουσι μετ᾽ εμου ὑπηρετησαν αἱ χειρες αὑται.
those being with me supplied the hands these.
[35] Παντα ὑπεδειξα ὑμιν, ὁτι οὑτω κοπιωντας
All things I pointed out to you, that so laboring
δει αντιλαμβανεσθαι των ασθενουντων,
it is necessary to aid those being weak,
μνημονευειν τε των λογων του κυριου Ιησου,
to remember and the words of the Lord Jesus,
ὁτι αυτος ειπε· Μακαριον εστι μαλλον διδοναι,
that he said; Blessed it is more to give,
η λαμβανειν. [36] Και ταυτα ειπων, θεις
than to receive. And these things having said, having placed
τα γονατα αὑτου, συν πασιν αυτοις προσηυξατο.
the knees of himself, with all those he prayed.
[37] Ἱκανος δε εγενετο κλαυθμος παντων· και
Much and was weeping of all; and
επιπεσοντες επι τον τραχηλον του Παυλου,
having fallen on the neck of the Paul,
κατεφιλουν αυτον· [38] οδυνωμενοι μαλιστα
they affectionately kissed him; sorrowing most of all
επι τῳ λογῳ ᾡ ειρηκει, ὁτι ουκετι μελλουσι
for the word which he spoke, that no more, they are about
το προσωπον αυτου θεωρειν. Προεπεμπον δε
the face of him to see. They accompanied and
αυτον εις το πλοιον.
him to the ship.

after my DEPARTURE ‡ rapacious Wolves will come in among you, not sparing the FLOCK;

30 ‡ and * of you will Men arise speaking perverse things, to DRAW AWAY DISCIPLES after them.

31 Therefore watch, remembering That for three years, by Night and by Day, I ceased not to admonish every one with Tears.

32 And NOW I commend you * to GOD, and to THAT WORD of his FAVOR, which is able to edify, and to give you ‡ an Inheritance among all THOSE who were SANCTIFIED.

33 I have coveted no man's Silver, or Gold, or Apparel;

34 you yourselves know ‡ That these HANDS have served my NECESSITIES, and THOSE who WERE with me.

35 I have showed you in All things, ‡ That by thus laboring you ought to assist the WEAK, and to remember the WORDS of the LORD Jesus, That he said, 'It is more blessed to give than to receive.'"

36 And having said these WORDS, he kneeled, and prayed with them all.

37 And there was much weeping among them all; and falling on PAUL'S NECK, they affectionately kissed him,

38 grieving chiefly for the WORDS which he spoke, That they should see his FACE no more. And they accompanied him to the SHIP.

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* VATICAN MANUSCRIPT.—30. of you will men arise. 32. brethren—*omit.* 32. to the LORD, and to THAT WORD.

‡ 29. Matt. vii. 15; 2 Pet. ii. 1. ‡ 30. 1 Tim. i. 20; 1 John ii. 19. ‡ 32. Acts xxvi. 18; Eph. i. 18; Col. i. 12; iii. 24; Heb. ix. 15; 1 Pet. i. 4. ‡ 34. Acts xviii. 3; 1 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 35. Rom. xv. 1; 1 Cor. ix. 12; 2 Cor. xi. 9, 12; xii. 13; Eph. iv. 28; 1 Thess. iv. 11; v. 14; 2 Thess. iii. 8.

ΚΕΦ. κα'. 21.

[1] Ὡς δε εγενετο αναχθηναι ἡμας αποσπασθεν-
When and it happened to have sailed us having separated
τας απ' αυτων, ευθυδρομησαντες ηλθομεν εις
from them, having run a straight course we came to
την Κω, τῃ δε ἑξης εις την Ῥοδον, κακειθεν εις
the Coos, the and next to the Rhodes, and thence to
Παταρα. [2] Και εὑροντες πλοιον διαπερων εις
Patara. And having found a ship passing over to
Φοινικην, επιβαντες ανηχθημεν. [3] Αναφανεν-
Phenicia, going on board we set sail. Having come in
τες δε την Κυπρον, και καταλιποντες αυτην
view and the Cyprus, and having left behind her
ευωνυμον, επλεομεν εις Συριαν, και κατηχθη-
on the left, we sailed into Syria, and were brought
μεν εις Τυρον· εκεισε γαρ ην το πλοιον απο-
to Tyre. there for was the ship un-
φορτιζομενον τον γομον. [4] Και ανευροντες
loading the freight. And having found
τους μαθητας, επεμειναμεν αυτου ἡμερας ἑπτα·
the disciples, we remained there days seven;
οἱτινες τῳ Παυλῳ ελεγον δια του πνευματος,
these to the Paul said through the spirit,
μη αναβαινειν εις Ἱεροσολυμα. [5] Ὁτε δε εγε-
not to go up to Jerusalem. When and it
νετο ἡμας εξαρτισαι τας ἡμερας, εξελθοντες
happened us to have completed the days, having gone out
επορευομεθα, προπεμποντων ἡμας παντων συν
we went our way, accompanying us all with
γυναιξι και τεκνοις, ἑως εξω της πολεως· και
wives and children, till outside of the city; and
θεντες τα γονατα επι τον αιγιαλον, προσηυ-
having placed the knees on the shore, we prayed.
ξαμεθα. [6] Και ασπασαμενοι αλληλους, επεβη-
And having embraced each other, en-
μεν εις το πλοιον· εκεινοι δε ὑπεστρεψαν εις
tered into the ship, they and returned into
τα ιδια. [7] Ἡμεις δε τον πλουν διανυσαντες,
the own. We and the voyage having finished,
απο Τυρου κατηντησαμεν εις Πτολεμαιδα· και
from Tyre we came down to Ptolemais, and
ασπασαμενοι τους αδελφους, εμειναμεν ἡμεραν
having embraced the brethren, we remained day
μιαν παρ' αυτοις. [8] Τῃ δε επαυριον εξελθοντες
one with them. On the and morrow having gone out
ηλθομεν εις Καισαρειαν· και εισελθοντες εις
we came into Cesarea. and having entered into
τον οικον Φιλιππου του ευαγγελιστου, οντος
the house of Philip the Evangelist, being
εκ των ἑπτα, εμειναμεν παρ' αυτῳ. [9] Τουτῳ
from of the seven we remained with him. To this
δε ησαν θυγατερες παρθενοι τεσσαρες προφη-
and were daughters virgins four being
τευουσαι. [10] Επιμενοντων δε ἡμων ἡμερας
gifted with prophecy. Continuing and of us days

CHAPTER XXI.

1 Now it occurred, when we had separated from them, and had sailed, having run a straight course we came to Coos; and on the FOLLOWING day to RHODES, and thence to Patara.

2 And having found a Ship passing over to Phenicia, going on board we sailed.

3 And arriving in view of CYPRUS, and leaving it on the left, we sailed into Syria, and landed at Tyre; for there the SHIP was to unload its FREIGHT.

4 And having found the DISCIPLES we remained there seven Days; ‡ and these told PAUL, through the SPIRIT, not to go up to Jerusalem.

5 And it happened when we had completed the DAYS, we went our way; they all accompanying us with Wives and Children, till out of the CITY; and ‡ kneeling down on the SHORE, we prayed.

6 And having embraced each other, we entered the SHIP; and they returned to ‡ their OWN homes.

7 And having finished the VOYAGE, from Tyre we went down to Ptolemais, and having embraced the BRETHREN, we remained one Day with them.

8 And departing on the NEXT day we came to Cesarea; and having entered the house of THAT PHILIP ‡ the EVANGELIST, ‡ who WAS one of the SEVEN, we lodged with him.

9 And this man had four Virgin Daughters. ‡ who prophesied.

10 And as we continued there many Days, a Cer-

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‡ 4. ver. 12; Acts xx. 23. ‡ 5. Acts xx. 36. ‡ 6. John i. 11. ‡ 8. Eph. iv. 11; 2 Tim. iv. 5. ‡ 8. Acts vi. 5; viii. 26, 40. ‡ 9. Joel ii. 28; Acts ii. 17.

πλειους, κατηλθε τις απο της Ιουδαιας προφη-
many. came down a certain from the Judea a pro-
της ονοματι Αγαβος· [11] και ελθων προς ἡμας,
phet by name Agabus: and having come to us,
και αρας την ζωνην του Παυλου, δησας τε
and having taken the girdle of the Paul, having bound and
αὑτου τας χειρας και τους ποδας, ειπε· Ταδε
of himself the hands and the feet, said. Thus
λεγει το πνευμα το ἁγιον· Τον ανδρα, οὗ
says the spirit the holy; The man, of whom
εστιν ἡ ζωνη αὑτη, οὑτω δησουσιν εν Ἱερουσα-
is the girdle this, so shall bind in Jerusa-
λημ οι Ιουδαιοι, και παραδωσουσιν εις χειρας
lem the Jews, and deliver into hands
εθνων. [12] Ὡς δε ηκουσαμεν ταυτα, παρεκα-
of Gentiles. When and they heard these things, entreated
λουμεν ἡμεις τε και οἱ εντοπιοι, του μη ανα-
we both and those of the place, of the not to
βαινειν αυτον εις Ἱερουσαλημ. [13] Απεκριθη δε
go up him to Jerusalem. Answered and
ὁ Παυλος· Τι ποιειτε, κλαιοντες και συνθρυπ-
the Paul, What do you, weeping and breaking
τοντες μου την καρδιαν; εγω γαρ ου μονον
of me the heart? I for not only
δεθηναι, αλλα και αποθανειν εις Ἱερουσαλημ
to be bound, but also to die in Jerusalem
ἑτοιμως εχω ὑπερ του ονοματος του κυριου
in readiness I in behalf of the name of the Lord
Ιησου. [14] Μη πειθομενου δε αυτου, ἡσυχασα-
Jesus. Not being persuaded and of him, we were silent,
μεν, ειποντες· Το θελημα του κυριου γενεσθω.
saying, The will of the Lord let it be done.
[15] Μετα δε τας ἡμερας ταυτας αποσκευασα-
After and the days these packing up bag-
μενοι ανεβαινομεν εις Ἱερουσαλημ. [16] Συνηλ-
gage we went up to Jerusalem. Went with
θον δε και των μαθητων απο Καισαρειας συν
and also of the disciples from Cesarea with
ἡμιν, αγοντες παρ' ᾡ ξενισθωμεν, Μνασωνι
us, leading with whom we might lodge, to Mnason
τινι Κυπριῳ, αρχαιῳ μαθητη. [17] Γενομενων δε
one a Cyprian, an old disciple. Having arrived and
ἡμων εις Ἱεροσολυμα, ασμενως εδεξαντο ἡμας
of us to Jerusalem, gladly received us
οἱ αδελφοι. [18] Τη δε επιουση εισηει ὁ Παυλος
the brethren. On the and next had entered the Paul
συν ἡμιν προς Ιακωβον· παντες τε παρεγενον-
with us to James; all and were present
το οἱ πρεσβυτεροι. [19] Και ασπασαμενος αυτους,
the elders. And having saluted them,
εξηγειτο καθ' ἑν ἑκαστον, ὡν εποιησεν ὁ θεος
he related one by one, which did the God
εν τοις εθνεσι δια της διακονιας αυτου. [20] Οἱ
among the Gentiles through the service of him. They

tain Prophet, named ‡Agabus, came down from JUDEA.

11 And coming to us, taking PAUL'S GIRDLE and having bound his *FEET and HANDS, he said, "Thus says the HOLY SPIRIT, ‡So will the JEWS at Jerusalem bind the MAN who owns this GIRDLE, and deliver him into the Hands of the Gentiles."

12 And when we heard these things, both we and THOSE of that place, entreated him not to GO UP to Jerusalem.

13 But PAUL answered, ‡"What do you, weeping and breaking My HEART? for I am ready not only to be bound, but also to die at Jerusalem in behalf of the NAME of the LORD Jesus."

14 And he not being persuaded, we were silent, saying, ‡"Let the WILL of the LORD be done."

15 And after these DAYS, packing up our baggage, we went up to Jerusalem.

16 And some of the DISCIPLES also from Cesarea accompanied us, conducting us to one Mnason, a Cyprian, an Old Disciple, with whom we might lodge.

17 ‡And on our arriving at Jerusalem, the BRETHREN received us gladly.

18 And on the FOLLOWING day, PAUL went in with us to ‡James; and all the ELDERS were present.

19 And having saluted them, ‡he particularly related what things GOD did among the GENTILES by ‡his MINISTRY.

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* VATICAN MANUSCRIPT.—11. FEET and HANDS, he said.

‡ 10. Acts xi. 28. ‡ 11. ver. 33; Acts xx. 23. ‡ 13. Acts xx. 24. ‡ 14. Matt. vi. 10; xxvi. 42; Luke xi. 2; xxii. 42. ‡ 17. Acts xv. 4. ‡ 18. Acts xv. 13; Gal. i. 19; ii. 9. ‡ 19. Acts xv. 4, 12; Rom. xv. 18, 19. ‡ 19. Acts xx. 24.

δε ακουσαντες εδοξαζον τον θεον· ειπον τε
and having heard glorified the God; they said and
αυτῳ· Θεωρεις, αδελφε, ποσαι μυριαδας εισιν
to him; Thou seest, O brother, how many myriads are
Ιουδαιων των πεπιστευκοτων· και παντες ζηλω-
of Jews of those having believed; and all zealots
ται του νομου ὑπαρχουσι. [21] Κατηχηθησαν δε
of the law being. They were informed and
περι σου, ὁτι αποστασιαν διδασκεις απο
concerning thee, that apostacy thou teachest from
Μωυσεως τους κατα τα εθνη παντας Ιουδαιους,
Moses those among the Gentiles all Jews,
λεγων, μη περιτεμνειν αυτους τα τεκνα, μηδε
saying, not to circumcise them the children, nor
τοις εθεσι περιπατειν. [22] Τι ουν εστι; παντως
the customs to walk. What then is it? certainly
*[δει πληθος συνελθειν·] ακουσονται *[γαρ,]
[must a multitude to assemble;] they will hear [for,]
ὁτι εληλυθας. [23] Τουτο ουν ποιησον, ὁ σοι
that thou hast come. This therefore do thou, what to thee
λεγομεν· Εισιν ἡμιν ανδρες τεσσαρες ευχην
we say; Are to us men four a vow
εχοντες εφ' ἑαυτων. [24] Τουτους παραλαβων,
having upon themselves. These having taken,
ἁγνισθητι συν αυτοις, και δαπανησον επ'
be thou purified with them, and be at expense for
αυτοις, ἱνα ξυρησωνται την κεφαλην, και γνω-
them, that they may shave the head, and will
σονται παντες, ὁτι ὧν κατηχηνται περι
know all, that the things they have been informed concerning
σου ουδεν εστιν, αλλα στοιχεις και αυτος τον
thee nothing is, but walkest orderly also himself the
νομον φυλασσων. [25] Περι δε των πεπιστευκο-
law keeping. Concerning but those having be-
των εθνων ἡμεις επεστειλαμεν, κριναντες
lieved of Gentiles we sent word, judging
*[μηδεν τοιουτον τηρειν αυτους, ει μη] φυ-
[nothing such like to observe them, if not] to
λασσεσθαι αυτους το, τε ειδωλοθυτον και το
keep themselves the, both things offered to idols and the
αἱμα και πνικτον και πορνειαν.
blood and strangled and fornication.

[26] Τοτε ὁ Παυλος παραλαβων τους ανδρας,
Then the Paul having taken the men,
τῃ εχομενῃ ἡμερᾳ συν αυτοις αγνισθεις εισῃει
on the following day with them being purified entered
εις το ἱερον, διαγγελλων την εκπληρωσιν των
into the temple, announcing the completion of the
ἡμερων του ἁγνισμου, ἑως οὗ προσηνεχθη
days of the purification, till of which they offered
ὑπερ ἑνος ἑκαστου αυτων ἡ προσφορα. [27] Ὡς
in behalf of one of each of them the offering. When
δε εμελλον αἱ ἑπτα ἡμεραι συντελεισθαι, οἱ απο
and were about the seven days to be completed, those from
της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τῳ ἱερῳ,
the Asia Jews having seen him in the temple,

20 And THEY, having heard, glorified GOD, and said to him, "Thou seest, brother, how Many Myriads *there are, among the JEWS, of THOSE who who BELIEVE, and all are ‡Zealots for the LAW.

21 And they have been informed concerning thee, That thou teachest ALL the JEWS among the GENTILES to apostatize from Moses, telling them not to circumcise their CHILDREN, nor to follow the CUSTOMS.

22 What is it then? They will certainly hear That thou hast come.

23 Do this, therefore, which we say to thee. We have four Men who have a Vow on them;

24 take them, and be purified with them, and be at expense for them, that they may ‡ shave the HEAD; and all will know That those things of which they were informed concerning thee are not correct; but that thou thyself walkest orderly, keeping the LAW.

25 But concerning the BELIEVING GENTILES ‡ we have sent word, judging that they avoid WHAT IS OFFERED TO IDOLS, and BLOOD, and what is Strangled, and Fornication."

26 Then PAUL took the MEN, and on the FOLLOWING Day being purified with them, ‡ entered the TEMPLE, ‡ announcing the COMPLETION of the DAYS of PURIFICATION; till the OFFERING should be offered in behalf of each one of them.

27 But when the SEVEN DAYS were about to be completed, the Jews from Asia seeing him in the

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* VATICAN MANUSCRIPT.—20. there are among the JEWS, of THOSE who BELIEVE. 22. the Multitude must assemble—*omit.* 22. for—*omit.* 25. that they observe no such thing, except—*omit.*

‡ 20. Acts xxii. 3; Rom. x. 2; Gal. i. 14. ‡ 24. Num. vi. 2, 13, 18; Acts xviii. 18
‡ 25. Acts xv. 20, 20. ‡ 26. Acts xxiv. 18. ‡ 26. Num. vi. 13.

συνεχεον παντα τον οχλον, και επεβαλον επ'
stirred up all the crowd, and put on
αυτον τας χειρας, [28] κραζοντες· Ανδρες Ισραηλι-
him the hands, crying, Men Israel-
ται, βοηθειτε· ούτος εστιν ὁ ανθρωπος, ὁ κατα
ites, help you. this is the man, who against
του λαου και του νομου και του τοπου τουτου
the people and the law and the place this
παντας πανταχου διδασκων· ετι τε και Ἑλλη-
all everywhere is teaching, besides and also Greeks
νας εισηγαγεν εις το ἱερον, και κεκοινωκε τον
he led into the temple, and has made common the
ἁγιον τοπον τουτον. [29] (Ησαν γαρ προεωρακο-
holy place this. (Were for having seen before
τες Τροφιμον τον Εφεσιον εν τῃ πολει συν
Trophimus the Ephesian in the city with
αυτῳ, ὁν ενομιζον ὁτι εις το ἱερον εισηγαγεν ὁ
him, whom they supposed that into the temple led the
Παυλος.) [30] Εκινηθη τε ἡ πολις ὁλη, και εγενε-
Paul.) Was moved and the city whole, and was
το συνδρομη του λαου· και επιλαβομενοι του
a running together of the people; and having taken hold of the
Παυλου, εἱλκον αυτον εξω του ἱερου· και
Paul, they were dragging him outside of the temple; and
ευθεως εκλεισθησαν αἱ θυραι. [31] Ζητουντων
immediately were closed the gates. Seeking
δε αυτον αποκτειναι, ανεβη φασις τῳ χιλιαρχῳ
and him to kill, went up a report to the commander
της σπειρης, ὁτι ὁλη συγκεχυται Ἱερουσαλημ·
of the band, that whole was in confusion Jerusalem:
[32] ὁς εξαυτης παραλαβων στρατιωτας και ἑκα-
who immediately having taken soldiers and cen-
τονταρχους, κατεδραμεν επ' αυτους. Οἱ δε
turions, ran down upon them. They and
ιδοντες τον χιλιαρχον και τους στρατιωτας,
seeing the commander and the soldiers,
επαυσαντες τυπτοντες τον Παυλον. [33] Τοτε
ceased beating the Paul. Then
εγγισας ὁ χιλιαρχος επελαβετο αυτου, και
having approached the commander laid hold of him, and
εκελευσε δεθηναι ἀλυσεσι δυσι· και επυνθα-
ordered to be bound with chains two, and inquired,
νετο, τις αν ειη, και τι εστι πεποιηκως.
who it might be, and what it is having been done.
[34] Αλλοι δε αλλο τι εβοων εν τῳ οχλῳ. Μη
Others and another thing were crying in the crowd. Not
δυναμενος δε γνωναι το ασφαλες δια τον θορυ-
being able and to know the certainty through the tumult,
βον, εκελευσεν αγεσθαι αυτον εις την παρεμ-
he ordered to be brought him into the castle.
βολην. [35] Ὁτε δε εγενετο επι τους αναβαθμους,
When and he came on the steps,
συνεβη βασταζεσθαι αυτον ὑπο των στρατιω-
it happened to be carried him by the soldiers
των δια την βιαν του οχλου· [36] ηκολουθει γαρ
through the violence of the crowd, followed for

TEMPLE, stirred up All the CROWD, ‡and laid HANDS on him,

28 exclaiming, "Israelites, help! This is THAT MAN ‡ who TEACHES all men everywhere against the PEOPLE, and the LAW, and this PLACE; and besides he brought Greeks into the TEMPLE, and made this HOLY Place common."

29 (For they had previously seen ‡ Trophimus the EPHESIAN, in the CITY with him, whom they imagined That PAUL had brought into the TEMPLE.)

30 ‡ And all the CITY was moved, and there was a running together of the PEOPLE; and having seized PAUL they dragged him out of the TEMPLE; and the GATES were instantly closed.

31 And while they were seeking to kill Him, a Report went up to the COMMANDER of the COHORT, That All Jerusalem was in confusion;

32 ‡ who immediately having taken Soldiers and Centurions, rushed down upon them, and THEY, seeing the COMMANDER and the SOLDIERS, ceased beating PAUL.

33 Then the COMMANDER coming near, seized him, and ‡ ordered him to be bound with two Chains; and inquired who he was, and what he has done.

34 And some among the CROWD shouted one thing, and some another; and not being able to ascertain the TRUTH on account of the TUMULT, he ordered him to be led into the CASTLE.

35 But when he was upon the STEPS, it happened that he was borne away by the SOLDIERS, because of the VIOLENCE of the CROWD.

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‡ 27. Acts xxvi. 21. ‡ 28. Acts xxiv. 5, 6. ‡ 29. Acts xx. 4. ‡ 30. Acts xxvi. 21 ‡ 32. Acts xxiii. 27; xxiv. 7 ‡ 33. ver. 11; Acts xx. 23.

το πληθος του λαου, κραζον· Αιρε αυτον.
the multitude of the people, crying; Lift up him.
[37] Μελλων τε εισαγεσθαι εις την παρεμβολην ὁ
Being about and to be led into the castle the
Παυλος, λεγει τω χιλιαρχῳ· Ει εξεστι μοι
Paul, he says to the commander; If it is permitted for me
ειπειν τι προς σε; Ὁ δε εφη· Ἑλληνιστι
to say anything to thee? He and said, Greek
γινωσκεις; [38] Ουκ αρα συ ει ὁ Αιγυπτιος, ὁ
understandest thou? Not then thou art the Egyptian who
προ τουτων των ἡμερων αναστατωσας και
before these the days having raised an insurrection and
εξαγαγων εις την ερημον τους τετρακισχιλιους
having led out into the desert the four thousand
ανδρας των σικαριων; Ειπε δε ὁ Παυλος· [39] εγω
men of the Sicarii? Said and the Paul, I
ανθρωπος μεν ειμι Ιουδαιος Ταρσευς, της Κιλι-
a man indeed am a Jew of Tarsus, of the Cili-
κιας ουκ ασημου πολεως πολιτης· δεομαι δε
cia not of a mean city a citizen, I beseech and
σου, επιτρεψον μοι λαλησαι προς τον λαον.
of thee, permit me to speak to the people.
[40] Επιτρεψαντες δε αυτου, ὁ Παυλος ἑστως επι
Having permitted and him, the Paul having been set on
των αναβαθμων κατεσεισε τῃ χειρι τῳ λαῳ·
the steps waved with the hand to the people;
πολλης δε σιγης γενομενης, προσεφωνησε τῃ
great and silence occurring, he spoke in the
Ἑβραιδι διαλεκτῳ, λεγων·
Hebrew dialect, saying:

ΚΕΦ. κβ'. 22.

[1] Ανδρες αδελφοι και πατερες, ακουσατε μου
Men brethren and fathers, hear you of me
της προς ὑμας νυνι απολογιας. [2] Ακουσαντες
the to you now apology. Hearing
δε ὁτι τῃ Ἑβραιδι διαλεκτῳ προσεφωνει αυτοις,
and that in the Hebrew dialect he was speaking to them,
μαλλον παρεσχον ἡσυχιαν. Και φησιν· [3] εγω
more they kept silence. And he said, I
μεν ειμι ανηρ Ιουδαιος, γεγεννημενος εν Ταρσῳ
indeed am a man a Jew, having been born in Tarsus
της Κιλικιας; ανατεθραμμενος δε εν τῃ πολει
of the Cilicia? having been brought up and in the city
ταυτῃ, παρα τους ποδας Γαμαλιηλ πεπαιδευμε-
this, at the feet of Gamaliel having been taught
νος κατα ακριβειαν του πατρῳου νομου, ζηλω-
with accuracy the ancestral law, a zea-
της ὑπαρχων του θεου, καθως παντες ὑμεις εστε
lot being of the God, even as all you are
σημερον· [4] ὁς ταυτην την ὁδον εδιωξα αχρι
to day; who this the way I persecuted till

36 for the MULTITUDE of the PEOPLE followed, crying, ‡ "Take him away!"

37 And PAUL being about to be led into the CASTLE, he says to the COMMANDER, "May I be allowed to say something to thee?" And HE said, "Dost thou understand Greek?

38 Art thou not then THAT † Egyptian, who didst before These DAYS, excite a Sedition, and lead out into the DESERT FOUR THOUSAND Men of the † SICARII?"

39 But PAUL said, ‡ "I am a Jew, of Tarsus in CILICIA, a Citizen of no Inconsiderable City; and I entreat thee, permit me to speak to the PEOPLE."

40 And having given him permission, PAUL, standing on the STEPS, ‡ waved the HAND to the PEOPLE; and when there was Great Silence, he addressed them in the HEBREW Dialect, saying,

CHAPTER XXII.

1 "Men, ‡ Brethren, and Fathers, hear now My APOLOGY before you."

2 (And hearing that he spoke to them in the HEBREW Dialect, they kept greater silence; and he said,)

3 ‡ "I am a Jew, born in Tarsus, of CILICIA, but, having been brought up in this CITY, at the FEET of ‡ Gamaliel, and accurately instructed in the ANCESTRAL LAW; ‡ being a Zealot for GOD, ‡ as you all **are To-day.**

4 And I persecuted This WAY to Death,

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† 38. Josephus mentions this Egyptian as having raised a mob of 30,000 men, (or as some think it originally read 4,000.) which he led against Jerusalem, as far as Mount Olivet, but was suddenly dispersed by Felix. † 38. The Sicarii were a body of rebels mentioned by Josephus. Wars b. vii, c. 10, § 1.

‡ 36. Luke xxiii. 18; John xix. 15; xxii. 22. ‡ 38. See Acts v. 36. ‡ 39. Acts ix. 11; xxii. 3. ‡ 40. Acts xii. 17. ‡ 1. Acts vii. 2. ‡ 3. Acts xxi. 39; 2 Cor. xi. 22; Phil. iii. 5. ‡ 3. Acts v. 34. ‡ 3. Acts xxi. 20; Gal. i. 14. ‡ 3. Rom. x. 2.

θανατου, δεσμευων και παραδιδους εις φυλακας
death, binding and delivering into prisons
ανδρας τε και γυναικας, [5] ὡς και ὁ αρχιερευς
men both and women, as also the high-priest
μαρτυρει μοι, και παν το πρεσβυτεριον· παρ'
testifies to me, and all the eldership; from
ὡν και επιστολας δεξαμενος προς τους αδελ-
whom also letters having received to the breth-
φους, εις Δαμασκον επορευομην, αξων και
ren, to Damascus I went, going to lead and
τους εκεισε οντας, δεδεμενους εις Ἱερουσαλημ,
those there being, having been bound into Jerusalem,
ἱνα τιμωρηθωσιν. [6] Εγενετο δε μοι πορευομενῳ
that they might be punished. It happened and to me traveling
και εγγιζοντι τῃ Δαμασκῳ, περι μεσημβριαν
and drawing near to the Damascus, about noon
εξαιφνης εκ του ουρανου περιαστραψαι φως ἱκα-
suddenly out of the heaven to shine round a light great
νον περι εμε· [7] επεσον τε εις το εδαφος, και
about me; fell and on the ground. and
ηκουσα φωνης λεγουσης μοι· Σαουλ, Σαουλ, τι
heard a voice saying to me; Saul, Saul, why
με διωκεις; [8] Εγω δε απεκριθην· Τις ει,
me persecutest thou? I and answered, Who art thou,
κυριε; Ειπε τε προς με· Εγω ειμι Ιησους ὁ
O sir? He said and to me, I am Jesus the
Ναζωραιος, ὁν συ διωκεις. [9] Οἱ δε συν εμοι
Nazareus, whom thou persecutest. Those and with me
οντες το μεν φως εθεασαντο, *[και εμφοβοι
being the indeed light saw [and terrified
εγενοντο] την δε φωνην ουκ ηκουσαν του
they were,] the but voice not they heard of the
λαλουντος μοι. [10] Ειπον δε· Τι ποιησω, κυριε;
speaking to me. I said and, What shall I do, O Lord?
Ὁ δε κυριος ειπε προς με· Αναστας πορευου
The and Lord said to me, Having arisen go thou
εις Δαμασκον· κακει σοι λαληθησεται περι
into Damascus, and there to thee it shall be told concerning
παντων, ὡν τετακται σοι ποιησαι. [11] Ὡς δ
all things, which have been appointed for thee to do. As and
ουκ ενεβλεπον απο της δοξης του φωτος εκει-
not I saw from the glory of the light of that,
νου, χειραγωγουμενος ὑπο των συνοντων μοι,
being led by the hand by those being with me,
ηλθον εις Δαμασκον.
I came into Damascus.

[12] Ανανιας δε τις, ανηρ ευσεβης κατα τον
Ananias and one, a man pious according to the
νομον, μαρτυρουμενος ὑπο παντων των κατοι-
law, being testified to by all the resi-
κουντων Ιουδαιων, [13] ελθων προς με και επισ-
ding Jews, having come to me and having
τας ειπε μοι· Σαουλ αδελφε, αναβλεψον.
stood said to me; Saul O brother, look up.

binding and delivering into Prisons both Men and Women;

5 as the HIGH-PRIEST also *is my witness, ‡ and All the ELDERSHIP; ‡ from whom also receiving Letters to the BRETHREN, I went to Damascus to bring THOSE who WERE there bound to Jerusalem, that they might be punished.

6 ‡ And it occurred, as I was traveling and drawing near to Damascus, about noon, suddenly a great Light from HEAVEN shone around me;

7 and I fell to the GROUND, and heard a Voice saying to me, 'Saul, Saul, why dost thou persecute Me?'

8 And I answered; 'Who art thou, Sir?' And he said to me, 'I am Jesus the NAZARENE, whom thou persecutest.'

9 And ‡ THOSE who WERE with me saw indeed the LIGHT, but they understood not the VOICE of HIM who SPOKE to me.

10 And I said, 'What shall I do, Lord?' And the LORD said to me, 'Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.'

11 And as I could not see from the GLORY of that LIGHT, being led by the hand of THOSE who WERE with me, I came into Damascus.

12 And ‡ one Ananias, a pious Man according to the LAW, ‡ having a good tesimony from All the JEWS RESIDING there.

13 coming to me, and standing by, said to me, 'Brother Saul, look up.'

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* VATICAN MANUSCRIPT.—5. did bear me witness. 9. and they were terrified—*omit*.

‡ 5. Luke xxii. 66; Acts iv. 5. ‡ 5. Acts ix. 2; xxvi. 10, 12. ‡ 6. Acts ix. 3; xxvi. 12, 13. ‡ 9. Acts ix. 7; Dan. x. 7. ‡ 12. Acts ix. 17. ‡ 12. Acts x. 22. ‡ 12. 1 Tim. iii. 7.

Καγω αυτῃ τῃ ὡρᾳ ανεβλεψα εις αυτον. [14] Ὁ
And I in this the hour looked on him. He
δε ειπεν· Ὁ θεος των πατερων ἡμων προεχειρι-
and said; The God of the fathers of us destined
σατο σε γνωναι το θελημα αὐτου, και ιδειν τον
thee to know the will of himself, and to see the
δικαιον, και ακουσαι φωνην εκ του στοματος
righteous one, and to hear a voice out of the mouth
αυτου· [15] ὁτι εσῃ μαρτυς αυτῳ προς παντας
of him, because thou shalt be a witness for him to all
ανθρωπους ὡν ἑωρακας και ηκουσας. [16] Και
men of what thou hast seen and thou hast heard. And
νυν τι μελλεις; αναστας βαπτισαι, και απο-
now why dost thou delay? having arisen be thou dipped, and wash
λουσαι τας ἁμαρτιας σου, επικαλεσαμενος το
thyself from the sins of thee, having invoked the
ονομα αυτου. [17] Εγενετο δε μοι ὑποστρεψαντι
name of him. It happened and to me having returned
εις Ἰερουσαλημ, και προσευχομενου μου εν τῳ
to Jerusalem, and praying of me in the
ἱερῳ, γενεσθαι με εν εκστασει, [18] και ιδειν
temple, to have been me in an ecstacy, and to see
αυτον λεγοντα μοι· Σπευσον, και εξελθε εν
him saying to me; Do thou hasten, and come out with
ταχει εξ Ἰερουσαλημ· διοτι ου παραδεξονται
speed from Jerusalem; because not they will receive
σου την μαρτυριαν περι ἐμου. [19] Καγω ειπον·
of thee the testimony concerning me. And I said;
Κυριε, αυτοι επιστανται, ὁτι εγω ημην φυλα-
O Lord, they know, that I was impris-
κιζων και δερων κατα τας συναγωγας τους πισ-
oning and beating in the synagogues those be-
τευοντας επι σε· [20] και ὁτε εξεχειτο το αἱμα
lieving on thee; and when was poured out the blood
Στεφανου του μαρτυρος σου, και αυτος ημην
of Stephen the martyr of thee, and myself was
εφεστως, και συνευδοκων, και φυλασσων τα
having been standing, and approving, and keeping the
ἱματια των αναιρουντων αυτον. [21] Και ειπε
mantles of those killing him. And he said
προς με· Πορευου· ὁτι εγω εις εθνη μακραν
to me, Go thou; for I to nations at a distance
εξαποστελω σε. . . . [22] Ηκουον δε αυτου αχρι
will send thee. They heard and him till
τουτου του λογου, και επηραν την φωνην
this the word, and they raised the voice
αυτων, λεγοντες· Αιρε απο της γης τον τοιου-
of them, saying; Lift up from the earth the such a
τον· ου γαρ καθηκεν αυτον ζην. [23] Κραυγα-
person, not for it is fit him to live. Crying
ζοντων δε αυτων και ῥιπτουντων τα ἱματια, και
out and of them and tossing up the mantles, and
κονιορτον βαλλοντων εις τον αερα, [24] εκελευσεν
dust throwing into the air, ordered

And in That HOUR I looked upon him.

14 And HE said, ‡ 'The GOD of our FATHERS ‡ appointed thee to know his WILL, and to ‡ see that ‡ RIGHTEOUS ONE, and ‡ to hear a Voice from his MOUTH;

15 ‡ for thou shalt be a Witness for him to All Men of ‡ what thou hast seen and heard.

16 And now, why dost thou delay? Arising, be immersed, ‡ and wash thyself from thy SINS, ‡ having invoked his NAME.'

17 ‡ And it happened, when I returned to Jerusalem, and was praying in the TEMPLE, I was in a Trance,

18 and saw him saying to me, 'Make haste, and go quickly out from Jerusalem; because they will not receive * Thy TESTIMONY concerning me.'

19 And I said, 'Lord, thou know That I was imprisoning and beating in the SYNAGOGUES THOSE BELIEVING on thee;

20 ‡ and when the BLOOD of Stephen, thy WITNESS, was poured out, I also was standing by and consenting, and having in charge the MANTLES of THOSE who KILLED him.'

21 And he said to me, ‡ 'Go; for I will send thee to NATIONS far away.'" . .

22 And they heard him to This WORD, and then raised their VOICE, saying, ‡ "Take away SUCH a man from the EARTH, for it is not fit that he should live."

23 And as they were crying out, and tossing up their MANTLES, and throwing Dust into the AIR,

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* VATICAN MANUSCRIPT.—18. Thy Testimony concerning me.

‡ 14. Acts iii. 13; v. 30.
‡ 14. Acts iii. 14; vii. 52.
‡ 15. Acts iv. 20; xxvi. 16.
‡ 14. Acts ix. 15; xxvi. 16.
‡ 14. 1 Cor. xi. 23; Gal. i. 12.
‡ 16. Acts ii. 38; Titus iii. 5; Heb. x. 22.
‡ 14. 1 Cor. ix. 1; xv. 8.
‡ 15. Acts xxiii. 11.
‡ 16. Acts ix. 14; Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22.
‡ 17. Acts ix. 26; 1 Cor. xii. 2.
‡ 20. Acts vii. 58.
‡ 21. Acts ix. 15; xiii. 2, 46, 47; xviii. 6; xxvi. 17; Rom. i. 5; xi. 13; xv. 16, Gal. i. 15, 16; ii. 7, 8; Eph. iii. 7, 8, 1 Tim. ii. 7; 2 Tim. i. 11.
‡ 22. Acts xxi. 36, xxv. 24

ὁ χιλιαρχος εισαγεσθαι αυτον εις την παρεμ-
the commander to lead him into the castle,
βολην, ειπων μαστιξιν ανεταζεσθαι αυτον·
saying with scourges to examine him;
ἱνα επιγνῳ δι' ἡν αιτιαν οὑτως επεφω-
that he might know, on account of what cause thus they were
νουν αυτῳ. [25] Ὡς δε προετειναν αυτον τοις
crying against him. As and they stretched out him with the
ἱμασιν, ειπε προς τον ἑστωτα ἑκατονταρχον ὁ
thongs, said to the standing by centurion the
Παυλος· Ει ανθρωπον Ῥωμαιον και ακατακριτον
Paul; If a man a Roman and uncondemned
εξεστιν ὑμιν μαστιζειν; [26] Ακουσας δε ὁ ἑκα-
it is lawful for you to scourge? Having heard and the centu-
τονταρχος, προσελθων τῳ χιλιαρχῳ απηγ-
rion, having gone to the commander reported,
γειλε, λεγων· τι μελλεις ποιειν; ὁ γαρ ανθρω-
saying; what art thou about to do? the for man
πος οὑτος Ῥωμαιος εστι. [27] Προσελθων δε ὁ
this a Roman is. Having come to and the
χιλιαρχος ειπεν αυτῳ· Λεγε μοι, συ Ῥωμαιος
commander said to him; Tell me, thou a Roman
ει; Ὁ δε εφη· Ναι. [28] Απεκριθη τε ὁ χιλιαρ-
art? He and said; Yes. Answered and the comman-
χος· Εγω πολλου κεφαλαιου την πολιτειαν
der; I of a great sum of money the citizenship
ταυτην εκτησαμην. Ὁ δε Παυλος εφη· Εγω
this purchased. The and Paul said; I
δε και γεγεννημαι. [29] Ευθεως ουν απεστησαν
but even have been born. Immediately then went away
απ' αυτου οἱ μελλοντες αυτον ανεταζειν. Και
from him those being about him to examine. And
ὁ χιλιαρχος δε εφοβηθη, επιγνους ὁτι Ῥωμαιος
the commander also was afraid, having ascertained that a Roman
εστι, και ὁτι ην αυτον δεδεκως. [30] Τῃ δε επαυ-
he is, and that he was him having been bound. On the and morrow
ριον βουλομενος γνωναι το ασφαλες, το τι κα-
wishing to know the certainty, that what he
τηγορειται παρα των Ιουδαιων, ελυσεν αυτον,
was accused of by the Jews, he loosed him,
και εκελευσεν συνελθειν τους αρχιερεις και παν
and ordered to come together the high-priests and all
το συνεδριον· και καταγαγων τον Παυλον, εσ-
the sanhedrim; and having led down the Paul, he
τησεν εις αυτους.
stood among them.

ΚΕΦ. κγ'. 23.

[1] Ατενισας δε ὁ Παυλος τῳ συνεδριῳ,
Having looked intently and the Paul to the sanhedrim,
ειπεν· Ανδρες, αδελφοι, εγω πασῃ συνειδησει
said; Men, brethren, I in all conscience
αγαθῃ πεπολιτευμαι τῳ θεῳ αχρι ταυτης της
good have been as a citizen to the God till this the
ἡμερας. . . . . [2] Ὁ δε αρχιερευς Ανανιας επε-
day. The and high-priest Ananias gave

24 the COMMANDER ordered him to be led into the CASTLE, and to be examined with Scourges, so that he might know for what reason they thus cried against him.

25 And as they extended him with the THONGS, PAUL said to the CENTURION STANDING BY, ‡ "Is it lawful to scourge a Man, a Roman, and uncondemned?"

26 And the CENTURION having heard, went and told the COMMANDER, saying, "What art thou about to do? for this MAN is a Roman."

27 And the COMMANDER coming near said to him, "Tell me, art **thou** a Roman?" And HE said, "Yes."

28 And the COMMANDER answered, "**I** purchased this CITIZENSHIP with a Great Sum of money." And PAUL said, "But **I** have even been born so."

29 Then THOSE being about to examine him, immediately departed from him; and the COMMANDER also was afraid, having ascertained That he was a Roman, and Because he had bound him.

30 And on the NEXT DAY, desiring to know the CERTAINTY of WHAT he was accused by the JEWS, he loosed him; and ordered the HIGH-PRIESTS and all the SANHEDRIM to come together, and having led PAUL down, placed him before them.

CHAPTER XXIII.

1 And PAUL earnestly looking on the SANHEDRIM, said, "Brethren! ‡ **I** have lived before GOD in All good Conscience to This DAY."......

2 And the HIGH-PRIEST, Ananias, ordered THOSE

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‡ 25. Acts xvi. 37.

‡ 1. Acts xxiv. 16; 1 Cor. iv. 4; 2 Cor. i. 12; iv. 2; 2 Tim. i. 3; Heb. xiii. 18

ταξε τοις παρεστωσιν αυτῳ, τυπτειν αυτου
a charge to those having been standing by him, to strike of him
το στομα. [3] Τοτε ὁ Παυλος προς αυτον ειπε·
the mouth. Then the Paul to him said;
Τυπτειν σε μελλει ὁ θεος, τοιχε κεκονιαμενε·
To strike thee is about the God, O wall having been whitewashed;
και συ καθῃ κρινων με κατα τον νομον, και
and thou sittest judging me according to the law, and
παρανομων κελευεις με τυπτεσθαι; [4] Οἱ δε
violating the law thou orderest me to be struck? Those and
παρεστωτες ειπον· Τον αρχιερεα του θεου
having been standing by said; The high-priest of the God
λοιδορεις; [5] Εφη τε ὁ Παυλος· Ουκ ηδειν,
revilest thou? Said and the Paul; Not I had known,
αδελφοι, ὁτι εστιν αρχιερευς· γεγραπται γαρ·
brethren, that it is a high-priest; it is written for;
Αρχοντα του λαου σου ουκ ερεις κακως.
A ruler of the people of thee not thou shalt speak evil.
[6] Γνους δε ὁ Παυλος, ὁτι το ἑν μερος εστι Σαδδουκαιων,
Knowing and the Paul, that the one part is of Sadducees,
το δε ἑτερον Φαρισαιων, εκραξεν εν
the and other of Pharisees, he cried out in
τῳ συνεδριῳ· Ανδρες αδελφοι, εγω Φαρισαιος
the sanhedrim; Men brethren, I a Pharisee
ειμι, υἱος Φαρισαιου· περι ελπιδος και αναστασεως
am, a son of a Pharisee; concerning hope and a resurrection
νεκρων εγω κρινομαι. [7] Τουτο δε αυτου
of dead ones I being judged. This and of him
λαλησαντος, εγενετο στασις των Φαρισαιων
having spoken, was a dispute of the Pharisees
και των Σαδδουκαιων, και εσχισθη το πληθος.
and the Sadducees, and was divided the multitude.
[8] Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστασιν,
Sadducees indeed for say not to be a resurrection,
μηδε αγγελον μητε πνευμα· Φαρισαιοι δε
nor a messenger nor a spirit; Pharisees but
ὁμολογουσι τα αμφοτερα. [9] Εγενετο δε κραυγη
confess the both. Was and an outcry
μεγαλη· και ανασταντες οἱ γραμματεις του
great; and having arisen the scribes of the
μερους των Φαρισαιων διεμαχοντο, λεγοντες·
party of the Pharisees contended, saying;
Ουδεν κακον εὑρισκομεν εν τῳ ανθρωπῳ τουτῳ·
Nothing evil we find in the man this;
ει δε πνευμα ελαλησεν αυτῳ, η αγγελος. . . .
if but a spirit spoke to him, or a messenger.
[10] Πολλης δε γενομενης στασεως, ευλαβηθεις ὁ
Great and becoming dispute, fearing the
χιλιαρχος μη διασπασθῃ ὁ Παυλος ὑπ᾽ αυτων,
commander lest would be torn to pieces the Paul by them,
εκελευσε το στρατευμα καταβαν ἁρπασαι αυτον
he ordered the armed force having gone down to take him

STANDING BY him, ‡to strike him on the MOUTH.

3 Then PAUL said to him, "GOD is about to strike thee, O whitened Wall! and dost thou sit judging me according to the LAW, ‡and yet, violating the law, commandest me to be struck?"

4 And THOSE STANDING BY said, "Dost thou revile the HIGH-PRIEST of GOD?"

5 And PAUL said, "I did not know, Brethren, That he was a High-priest; for it is written, ‡'Thou 'shalt not speak evil of the 'Ruler of thy PEOPLE.'"

6 And PAUL perceiving That the ONE Part were of the Sadducees, and the OTHER of the Pharisees, he exclaimed in the SANHEDRIM, "Brethren, ‡I am a Pharisee, †a Son *of PHARISEES; concerning ‡the Hope and the Resurrection of the Dead *I am being judged."

7 And having said this, there was a Dispute between the PHARISEES and the SADDUCEES; and the MULTITUDE was divided.

8 ‡For indeed the Sadducees say, there is no Resurrection, nor Angel, nor Spirit; but the Pharisees confess BOTH.

9 And there was a great Clamor; and *some of the SCRIBES of the PARTY of the PHARISEES arising contended, saying, ‡"We find no Evil in this MAN; ‡and what if a Spirit or an Angel spoke to him?"......

10 And the Dispute becoming vehement, the COMMANDER, fearing that Paul would be torn in pieces by them, ordered the Troops to go down and take him by force from the

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* VATICAN MANUSCRIPT.—6. of PHARISEES. 6. I am being judged. 9. some of the SCRIBES.

† 6. Or, a Disciple of the Pharisees.

‡ 2. 1 Kings xxii. 24; Jer. xx. 2; John xviii. 22. ‡ 3. Lev. xix. 35; Deut. xxv. 1. 2; John vii. 51. ‡ 5. Exod. xxii. 28; Eccl. x. 10; 2 Pet. ii. 10; Jude 8. ‡ 6. Acts xxvi. 5; Phil. iii. 5. ‡ 6. Acts xxiv. 15. 21; xxvi. 6; xxviii. 20. ‡ 8. Matt. xxii. 23; Mark xii. 18; Luke xx 27. ‡ 9. Acts xxv. 25. 31. ‡ 9. Acts xxii. 7, 17, 18.

εκ μεσου αυτων, αγειν *[τε] εις την παρεμβολην.
from midst of them, to lead [and] into the castle.
[11] Τῃ δε επιουσῃ νυκτι επιστας αυτῳ ὁ κυριος
On the and next night having stood by him the Lord
ειπε· Θαρσει· ὡς γαρ διεμαρτυρω τα περι
said. Take courage· as for thou didst testify the things concerning
εμου εις Ἱερουσαλημ, οὑτω σε δει και εις Ῥω-
me in Jerusalem, so thee it behoves also in Rome
μην μαρτυρησαι.
to testify.
[12] Γενομενης δε ἡμερας, ποιησαντες συστρο-
Becoming and day, having formed a conspir-
φην οἱ Ιουδαιοι, ανεθεματισαν ἑαυτους, λεγον-
acy the Jews, they bound with a curse themselves, saying
τες μητε φαγειν μητε πιειν ἑως οὑ αποκτεινωσι
neither to eat nor drink till they might kill
τον Παυλον· [13] ησαν δε πλειους τεσσαρακοντα
the Paul, were and more forty
οἱ ταυτην την συνωμοσιαν πεποιηκοτες· [14] οἱτι-
those this the conspiracy having been engaged; who
νες προσελθοντες τοις αρχιερευσι και τοις πρεσ-
having come to the high-priests and the elders,
βυτεροις, ειπον· Αναθεματι ανεθεματισαμεν
said; With a curse we have cursed
ἑαυτους, μηδενος γευσασθαι ἑως οὑ αποκτεινω-
ourselves, of nothing to taste till we have killed
μεν τον Παυλον. [15] Νυν ουν ὑμεις εμφανισατε τῳ
the Paul. Now therefore you make known to the
χιλιαρχῳ συν τῳ συνεδριῳ, ὁπως αυτον κατα-
commander with the sanhedrim, in order that him he may
γαγῃ προς ὑμας, ὡς μελλοντας διαγινωσκειν
lead down to you, as being about to examine
ακριβεστερον τα περι αυτου· ἡμεις δε, προ
more accurately the things concerning him; we and, before
του εγγισαι αυτον, ἑτοιμοι εσμεν του ανελειν
of the to have come nigh him, ready we are of the to kill
αυτον. [16] Ακουσας δε ὁ υἱος της αδελφης Παυ-
him. Having heard but the son of the sister of Paul
λου την ενεδραν, παραγενομενος και εισελθων
the lying in wait, having come near and having gone
εις την παρεμβολην, απηγγειλε τῳ Παυλῳ.
into the castle, he related to the Paul.
[17] Προσκαλεσαμενος δε ὁ Παυλος ἑνα των ἑκα-
Having summoned and the Paul one of the cen-
τονταρχων, εφη· Τον νεανιαν τουτον απαγαγε
turions, he said; The young man this lead thou
προς τον χιλιαρχον· εχει γαρ τι απαγγειλαι
to the commander; he has for something to relate
αυτῳ. [18] Ὁ μεν ουν παραλαβων αυτον ηγαγε
to him. He indeed then having taken him led
προς τον χιλιαρχον, και φησιν· Ὁ δεσμιος
to the commander, and said; The prisoner
Παυλος προσκαλεσαμενος με, ηρωτησε τουτον
Paul having summoned me, asked this
τον νεανιαν αγαγειν προς σε, εχοντα τι λαλη-
the young man to lead to thee, having something to say
σαι σοι. [19] Επιλαβομενος δε της χειρος αυτου
to thee. Having taken and the hand of him

midst of them, and to lead him into the CASTLE.

11 ‡And on the FOLLOWING Night the LORD standing by him, said, "Take courage; for as thou didst testify the things concerning me in Jerusalem, so thou must also testify at Rome."

12 And when it was Day, ‡the JEWS, forming a Conspiracy, bound themselves with a Curse, declaring that they would neither eat nor drink till they had killed Paul.

13 And THOSE HAVING FORMED This CONSPIRACY, were more than forty;

14 who having come to the HIGH-PRIESTS and the ELDERS, said, "We have cursed ourselves with a Curse to taste nothing till we have killed PAUL.

15 Now therefore, do you, with the SANHEDRIM, intimate to the COMMANDER, that he may bring him down to you, as if you were about to examine more accurately the things concerning him; and we, before he COMES NEAR, are ready to KILL him."

16 But the SON of Paul's SISTER having heard the PLOT, came up, and going into the CASTLE, told PAUL.

17 And PAUL, having called one of the CENTURIONS to him, said, "Conduct This YOUNG MAN to the COMMANDER, for he has something to tell him."

18 Then HE took him and led him to the COMMANDER, and said, "Paul the PRISONER calling me to him, asked me to conduct This YOUNG MAN to thee, who has something to tell thee."

19 And the COMMANDER, taking him by the

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* VATICAN MANUSCRIPT.—10. and—*omit.*

‡ 11. Acts xviii. 9; xxvii. 23, 24. ‡ 12. ver 21, 30; xxv. 3.

ὁ χιλιαρχος, και αναχωρησας κατ' ιδιαν, επυν-
the commander, and having retired by one's self, he in-
θανετο· Τι εστιν ὁ εχεις απαγγειλαι μοι;
quired; What is it which thou hast to relate to me?
20 ειπε δε· Ὁτι οἱ Ιουδαιοι συνεθεντο του ερω-
he said and; That the Jews agreed together of the to ask
τησαι σε, ὁπως αυριον εις το συνεδριον καταγα-
thee, that to-morrow into the sanhedrim thou mayest lead
γης τον Παυλον, ὡς μελλοντες τι ακριβεστε-
down the Paul, as being about something more accu-
ρον πυνθανεσθαι περι αυτου. 21 Συ ουν μη
rately to investigate concerning him. Thou therefore not
πεισθης αυτοις· ενεδρευουσι γαρ αυτον εξ
shouldst be persuaded by them; lie in wait for him of
αυτων ανδρες πλειους τεσσαρκοντα, οἱτινες ανε-
them men more forty, who bound
θεματισαν ἑαυτους, μητε φαγειν μητε πιειν
with a curse themselves, neither to eat nor to drink
ἑως οὗ ανελωσιν αυτον· και νυν ἑτοιμοι εισι
till they killed him, and now ready they are
προσδεχομενοι την απο σου επαγγελιαν.
looking for the from thee promise.
22 Ὁ μεν ουν χιλιαρχος απελυσε τον νεα-
The indeed then commander dismissed the young
νιαν, παραγγειλας μηδενι εκλαλησαι, ὁτι ταυτα
man, having charged to no one to speak out, that these things
ενεφανισας προς με. 23 Και προσκαλεσαμενος
thou didst report to me. And having summoned
δυο τινας των ἑκατονταρχων, ειπεν· Ἑτοιμα-
two certain of the centurions, he said; Make
σατε στρατιωτας διακοσιους, ὁπως πορευθωσιν
ready soldiers two hundred, that they may go
ἑως Καισαρειας, και ἱππεις ἑβδομηκοντα, και
to Cesarea, and horsemen seventy, and
δεξιολαβους διακοσιους, απο τριτης ὡρας της
spearmen two hundred, from third hour of the
νυκτος· 24 κτηνη τε παραστησαι, ἱνα επιβιβα-
night, animals and to have provided, that having
σαντες τον Παυλον διασωσωσι προς Φηλικα
mounted the Paul they might convey safely to Felix
τον ἡγεμονα· 25 γραψας επιστολην περιεχουσαν
the governor; having written a letter containing
τον τυπον τουτον· 26 Κλαυδιος Λυσιας τῳ
the form this, Claudius Lysias to the
κρατιστῳ ἡγεμονι Φηλικι χαιρειν. 27 Τον
most excellent governor Felix health. The
ανδρα τουτον συλληφθεντα ὑπο των Ιουδαιων,
man this having been seized by the Jews,
και μελλοντα αναιρεισθαι ὑπ' αυτων, επισ-
and being about to be killed by them, having come
τας συν τῳ στρατευματι εξειλομην *[αυτον,]
suddenly with the armed force I rescued [him,]
μαθων ὁτι Ῥωμαιος εστι. 28 Βουλομενος δε
having learned that a Roman he is. Wishing and

HAND, and having retired by himself, he inquired, "What is it that thou hast to tell me?"

20 And he said, ‡ "The JEWS have agreed together to ASK thee that thou wouldst bring down PAUL To-morrow into the SANHEDRIM, as if about to investigate something more accurately concerning him.

21 Therefore, be not thou persuaded by them; for more than forty Men of them lie in wait for him, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now they are ready, looking for the PROMISE from thee."

22 Then the COMMANDER dismissed the YOUNG MAN, charging him, "Inform No one That thou hast told me these things."

23 And having summoned *Certain Two of the CENTURIONS, he said, "Prepare two hundred Soldiers to go to Cesarea, and seventy Horsemen, and two hundred Spearmen, after the Third Hour of the NIGHT;

24 and provide Animals on which to place PAUL, that they may convey him safely to † Felix, the GOVERNOR."

25 And he wrote a Letter having this FORM:—

26 "Claudius Lysias to the MOST-EXCELLENT Governor Felix, greeting:

27 ‡ This MAN having been seized by the JEWS, and being about to be killed by them, I rescued, having come suddenly upon them with an ARMED FORCE. Having learned that he is a Roman,

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* VATICAN MANUSCRIPT.—27. him—*omit.*

† 24. Felix was a freed man of the emperor Claudius, and brother of Pallas, chief favorite of the emperor. Tacitus gives us to understand that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. He was an unrighteous governor, a base, mercenary, and bad man.

‡ 20. ver. 12. ‡ 27. Acts xxi. 33; xxiv. 7.

γνωναι την αιτιαν δι' ἡν ενεκαλουν αυτῳ,
to know the cause on account of which they were accusing him,
κατηγαγον αυτον εις το συνεδριον αυτων· [29] ὃν
I led down him into the sanhedrim of them; whom
εὑρον εγκαλουμενον περι ζητηματων του νομου
I found being accused concerning questions of the law
αυτων, μηδεν δε αξιον θανατου η δεσμων εγκλη-
of them, nothing but worthy of death or bonds an accu-
μα εχοντα. [30] Μηνυθεισης δε μοι επιβουλης εις
sation having. Having been disclosed but to me a plot against
τον ανδρα μελλειν εσεσθαι ὑπο των Ιουδαιων,
the man to be about to be by the Jews,
εξαυτης επεμψα προς σε, παραγγειλας και τοις
instantly I sent to thee, having commanded also the
κατηγοροις λεγειν τα προς αυτον επι σου.
accusers to say the things against him before thee.
*[Ερρωσο.] [31] Οἱ μεν ουν στρατιωται, κατα
[Farewell.] The indeed therefore soldiers, according to
το διατεταγμενον αυτοις, αναλαβοντες τον
that having been commanded them, having taken the
Παυλον, ηγαγον δια της νυκτος εις την Αντι-
Paul, they led through the night into the Anti-
πατριδα. [32] Τη δε επαυριον εασαντες τους ἱπ-
patris. On the and morrow having left the horse-
πεις πορευεσθαι συν αυτῳ, ὑπεστρεψαν εις την
men to go with him, they returned to the
παρεμβολην. [33] Οἱτινες εισελθοντες εις την
castle. Who having come into the
Καισαρειαν, και αναδοντες την επιστολην τῳ
Cesarea, and having delivered the letter to the
ἡγεμονι, παρεστησαν και τον Παυλον αυτῳ.
governor, presented also the Paul to him.
[34] Αναγνους δε, και επερωτησας εκ ποιας επαρ-
Having read and, and having asked from what province
χιας εστι, και πυθομενος ὁτι απο Κιλικιας·
he is, and having understood that from Cilicia;
[35] διακουσομαι σου, εφη, ὁταν και οἱ κατηγοροι
I will fully hear thee, he said, when also the accusers
σου παραγενωνται. Εκελευσε τε αυτον εν τῳ
of thee may arrive. He commanded and him in the
πραιτωριῳ του Ἡρωδου φυλασσεσθαι.
judgment-hall of the Herod to be kept.

ΚΕΦ. κδ'. 24.

[1] Μετα δε πεντε ἡμερας κατεβη ὁ αρχιερευς
After and five days went down the high-priest
Ανανιας μετα των πρεσβυτερων και ῥητορος
Ananias with the elders and an orator
Τερτυλλου τινος, οἱτινες ενεφανισαν τῳ ἡγε-
Tertullus certain, who appeared before the gov-
μονι κατα του Παυλου. [2] Κληθεντος δε αυτου,
ernor against the Paul. Having been called and of him,
ηρξατο κατηγορειν ὁ Τερτυλλος, λεγων· [3] πολ-
began to accuse the Tertullus, saying; great

28 ‡and desiring to know the CRIME of which they accused him, I led him down into their SANHEDRIM;

29 whom I found being accused ‡concerning Questions of their LAW, ‡but having no Accusation worthy of Death or Bonds.

30 ‡But it having been disclosed to me that a Plot was about to be formed against the MAN by the JEWS, I instantly sent to thee, ‡having commanded his ACCUSERS also *to speak against him before thee."

31 The SOLDIERS, therefore, according to THAT which was COMMANDED them, took Paul, and conveyed him by *Night to ANTIPATRIS.

32 And on the NEXT DAY they returned to the CASTLE, having left the HORSEMEN to proceed with him;

33 who, having entered CESAREA, and delivered the LETTER to the GOVERNOR, they also presented PAUL to him.

34 And having read it, he asked of What Province he was; and being informed That he was from ‡Cilicia,

35 he said, ‡"I will fully hear thee, when thine ACCUSERS are also come." And he commanded him to be kept in ‡HEROD'S PRETORIUM.

CHAPTER XXIV.

1 And after ‡Five Days the HIGH-PRIEST, ‡Ananias, went down with *the ELDERS, and a certain Orator named Tertullus, and appeared before the GOVERNOR against PAUL.

2 And he being called, TERTULLUS began to accuse him, saying;

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* VATICAN MANUSCRIPT.—30. to speak against him before thee. 30. Farewell—*omit.* 31. Night. 1. certain Elders.

‡ 28. Acts xxii. 30. ‡ 29. Acts xviii. 15; xxv. 19. ‡ 29. Acts xxvi. 31. ‡ 30. ver. 20. ‡ 30. Acts xxiv. 8; xxv. 6. ‡ 34. Acts xxi. 39. ‡ 35. Acts xxiv. 1, 10; xxv. 16. ‡ 35. Matt. xxvii. 27. ‡ 1. Acts xxi. 27. ‡ 1. Acts xxiii. 2, 30, 35; xxv. 2.

λης ειρηνης τυγχανοντες δια σου, και κατορ-
peace enjoying through thee, and worthy
θωματων γινομενων τῳ εθνει τουτῳ δια της σης
deeds being done to the nation this through of the of thy
προνοιας, παντη τε και πανταχου αποδεχομεθα,
foresight, in every thing and and everywhere we accept,
κρατιστε Φηλιξ, μετα πασης ευχαριστιας.
O most excellent Felix, with all thankfulness.
[4] Ἱνα δε μη επι πλειον σε εγκοπτω, παρακαλω
That and not to longer thee I may detain, I beseech
ακουσαι σε ἡμων συντομως τῃ σῃ επιεικειᾳ.
to hear thee of us briefly in the thy clemency.
[5] Εὑροντες γαρ τον ανδρα τουτον λοιμον, και
We have found for the man this a pestilence, and
κινουντα στασιν πασι τοις Ιουδαιοις τοις κατα
exciting a sedition in all the Jews those in
την οικουμενην, πρωτοστατην τε της των Να-
the habitable, a leader and of the of the Na-
ζωραιων αἱρεσεως, [6] ὃς και το ἱερον επειρασε
zarenes sect, who also the temple attempted
βεβηλωσαι· ὁν και εκρατησαμεν, *[και κατα
to profane; whom also we apprehended, [and according to
τον ἡμετερον νομον ηθελησαμεν κρινειν. [7] Παρ-
the our law we wished to judge. Having
ελθων δε Λυσιας ὁ χιλιαρχος, μετα πολλης
come but Lysias the commander, with a great
βιας εκ των χειρων ἡμων απηγαγε, [8] κελευσας
force out of the hands of us led away, having commanded
τους κατηγορους αυτου ερχεσθαι επι σε·] παρ'
the accusers of him to come to thee;] from
οὗ δυνηση αυτος, ανακρινας περι
whom thou wilt be able thyself, having examined closely, concerning
παντων τουτων επιγνωναι, ὡν ἡμεις κατη-
all of these things to have knowledge, of which we ac-
γορουμεν αυτου. [9] Συνεπεθεντο δε και οἱ Ιου-
cuse him. United in impeaching and also the Jews,
δαιοι, φασκοντες ταυτα οὑτως εχειν. [10] Απεκ-
asserting these things thus to be. Answered
ριθη δε ὁ Παυλος, νευσαντος αυτῳ του ἡγεμο-
and the Paul, nodding to him the governor
νος λεγειν· Εκ πολλων ετων οντα σε κριτην τῳ
to speak, From many years being thee a judge to the
εθνει τουτῳ επισταμενος, ευθυμοτερον τα
nation this knowing, more cheerfully the things
περι εμαυτου απολογουμαι· [11] δυναμενου σου
concerning myself I defend; being able of thee
γνωναι, ὁτι ου πλειους εισι μοι ἡμεραι δεκαδυο,
to know, that not more are to me days twelve,
αφ' ἡς ανεβην προσκυνησων εν Ἱερουσαλημ.
from which I went up to worship in Jerusalem.
[12] Και ουτε εν τῳ ἱερῳ εὑρον με προς τινα δια-
And neither in the temple they found me with any one dis-
λεγομενον, η επισυστασιν ποιουντα οχλου,
puting, or a tumult making of a crowd,

3 "Having obtained Great Peace through thee, and * worthy Deeds being done for this NATION by THY Forethought, and in every thing and everywhere, we accept it, Most excellent Felix, with all Thankfulness.

4 But that I may not further detain thee, I beseech thee to hear us briefly, with THY usual Candor.

5 ‡ For we found this MAN a Pestilence, and exciting * Seditions among All THOSE JEWS throughout the EMPIRE, and a Chief of the SECT of the NAZARENES;

6 ‡ who even attempted to profane the TEMPLE, and whom we apprehended, *[and wished ‡ to judge according to OUR Law;

7 ‡ but Lysias, the COMMANDER, having come with a Great Force, took him away out of our HANDS,

8 ‡ commanding his ACCUSERS to come to thee;] from whom thou wilt be able to learn for thyself, on examination, of all these things of which we accuse him."

9 And the JEWS also jointly impeached him, asserting that these things were so.

10 And the GOVERNOR having made a sign for him to speak, PAUL answered, "Knowing that thou hast been for Several Years a Judge of this NATION, * I cheerfully defend myself;

11 it also being in thy power to ascertain, That it is not more than twelve Days since ‡ I went up to worship at Jerusalem.

12 ‡ And they did not find me disputing with any one in the TEMPLE, or making an Insurrection of

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* VATICAN MANUSCRIPT.—3. Reformations are going on in this NATION. 5. Seditions among. 6—8. *omit.* 10. I cheerfully.

‡ 5. Luke xxiii. 2; Acts vi. 13; xvi. 20; xvii. 6; xxi. 28; 1 Pet. ii. 12, 15. ‡ 6. Acts xxi. 28. ‡ 6. John xviii. 31. ‡ 7. Acts xxi. 33. ‡ 8. Acts xxiii. 30. ‡ 11. ver. 17; Acts xxi. 26. ‡ 12. Acts xxv. 8; xxviii. 17

ουτε εν ταις συναγωγαις, ουτε κατα την πολιν·
nor in the synagogues, nor in the city;
[13]ουτε παραστησαι δυνανται, περι ὡν νυν
nor to prove are they able, concerning which now
κατηγορουσι μου. [14]Ὁμολογω δε τουτο σοι,
they accuse me. I confess but this to thee,
ὁτι κατα την ὁδον, ἡν λεγουσιν αἱρεσιν, οὑτω
that according to the way, which they called a sect, so
λατρευω τῳ πατρῳῳ θεῳ, πιστευων πασι τοις
I serve the patriarchal God, believing all things those
κατα τον νομον και τοις εν τοις προφηταις
according to the law and those in the prophets
γεγραμμενοις· [15]ελπιδα εχων εις τον θεον, ἡν
having been written; a hope having in the God, which
και αυτοι οὑτοι προσδεχονται, αναστασιν μελ-
even they themselves are looking for, a resurrection about
λειν εσεσθαι *[νεκρων,] δικαιων τε και αδι-
to be [of dead ones,] of just ones and also unjust
κων. [16]Εν τουτῳ δε αυτος ασκω, απροσκοπον
ones. In this and myself I exercise, a clear
συνειδησιν εχειν προς τον θεον και τους ανθρω-
conscience to have towards the God and the men
πους διαπαντος. [17]Δι' ετων δε πλειονων
always. In the course of years and many
παρεγενομην ελεημοσυνας ποιησων εις το εθνος
I came alms bringing to the nation
μου, και προσφορας. [18]Εν οἱς εὑρον με ἡγ-
of me, and offerings. In which they found me having
νισμενον εν τῳ ἱερῳ, ου μετα οχλου, ουδε μετα
been purified in the temple, not with a crowd, nor with
θορυβου. Τινες δε απο της Ασιας Ιουδαιοι,
a tumult. Some and from the Asia Jews,
[19]οὑς εδει επι σου παρειναι, και κατηγορειν ει
who ought before thee to be present, and to accuse if
τι εχοιεν προς με. [20]Η αυτοι οὑτοι ειπα-
anything they may have against me Or these themselves let
τωσαν, τι εὑρον εν εμοι αδικημα, σταντος
them say, what they found in me crime, having stood
μου επι του συνεδριου· [21]η περι μιας ταυ-
of me before the sanhedrim; or concerning one this
της φωνης, ἡς εκραξα ἑστως εν αυτοις· Ὁτι
voice, which I cried out standing among them; That
περι αναστασεως νεκρων εγω κρινομαι σημε-
concerning a resurrection of dead ones I am judged to-day
ρον ὑφ' ὑμων. [22]Ανεβαλετο δε αυτους ὁ Φηλιξ,
by you. Put off but them the Felix,
ακριβεστερον ειδως τα περι της ὁδου,
more accurately knowing the things concerning the way,
ειπων· Ὁταν Λυσιας ὁ χιλιαρχος κατηβη,
saying; When Lysias the commander may come down,

the Crowd, either in the SYNAGOGUES, or in the CITY;

13 nor are they able to prove the things concerning which they now accuse me.

14 But this I confess to thee, that according to the WAY which they call a Sect, so serve I the GOD of my FATHERS, believing * the THINGS which are according to the LAW, and THOSE which have been written in the PROPHETS;

15 having a Hope in GOD, which even they themselves are looking for,—‡ that there is to be a Resurrection both of the Righteous and Unrighteous.

16 And in this I exercise myself, always to have ‡ a clear Conscience towards GOD and MEN.

17 But in the course of several Years ‡ I came bringing Alms to my NATION, and Offerings;

18 at which time they found me purified in the TEMPLE, neither with a Crowd, nor with Tumult. ‡ But there are some Jews from ASIA,

19 ‡ who ought to be present before thee, and to accuse, if they may have anything against me.

20 Or let these themselves say, What Crime they found in me while I stood before the SANHEDRIM;

21 unless it be for This One Declaration which I made while I was standing among them,—‡ 'That concerning the Resurrection of the Dead I am judged by you This day.'"

22 But FELIX knowing more accurately about that WAY, put them off, saying, "When Lysias, the COMMANDER, comes down, I

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* VATICAN MANUSCRIPT.—14. the THINGS according to Law. 15. of the dead—*omit.*

‡ 15. Dan. xii. 2; John v. 28, 29. ‡ 16. Acts xxiii. 1. ‡ 17. Acts xi. 29, 30; xx. 16; Rom. xv. 25; 2 Cor. viii. 4; Gal. ii. 10. ‡ 18. Acts xxi. 26, 27 xxvi. 21. ‡ 19. Acts xxiii. 30; xxv. 16. ‡ 21. Acts xxiii. 6; xxviii. 20.

διαγνωσομαι τα καθ' ὑμας. [23] Διαταξαμενος
I will inquire into the things about you. Having given orders
τε τῳ ἑκατονταρχῃ τηρεισθαι αυτον, εχειν τε
and to the centurion to keep him, to have and
ανεσιν, και μηδενα κωλυειν των ιδιων αυτου
liberty, and no one to forbid of the own friends of him
ὑπηρετειν, *[η προσερχεσθαι] αυτῳ.
to assist, [or to come] to him.

[24] Μετα δε ἡμερας τινας παραγενομενος ὁ Φηλιξ
After and days some having come the Felix
συν Δρουσιλλῃ τῃ γυναικι, ουσῃ Ιουδαιᾳ,
with Drusilla the wife, being a Jewess,
μετεπεμψατο τον Παυλον, και ηκουσεν αυτου
he sent for the Paul, and heard him
περι της εις Χριστον πιστεως. [25] Διαλεγομενου
concerning the into Anointed faith. Discoursing
δε αυτου περι δικαιοσυνης και εγκρατειας
and of him concerning justice and self-control
και του κριματος του μελλοντος, εμφοβος
and of the judgment that being about to come, terrified
γενομενος ὁ Φηλιξ απεκριθη· Το νυν εχον
being the Felix answered; The present being
πορευου· καιρον δε μεταλαβων μετακαλεσομαι σε.
go thou; a season and having found I will call thee.
[26] Ἁμα και ελπιζων, ὁτι χρηματα δοθησεται
At the same time also hoping, that money will be given
*[αυτῳ] ὑπο του Παυλου, *[ὁπως λυσῃ αυτον·]
[to him] by the Paul, [so that he might loose him,]
διο και πυκνοτερον αυτον μεταπεμπομενος
therefore and oftener him sending for
ὡμιλει αυτῳ. [27] Διετιας δε πληρωθεισης
talked with him. Two years but being ended
ελαβη διαδοχον ὁ Φηλιξ Πορκιον Φηστον·
received a successor the Felix Porcius Festus;
θελων τε χαριτας καταθεσθαι τοις Ιουδαιοις ὁ Φηλιξ,
wishing and favors to lay in store for himself with the Jews the Felix,
κατελιπε τον Παυλον δεδεμενον.
left the Paul having been bound.

ΚΕΦ. κε'. 25.

[1] Φηστος ουν επιβας τῃ επαρχιᾳ, μετα
Festus therefore having entered upon the perfecture, after
τρεις ἡμερας ανεβη εις Ἱεροσολυμα απο Καισαρειας.
three days went up to Jerusalem from Cesarea.
[2] Ενεφανισαν δε αυτῳ ὁ αρχιερευς και
Appeared before and him the high-priest and
οἱ πρωτοι των Ιουδαιων κατα του Παυλου, και
the chiefs of the Jews against the Paul, and
παρεκαλουν αυτον, [3] αιτουμενοι χαριν κατ'
entreated him, asking a favor against
αυτου, ὁπως μεταπεμψηται αυτον εις Ἱερουσαλημ·
him, that he would send for him to Jerusalem;
ενεδραν ποιουντες ανελειν αυτον κατα
an ambush forming to kill him in

will inquire about your MATTERS."

23 And he commanded the CENTURION to keep him, and let him have Liberty, ‡and to forbid none of his FRIENDS to assist him.

24 And after some Days, FELIX coming with † Drusilla, * his WIFE, who was a Jewess, sent for PAUL, and heard him concerning the FAITH in * Christ Jesus.

25 And as he was discoursing concerning Justice, Self-government, and THAT JUDGMENT about to COME, FELIX, being terrified, answered, "Go for the PRESENT; and when I find an Opportunity I will call for thee."

26 At the same time also hoping that Money would be given him by PAUL; and therefore he more frequently sent for Him, and conversed with him.

27 But when two Years were ended, FELIX had a Successor, Porcius Festus; and FELIX, ‡wishing to be favorably regarded by the JEWS, left PAUL a prisoner.

CHAPTER XXV.

1 Festus, therefore, having entered upon his GOVERNMENT, after Three Days went up from Cesarea to Jerusalem.

2 ‡And *the HIGH-PRIESTS and the CHIEFS of the JEWS appeared against PAUL, and entreated him,

3 asking a Favor against him, that he would send for him to Jerusalem ‡forming an Ambuscade to kill him on the ROAD.

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* VATICAN MANUSCRIPT.—23. or to come—*omit.* 24. HIS OWN Wife. 24. Christ Jesus. 26. to him—*omit.* 26. so that he might loose him—*omit.* 2. the HIGH-PRIESTS.

† 24. Drusilla was the youngest daughter of Herod Agrippa, and had been married to Azizus, king of Emessa, whom Felix had persuaded her to abandon. in order to an adulterous marriage with himself.

‡ 23. Acts xxvii. 3; xxviii. 16. ‡ 27. Acts xii. 3; xxv. 9, 14. ‡ 2. Acts xxiv. 1; ver. 15. ‡ 3. Acts xxiii. 12, 15.

την δδον. [4] Ὁ μεν ουν Φηστος απεκριθη,
the way. The indeed then Festus answered,

τηρεισθαι τον Παυλον εν Καισαρειᾳ, ἑαυτον δε
to be kept the Paul in Cesarea, himself but

μελλειν εν ταχει εκπορευεσθαι. [5] Οἱ ουν εν
to be about with speed to go out. Those therefore among

ὑμιν, φησι, δυνατοι, συγκαταβαντες, ει τι
you, he says, being able, having gone down with, if anything

εστιν εν τῳ ανδρι, κατηγορειτωσαν αυτου.
is in the man, let them accuse him.

[6] Διατριψας δε εν αυτοις ἡμερας ου πλειους οκτω
Having remained and among them days not more eight

η δεκα, καταβας εις Καισαρειαν, τῃ επαυριον
or ten, having gone down into Cesarea, on the morrow

καθισας επι του βηματος, εκελευσε τον
having sat down on the judgment-seat, he commanded the

Παυλον αχθηναι. [7] Παραγενομενου δε αυτου,
Paul to be led forth. Having approached and of him,

περιεστησαν οἱ απο Ἱεροσολυμων καταβεβηκο-
stood around the from Jerusalem having been come

τες Ιουδαιοι, πολλα και βαρεα αιτιαματα φερον-
down Jews, many and heavy accusations bring-

τες *[κατα του Παυλου,] ἁ ουκ ισχυον αποδειξαι·
ing [against the Paul,] which not they were able to point out;

[8] απολογουμενου αυτου· Ὁτι ουτε εις τον νομον
saying in defence of him; That neither against the law

των Ιουδαιων, ουτε εις το ἱερον, ουτε εις Και-
of the Jews, nor against the temple, nor against Ce-

σαρα τι ημαρτον. [9] Ὁ Φηστος δε, τοις Ιουδαι-
sar anything did I wrong. The Festus but, with the Jews

οις θελων χαριν καταθεσθαι, αποκριθεις τῳ
wishing a favor to lay up for himself answering to the

Παυλῳ ειπε· Θελεις εις Ἱεροσολυμα αναβας,
Paul said; Art thou willing to Jerusalem having gone up,

εκει περι τουτων κρινεσθαι επ' εμου; [10] Ειπε
there concerning these things to be judged before me? Said

δε ὁ Παυλος· Επι του βηματος Καισαρος εστως
but the Paul; At the judgment-seat of Cesar standing

ειμι, οὑ με δει κρινεσθαι. Ιουδαιους ουδεν
I am, where me it behoves to be judged. Jews nothing

ηδικησα, ὡς και συ καλλιον επιγινωσκεις.
I have done wrong, as also thou full well hast ascertained.

[11] Ει μεν γαρ αδικω, και αξιον θανατου πεπρα-
If indeed for I am unjust, and worthy of death I have

χα τι, ου παραιτουμαι το αποθανειν· ει δε
done anthing, not I refuse the to die; if but

ουδεν εστιν ὡν οὑτοι κατηγορουσι μου, ουδεις
nothing is of which these accuse me, no one

με δυναται αυτοις χαρισασθαι. Καισαρα επι-
me is able to them to give as a favor. Cesar I call

καλουμαι. [12] Τοτε ὁ Φηστος συλλαλησας μετα
upon. Then the Festus having conferred with

4 But FESTUS answered that PAUL should be kept at Cesarea, and that he himself would go down there shortly.

5 "Therefore," said he, "let THOSE among you who are ABLE go down with me, ‡ and * if there is anything amiss in the MAN, accuse him.

6 And having continued among them eight or ten Days, he went down to Cesarea; and on the NEXT DAY, sitting down on the TRIBUNAL, commanded PAUL to be brought.

7 And he having come, the JEWS who had COME DOWN from Jerusalem stood * round him, ‡ bringing down Many and Heavy Accusations, which they were not able to prove,

8 * while PAUL maintained in his defence, ‡ "Neither against the LAW of the JEWS, nor against the TEMPLE, nor against Cesar, have I sinned in anything."

9 But FESTUS, ‡ wishing to gratify the JEWS, answering PAUL, said, ‡ "Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?"

10 And PAUL said, "I am standing at Cesar's TRIBUNAL, where I ought to be judged. I have done no wrong to the Jews, as thou also very well knowest.

11 ‡ * For if, indeed, I do wrong, or have done anything deserving of Death, I refuse not to die; but if there be nothing of which they accuse me, no one can give Me up to gratify Them. ‡ I appeal to Cesar."

12 Then FESTUS, having conferred with the

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* VATICAN MANUSCRIPT.—5. if there is anything amiss in the man, accuse him. 7. round him, bringing down Many. 7. against Paul—*omit*. 8. PAUL answering. 11. If, then, indeed.

‡ 5. Acts xviii. 14; ver. 18. ‡ 7. Mark xv. 3; Luke xxiii. 2, 10; Acts xxiv. 5, 13. ‡ 8. Acts vi. 13; xxiv. 12; xxviii. 17. ‡ 9. Acts xxiv. 27. ‡ 9. ver. 20. ‡ 11. ver. 25; Acts xviii. 14; xxiii. 29; xxvi. 31. ‡ 11. Acts xxvi. 32; xxviii. 19.

του συμβουλιου, απεκριθη Καισαρα επικεκλη-
the council, answered; Cesar thou hast called
σαι· επι Καισαρα πορευσῃ.
upon; to Cesar thou shalt go.
13 ʽΗμερων δε διαγενομενων τινων, Αγριππας
Days and having intervened some, Agrippa
ὁ βασιλευς και Βερνικη κατηντησαν εις Καισα-
the king and Bernice came down to Cesarea,
ρειαν, ασπασομενοι τον Φηστου. 14 ʽΩς δε
paying their respects to the Festus. When and
πλειους ἡμερας διετριβον εκει, ὁ Φηστος τῳ
many days they remained there, the Festus to the
βασιλει ανεθετο τα κατα τον Παυλον, λεγων·
king submitted the things against the Paul, saying;
Ανηρ τις εστι καταλελειμμενος ὑπο Φηλικος
A man certain is having been left behind by Felix
δεσμιος· 15 περι οὑ, γενομενου μου εις ʽΙερο-
a prisoner; concerning whom, being of me in Jeru-
σολυμα, ενεφανισαν οἱ αρχιερεις και οἱ πρεσβυ-
salem, gave information the high-priests and the elders
τεροι των Ιουδαιων, αιτουμενοι κατ᾽ αυτου
of the Jews, asking against him
δικην. 16 Προς οὑς απεκριθην, ὁτι ουκ εστιν
a judgment. To whom I answered, that not it is
εθος ʽΡωμαιοις χαριζεσθαι τινα ανθρωπον, πριν η
a custom for Romans to give as a favor any man, before
ὁ κατηγορουμενος κατα προσωπον εχοι τους
he being accused face to face may have the
κατηγορους, τοπον τε απολογιας λαβοι περι
accusers, an opportunity and of defence he may take concerning
του εγκληματος. 17 Συνελθοντων ουν *[αυτων]
the accusation. Having come therefore [of them]
ενθαδε, αναβολην μηδεμιαν ποιησαμενος, τῃ
here, delay none having made, on the
ἑξης καθισας επι του βηματος, εκελευσα αχ-
next day having sat down on the judgment-seat, I commanded to be
θηναι τον ανδρα. 18 Περι οὑ σταθεντες οἱ
brought the man. Concerning whom having stood up the
κατηγοροι ουδεμιαν αιτιαν επεφερον, ὡν ὑπε-
accusers no one accusation brought, of things sup-
νοουν εγω· 19 ζητηματα δε τινα περι της
posed I; questions but certain concerning of the
ἰδιας δεισιδαιμονιας ειχον προς αυτον, και
own religion they had with him, and
περι τινος Ιησου τεθνηκοτος, ὁν εφασκεν ὁ
concerning one Jesus having been dead, whom affirmed the
Παυλος ζην. 20 Απορουμενος δε εγω εις την
Paul to be alive. Being in doubt but I on that
περι τουτου ζητησιν, ελεγον, ει βουλοιτο
concerning this question, I said, if he would be willing
πορευεσθαι εις ʽΙερουσαλημ, κᾳκει κρινεσθαι
to go to Jerusalem, and there to be judged
περι τουτων. 21 Του δε Παυλου επικαλεσα-
concerning these things. The but Paul having appealed

COUNSEL, answered, "To Cesar thou hast appealed; to Cesar thou shalt go."

13 And after some Days, † Agrippa the KING and Bernice came down to Cesarea, to pay their respects to FESTUS.

14 And when they had spent Many Days there, FESTUS submitted PAUL'S CASE to the KING, saying, ‡ "There is a certain Man left a Prisoner by Felix;

15 ‡ concerning whom, when I was in Jerusalem, the HIGH-PRIESTS and the ELDERS of the JEWS * appeared; asking a Sentence of judgment against him;

16 ‡ to whom I answered, That it is not a Custom for Romans to make a present of Any Man, before the ACCUSED has the ACCUSERS Face to Face, and an Opportunity is allowed for defence concerning the ACCUSATION.

17 Therefore, when they arrived here, ‡ making no Delay, the NEXT DAY, sitting down on the TRIBUNAL, I commanded the MAN to be brought;

18 concerning whom the ACCUSERS having stood up, brought No Charge of * such Evil things as I supposed;

19 ‡ but had certain Questions with him about their OWN Religion, and about One Jesus who died, whom PAUL affirmed to be alive.

20 And I being in doubt on that concerning this QUESTION, I inquired if he would be willing to go to Jerusalem, and there be judged concerning these things.

21 But PAUL having ap-

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* VATICAN MANUSCRIPT.—15. appeared, asking a Sentence of judgment. 17. of them—*omit*. 18. such Evil things.

† 13. This was the son of Agrippa, whose miserable death is recorded in Acts xii. 23. In A.D. 53, he was transferred from the kingdom of Chalcis, which he had received from Claudius, when only 17 years old, to the provinces possessed by his father, viz., Batanea, Trachonitis, Auranitis, and Abilene, which he governed with the title of king. He died A. D. 100, after a reign including that over Chalcis, of 61 years.—*Owen.*

‡ 14. Acts xxiv. 27. ‡ 15. ver. 2, 3. ‡ 16. ver. 4, 5. ‡ 17. ver. 6. ‡ 19. Acts xviii. 15; xxiii. 29.

μενου τηρηθηναι αὐτον εις την του Σεβαστου
to be kept himself for the of the Augustus
διαγνωσιν, εκελευσα τηρεισθαι αυτον, ἑως οὑ
decision, I commanded to be kept him, till
πεμψω αυτον προς Καισαρα. [22] Αγριππας δε
I could send him to Cesar. Agrippa but
προς τον Φηστον *[εφη·] Εβουλομην και
to the Festus [said;] I was wishing also
αυτος του ανθρωπου ακουσαι. Ὁ δε αυριον,
myself the man to hear. The and morrow;
φησιν, ακουσῃ αυτου. [23] Τῃ ουν επαυριον
he said, thou shalt hear him. On the therefore morrow
ελθοντος του Αγριππα και της Βερνικης μετα
having come the Agrippa and the Bernice with
πολλης φαντασιας, και εισελθοντων εις το
great display, and having entered into the
ακροατηριον, συν τε τοις χιλιαρχοις και ανδρασι
place of hearing, with both the commanders and men
τοις κατ' εξοχην *[ουσι] της πολεως, και κε-
those principal [being] of the city, and hav-
λευσαντος του Φηστου, ηχθη ὁ Παυλος. [24] Και
ing commanded the Festus, was brought the Paul. And
φησιν ὁ Φηστος· Αγριππα βασιλευ, και παντες
said the Festus; Agrippa O king, and all
οἱ συμπαροντες ἡμιν ανδρες, θεωρειτε τουτον,
those being present with us men, you see this,
περι οὑ παν το πληθος των Ιουδαιων ενετυ-
concerning whom all the multitude of the Jews applied
χον μοι εν τε Ἱεροσολυμοις και ενθαδε, επι-
to me in both Jerusalem and here, cry-
βοωντες μη δειν ζῃν αυτον μηκετι. [25] Εγω
ing out not to be right to live him longer. I
δε καταλαβομενος μηδεν αξιον θανατου αυτον
but having detected nothing worthy of death him
πεπραχεναι, και αυτου δε τουτου επικαλεσα-
to have done, also of him and of this having appealed
μενου τον Σεβαστον, εκρινα πεμπειν *[αυτον.]
to the Augustus, I resolved to send [him.]
[26] Περι οὑ ασφαλες τι γραψαι τῳ κυριῳ
Concerning whom certain anything to write to the Lord
ουκ εχω, διο προηγαγον αυτον εφ' ὑμων, και
not I have, therefore I led forth him before you, and
μαλιστα επι σου, βασιλευ Αγριππα, ὁπως της
especially before thee, O king Agrippa, so that the
ανακρισεως γενομενης σχω τι γραψαι.
examination having taken place I may have something to write.
[27] Αλογον γαρ μοι δοκει πεμποντα δεσμιον, μη
Absurd for to me it seems sending a prisoner, not
και τας κατ' αυτου αιτιας σημαναι.
and the against him charges to signify.

pealed to be kept for the DECISION of †AUGUSTUS, I ordered him to be kept till I could send him * to Cesar.

22 And Agrippa said to FESTUS, "I myself also desire to hear this MAN." And he said, "To-morrow, thou shalt hear him."

23 On the NEXT DAY, therefore, AGRIPPA and BERNICE having arrived with Great Pomp, and having entered into the PLACE OF HEARING, with the * Commanders and THOSE Men who were of Distinction in the CITY, at the COMMAND of FESTUS, PAUL was brought.

24 And FESTUS said, "King Agrippa, and All the MEN PRESENT with us! you see this man, about whom ‡ All the MULTITUDE of the JEWS applied to me, both in Jerusalem and here, crying out that he ought ‡ not to live any longer.

25 But when I detected Nothing which ‡ he had done deserving Death, ‡ and he also having appealed to † AUGUSTUS, I determined to send him;

26 concerning whom I have nothing definite to write to the † SOVEREIGN. Therefore I have brought him before you, and especially before thee, King Agrippa! that on EXAMINATION, I may have something to write.

27 For it appears to Me unreasonable to send a Prisoner, and not to signify the CHARGES alleged against him."

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* VATICAN MANUSCRIPT.—21. up to Cesar. 22. said—*omit.* 23. Commanders and. 23. being—*omit.* 25. him—*omit.*

† 21 & 25. Although *Sebastos,* is usually translated *Augustus,* and the Roman emperors generally assumed this epithet, which signifies no more than the *venerable, the august;* yet here it seems to be used merely to express the *emperor,* without any reference to any of his attributes or titles. † 26. The title *Kurios, Lord,* both *Augustus* and *Tiberius* had absolutely refused; and forbad, even by public edicts, the application of it to themselves. Tiberius himself was accustomed to say, that he was *lord* of his *slaves, emperor* of the *troops,* and *prince* of the *senate.* See *Suetonius,* in his life of this prince. The succeeding emperors were not so modest; they affected the title. Nero, the emperor, *would* have it; and Pliny the younger is continually giving it to Trajan, in his letters.—*Clarke.*

‡ 24. ver. 2, 3, 7. ‡ 24. Acts xxii. 22. ‡ 25 Acts xxiii. 9, 29; xxvi. 31. ‡ 25. ver. 11, 12.

ΚΕΦ. κϛʹ. 26.

[1] Αγριππας δε προς τον Παυλον εφη· Επι-
Agrippa and to the Paul said; It is
τρεπεται σοι ὑπερ σεαυτου λεγειν. Τοτε ὁ
permitted for thee in behalf of thyself to speak. Then the
Παυλος απελογειτο, εκτεινας την χειρα·
Paul made a defence, having stretched out the hand;
[2] περι παντων ὡν εγκαλουμαι ὑπο Ιου-
concerning all things of which I am accused by Jews,
δαιων, βασιλευ Αγριππα, ἡγημαι εμαυτον μακα-
O king Agrippa, I esteem myself happy,
ριον, επι σου μελλων σημερον απολογεισθαι·
before thee being about to-day to make a defence;
[3] μαλιστα γνωστην οντα σε παντων των κατα
especially acquainted being thee of all of the among
Ιουδαιους εθων τε και ζητηματων. Διο δεο-
Jews customs and also questions. Therefore I en-
μαι *[σου,] μακροθυμως ακουσαι μου. [4] Την
treat [thee,] patiently to hear of me. The
μεν ουν βιωσιν μου την εκ νεοτητος, την
indeed therefore mode of life of me that from youth, that
απ' αρχης γενομενην εν τῳ εθνει μου εν Ἱερο-
from beginning being amongst the nation of me in Jeru-
σολυμοις, ισασι παντες οἱ Ιουδαιοι· [5] προγινωσ-
salem, know all the Jews; previously know-
κοντες με ανωθεν, (εαν θελωσι μαρτυρειν,) ὁτι
ing me from the first, (if they would be willing to testify,) that
κατα την ακριβεστατην αιρεσιν της ἡμετε-
according to the most rigid sect of the our
ρας θρησκειας εζησα Φαρισαιος. [6] Και νυν επ'
religion I lived a Pharisee. And now for
ελπιδι της προς τους πατερας επαγγελιας γενο-
hope of that to the fathers promise being
μενης ὑπο του θεου, ἑστηκα κρινομενος· [7] εις
made by the God, I have stood being judged; to
ἡν το δωδεκαφυλον ἡμων, εν εκτενειᾳ νυκτα
which the twelve tribes of us, in intently night
και ἡμεραν λατρευον, ελπιζει καταντησαι·
and day serving, hopes to attain;
περι ἡς ελπιδος εγκαλουμαι, βασιλευ
concerning which hope I am accused, O king
*[Αγριππα,] ὑπο Ιουδαιων. [8] Τι; απιστον
[Agrippa,] by Jews. What? incredible
κρινεται παρ' ὑμιν, ει ὁ θεος νεκρους εγειρει;
is it judged by you, if the God dead ones raises?
[9] Εγω *[μεν] ουν εδοξα εμαυτῳ προς το
I [indeed] therefore thought in myself to the
ονομα Ιησου του Ναζωραιου δειν πολλα εναντια
name of Jesus the Nazarene ought many things against
πραξαι. [10] Ὁ και εποιησα εν Ἱεροσολυμοις·
to practise. Which also I did in Jerusalem;
και πολλους των αγιων εγω εν φυλακαις κατε-
and many of the saints I in prisons shut
κλεισα, την παρα των αρχιερεων εξουσιαν λα-
up, the from of the high-priests authority having

CHAPTER XXVI.

1 And Agrippa said to PAUL, "It is permitted thee to speak in behalf of thyself." Then PAUL extending his HAND, spoke his defence.

2 "Concerning all things of which I am accused by the Jews, I esteem myself happy, King Agrippa! that I am about This day to speak my defence before thee;

3 especially as thou art acquainted with all the CUSTOMS and Questions among the Jews, therefore, I entreat thee, to hear me patiently.

4 My MODE OF LIFE, from my Youth, THAT which WAS from the Beginning among my own NATION, *and in Jerusalem, is known to All the *Jews;

5 who, knowing me from the first, if they would, might testify, That according to ‡the MOST RIGID Sect of our Religion, I lived a Pharisee.

6 ‡And now I stand on trial for the Hope of that PROMISE made by GOD to our FATHERS;

7 to which our ‡TWELVE TRIBES, earnestly serving Night and Day, hope to attain; concerning Which Hope, O King, I am accused by the Jews.

8 What! is it judged by you as an incredible thing, that God should raise the Dead?

9 ‡Therefore, indeed, I thought within myself that I ought to do Many things against the NAME of Jesus the NAZARENE;

10 ‡*which even I did in Jerusalem; and Many of the SAINTS I shut up in Prisons, having received AUTHORITY ‡from the

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* VATICAN MANUSCRIPT.—3. thee—*omit*. 4. and in Jerusalem. 4. the Jews. 7. Agrippa—*omit*. 9. Indeed—*omit*. 10. Therefore also I did.

‡ 5. Acts xxii. 3; xxiii. 6; xxiv. 15, 22; Phil. iii. 5. ‡ 6. Gen. xii. 3; xxii. 18; xxvi. 4; Psa. cxxxii. 11. ‡ 7. James i. 1. ‡ 9. 1 Tim. i. 13. ‡ 10. Gal. i. 3. ‡ 10. Acts ix. 14, 21; xxii. 5.

βων· αναιρουμενων τε αυτων, κατηνεγκα ψηφον·
received, being killed and of them, I brought against a vote;

[11] και κατα πασας τας συναγωγας πολλακις τι-
and in all the synagogues often pun-

μωρων αυτους, ηναγκαζον βλασφημειν· περισ-
ishing them. I was compelling to blaspheme; exceed-

σως *[τε] εμμαινομενος αυτοις, εδιωκον ἑως
ingly [and] being furious towards them, I pursued till

και εις τας εξω πολεις. [12] Εν οἱς *[και] πορευ-
even into the foreign cities. In which [also] going

ομενος εις την Δαμασκον μετ' εξουσιας και επι-
to the Damascus with authority and a com-

τροπης της *[παρα] των αρχιερεων, [13] ἡμερας
mission of that [from] the high-priests, of a day

μεσης, κατα την ὁδον ειδον, βασιλευ, ουρανο-
middle, in the way I saw, O king, from heaven

θεν, ὑπερ την λαμπροτητα του ἡλιου,
above the brightness of the sun,

περιλαμψαν με φως και τους συν εμοι πορευο-
having shone round me a light and those with me going.

μενους. [14] Παντων δε καταπεσοντων *[ἡμων] εις
All and having fallen down [of us] on

την γην, ηκουσα φωνην λαλουσαν προς με,
the earth, I heard a voice speaking to me,

*[και λεγουσαν] τῃ Ἑβραιδι διαλεκτῳ· Σαουλ,
[and saying] in the Hebrew dialect; Saul,

Σαουλ, τι με διωκεις; σκληρον σοι προς
Saul, why me persecutest thou? hard for thee against

κεντρα λακτιζειν. [15] Εγω δε ειπον· Τις ει,
sharp points to kick. I and said; Who art thou,

κυριε; Ὁ δε ειπεν· Εγω ειμι Ιησους, ὁν συ
O sir? He and said; I am Jesus, whom thou

διωκεις. [16] Αλλα αναστηθι, και στηθι επι
persecutest. But arise thou, and stand up on

τους ποδας σου· εις τουτο γαρ ωφθην σοι,
the feet of thee; for this for I appeared to thee,

προχειρισασθαι σε ὑπηρετην και μαρτυρα, ὡν
to constitute thee a minister and a witness, of what

τε ειδες, ὡν τε οφθησομαι σοι· [17] εξαιρου-
both thou didst see, of what and I will appear to thee, deliver-

μενος σε εξ του λαου και των εθνων, εις οὑς
ing thee from the people and the Gentiles, to whom

εγω σε αποστελλω, [18] ανοιξαι οφθαλμους αυτων,
I thee send, to open eyes of them,

του επιστρεψαι απο σκοτους εις φως, και της
of the to have turned from darkness to light, and of the

εξουσιας του σατανα επι τον θεον, του λαβειν
authority of the adversary to the God, of the to receive

αυτους αφεσιν ἁμαρτιων, και κληρον εν τοις
them forgiveness of sins, and inheritance among those

ἡγιασμενοις, πιστει τῃ εις εμε. [19] Ὁθεν, βασι-
having been sanctified, faith by the into me. Thereupon, O king

HIGH-PRIESTS: and when they were killed I gave my vote against them.

11 ‡And punishing them often in All the SYNAGOGUES, I compelled them to blaspheme; and being exceedingly furious towards them, I pursued them even to FOREIGN Cities.

12 ‡At which time, as I was going to DAMASCUS with Authority, and a Commission from the HIGH-PRIESTS,

13 at Mid-day—I saw on the ROAD, O King—from heaven—exceeding the BRIGHTNESS of the SUN—a Light shining round me, and THOSE GOING with me.

14 And all of us having fallen to the EARTH, I heard a Voice speaking to me in the HEBREW Language, 'Saul, Saul, why dost thou persecute Me? It is hard for thee to kick against the Goads.'

15 And I said, 'who art thou, Sir?' And *HE said, 'I am Jesus whom thou persecutest?

16 But arise, and stand on thy FEET; since for this purpose I have appeared to thee, ‡to constitute thee a Minister and a Witness, both *of what thou hast seen, and of those things in which I will appear to thee;

17 delivering thee from the PEOPLE and the GENTILES, ‡to whom I send thee,

18 to open their Eyes, ‡to TURN them from Darkness to Light, and from the DOMINION of the ADVERSARY to GOD; ‡that they may RECEIVE Forgiveness of Sins, and an Inheritance among THOSE HAVING BEEN ‡SANCTIFIED through THAT Faith which leads into me.

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* VATICAN MANUSCRIPT.—11. and—*omit.* 12. also—*omit.* 12. from—*omit.* 14. of us—*omit.* 14. and saying—*omit.* 15. the LORD said. 16. in the which thou hast seen me, and of those things.

‡ 11. Acts xxii. 19. ‡ 12. Acts ix. 3; xxii. 6. ‡ 16. Acts xxii. 15. ‡ 17. Acts xxii. 21. ‡ 18. 2 Cor. vi. 14; Eph. iv. 28; v. 8; Col. i. 23; 1 Pet. ii. 7, 25. ‡ 18. Eph. i. 11; Col. i. 12. ‡ 18. Acts xx. 32.

λευ Αγριππα, ουκ εγενομην απειθης τῃ ουρανιῳ
Agrippa, not I was disobedient to the heavenly
οπτασιᾳ· [20] αλλα τοις εν Δαμασκῳ πρωτον και
vision; but to those in Damascus first and
Ἱεροσολυμοις, εις πασαν τε την χωραν της
in Jerusalem, in all and the country of the
Ιουδαιας, και τοις εθνεσιν, απηγγελλον μετα-
Judea, and to the Gentiles, I declared to re-
νοειν, και επιστρεφειν επι τον θεον, αξια της
form, and to turn to the God, worthy of the
μετανοιας εργα πρασσοντας. [21] Ἑνεκα τουτων
reformation works doing. On account of these
με οἱ Ιουδαιοι συλλαβομενοι εν τῳ ἱερῳ επει-
me the Jews having seized in the temple at-
ρωντο διαχειρισασθαι. [22] Επικουριας ουν τυ-
tempted with violent hands to have killed. Help therefore hav-
χων της παρα του θεου, αχρι της ἡμερας
ing obtained of that from of the God, till the day
ταυτης ἑστηκα, μαρτυρουμενος μικρῳ τε και
this I have stood, testifying to small both and
μεγαλῳ, ουδεν εκτος λεγων, ὡν τε οἱ προφηται
to great, nothing beyond saying, of what both the prophets
ελαλησαν μελλοντων γινεσθαι, και Μωυσης·
spoke being about to take place, and Moses;
[23] ει παθητος ὁ Χριστος, ει πρωτος εξ αναστα-
that liable to suffer the Anointed, that first from a resurrec-
σεως νεκρων φως μελλει καταγγελλειν τῳ
tion of dead ones a light he is about to announce to the
λαῳ και τοις εθνεσι.
people and to the Gentiles.

[24] Ταυτα δε αυτου απολογουμενου, ὁ Φηστος
These things and of him saying in defence, the Festus
μεγαλῃ τῃ φωνῃ εφη· Μαινῃ, Παυλε· τα πολ-
loud with the voice said; Thou art mad, O Paul; the much
λα σε γραμματα εις μανιαν περιτρεπει. [25] Ὁ
thee learning into madness turns about. He
δε· Ου μαινομαι, φησι, κρατιστε Φηστε, αλλ'
but; Not I am mad, he says, O most noble Festus, but
αληθειας και σωφροσυνης ῥηματα αποφθεγγο-
of truth and of sanity words I utter.
μαι. [26] Επισταται γαρ περι τουτων ὁ βασι-
Is acquainted for concerning these things the king,
λευς, προς ὁν *[και] παρρησιαζομενος λαλω·
to whom [also] being confident I may speak;
λανθανειν γαρ αυτον τι τουτων ου πειθο-
unobserved by for him any of these things not I am
μαι ουδεν· ου γαρ εστιν εν γωνιᾳ πεπραγμε-
persuaded nothing; not for it is in a corner having been
νον τουτο. [27] Πιστευεις, βασιλευ Αγριππα,
done this. Believest thou, O king Agrippa,
τοις προφηταις; Οιδα, ὁτι πιστευεις. [28] Ὁ δε
in the prophets? I know, that thou believest. The and

19 Wherefore, O King Agrippa, I was not disobedient to the HEAVENLY Vision;

20 but ‡ declared first to THOSE * in Damascus and in Jerusalem, and in All the COUNTRY of JUDEA, and to the GENTILES, that they should reform, and turn to GOD, performing ‡ Works worthy of REFORMATION.

21 On account of these things, ‡ the JEWS, having seized Me in the TEMPLE, attempted with violent hands to kill me.

22 Having obtained, therefore, THAT Assistance which is from GOD, I have continued to this DAY, testifying both to small and great, saying nothing beyond what ‡ the PROPHETS and ‡ Moses spoke as being about to transpire;

23 ‡ That the MESSIAH would be a sufferer—would be ‡ the first from the Resurrection of the Dead—and would communicate ‡ * Light both to the PEOPLE and to the GENTILES."

24 And while saying these things in his defence, FESTUS said with a Loud VOICE, "‡ Thou art mad, Paul; thy GREAT Learning has turned Thee into a Madman."

25 But * PAUL replied, "I am not mad, Most excellent Festus, but utter Words of Truth and Sanity.

26 For the KING knows about these things, to whom I speak with freedom . for I am persuaded that none of these things have escaped his notice; for this was not done in a Corner.

27 King Agrippa! dost thou believe the PROPHETS? I know That thou believest."

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* VATICAN MANUSCRIPT.—20. in Damascus, and also in Jerusalem, and All the COUNTRY of JUDEA. 23. Light both to the PEOPLE. 25. Paul. 26. also—*omit.*

‡ 20. Acts ix. 20; xxii. 20; xi. 26; xiii.; xiv.; xvi.—xxi. ‡ 20. Matt. iii. 8. ‡ 21. Acts xxi. 30, 31. ‡ 22. Luke xxiv. 27, 44; Acts xxiv. 14; xxviii. 23; Rom. iii. 21. ‡ 22. John v. 46. ‡ 23. Luke xxiv. 26, 46. ‡ 23. 1 Cor. xv. 20; Col. i. 18; Rev. i. 5. ‡ 23. Luke ii. 32. ‡ 24. 2 Kings ix. 11; John x. 20; 1 Cor. i. 23; ii. 13, 14; iv. 10.

Αγριππας προς τον Παυλον *[εφη·] Εν ολιγῳ
Agrippa to the Paul [said;] Within a little
με πειθεις Χριστιανον γενεσθαι. [29] Ὁ δε
me thou persuadest a Christian to become. The and
Παυλος *[ειπεν·] Ευξαιμην αν τῳ θεῳ, και
Paul [said;] I would pray to the God, and
εν ολιγῳ και εν πολλῳ, ου μονον σε, αλλα
within a little and within much, not only thee, but
και παντας τους ακουοντας μου σημερον, γενεσ-
also all those hearing me to-day, to be-
θαι τοιουτους, ὁποιος καγω ειμι, παρεκτος των
come such, as even I am, except the
δεσμων τουτων. [30] Ανεστη τε ὁ βασιλευς και
chains these. Arose and the king and
ὁ ἡγεμων, ἡ τε Βερνικη, και οἱ συγκαθημενοι
the governor, the and Bernice, and those being seated with
αυτοις· [31] και αναχωρησαντες ελαλουν προς
them; and having retired they spoke to
αλληλους, λεγοντες· Ὁτι ουδεν θανατου αξιον
each other, saying; That nothing of death worthy
η δεσμων πρασσει ὁ ανθρωπος οὑτος. [32] Αγριπ-
or of bonds does the man this. Agrippa
πας δε τῳ Φηστῳ εφη· Απολελυσθαι εδυνατο ὁ
and to the Festus said; To have been released might the
ανθρωπος οὑτος, ει μη επεκεκλητο Καισαρα.
man this, if not he had called on Cesar.

ΚΕΦ. κζ'. 27.

[1] Ὡς δε εκριθη του αποπλειν ἡμας εις την
When and it was determined of the to sail us to the
Ιταλιαν, παρεδιδουν τον τε Παυλον και τινας
Italy, they delivered the both Paul and some
ἑτερους δεσμωτας ἑκατονταρχῃ, ονοματι Ιου-
other prisoners to a centurion, by name Julius,
λιῳ, σπειρης Σεβαστης. [2] Επιβαντες δε πλοιῳ
of a cohort of Augustus. Having gone on board and a ship
Αδραμυττηνῳ, μελλοντες πλειν τους κατα την
Adramyttium, being about to sail the in the
Ασιαν τοπους, ανηχθημεν, οντος συν ἡμιν
Asia places, we were put to sea, being with us
Αρισταρχου Μακεδονος Θεσσαλονικεως. [3] Τῃ
Aristarchus a Macedonian of Thessalonica. On the
τε ἑτερᾳ κατηχθημεν εις Σιδωνα· φιλανθρωπως
and next day we were brought to Sidon; humanely
τε ὁ Ιουλιος τῳ Παυλῳ χρησαμενος, επετρεψε
and the Julius to the Paul having treated, permitted
προς τους φιλους πορευθεντες επιμελειας
to the friends having gone care
τυχειν. [4] Κακειθεν αναχθεντες ὑπεπλευσα-
to have obtained. And from thence having put to sea we sailed under
μεν την Κυπρον, δια το τους ανεμους ειναι
the Cyprus, because the the winds to be
εναντιους. [5] Το, τε πελαγος το κατα την
contrary. The, and deep that by the
Κιλικιαν και Παμφυλιαν διαπλευσαντες, κατηλ-
Cilicia and Pamphylia having sailed through, we came
θομεν εις Μυρα της Λυκιας. [6] Κακει εὑρων ὁ
down to Myra of the Lycia. And there having found the

28 And AGRIPPA said to PAUL, *"Thou almost persuadest Me to become a Christian."

29 And PAUL said, ‡"I would to GOD, that not only thou, but also All who HEAR me This day, were both almost and altogether such as I am, except these CHAINS."

30 And the KING arose, and the GOVERNOR, and BERNICE, and THOSE who SAT with them;

31 and having retired, they spoke to each other, saying, ‡"This Man does nothing deserving Death or Bonds."

32 And Agrippa said to FESTUS, "This MAN might have been released, ‡if he had not appealed to Cesar."

CHAPTER XXVII.

1 And when it was determined for us to SAIL to ITALY, they delivered PAUL, and some Other Prisoners, to a Centurion of the Cohort of Augustus, named Julius,

2 And embarking in an Adramyttian Ship, which was about to sail to PLACES in ASIA, we were put to sea, ‡ Aristarchus, a Macedonian of Thessalonica, being with us.

3 And on the NEXT day we were brought to Sidon; and JULIUS ‡ treating PAUL with much kindness, permitted him to go to his Friends to receive attention.

4 And having put to sea from thence, we sailed under CYPRUS, because the WINDS WERE contrary;

5 and having sailed through the SEA by CILICIA and Pamphylia, we came to *Myrrha, of LYCIA.

6 And there the CENTU-

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* VATICAN MANUSCRIPT.—28. said—*omit*. 28. Almost thou persuadest to make Me a Christian. 29. said—*omit*. 5. Myrrha.

‡ 29. 1 Cor. vii. 7. ‡ 31. Acts xxiii. 9, 29; xxv. 25. ‡ 32 Acts xxv. 11. ‡ 2. Acts xix. 29. ‡ 3. Acts xxiv. 23 & [illegible]

ἑκατονταρχος πλοιον Αλεξανδρινον πλεον εις
centurion a ship Alexandrian sailing for
την Ἰταλιαν, ενεβιβασεν ἡμας εις αυτο. [7] Εν
the Italy, put us into it. In
ἱκαναις δε ἡμεραις βραδυπλοουντες, και μολις
many and days sailing slowly, and scarcely
γενομενοι κατα την Κνιδον, μη προσεωντος
being by the Cnidus, not permitting an approach
ἡμας του ανεμου, ὑπεπλευσαμεν την Κρητην
us of the wind, we sailed under the Crete
κατα Σαλμωνην· [8] μολις τε παραλεγομενοι αυ-
by Salmone; with difficulty and sailing by her,
την, ηλθομεν εις τοπον τινα καλουμενον Καλους
we came to a place certain being called Fair
λιμενας, ᾽ῳ εγγυς ην πολις Λασαια. [9] Ἱκανου
havens, to which near was a city Lasea. A long
δε χρονου διαγενομενου, και οντος ηδη επισφα-
and time having elapsed, and being already hazard
λους του πλοος, δια το και την νηστειαν ηδη
ous of the sailing, because the even the fast already
παρεληλυθεναι, παρῃνει ὁ Παυλος, [10] λεγων
to have been past, advised the Paul, saying
αυτοις· Ανδρες, θεωρω, ὁτι μετα ὑβρεως και
to them; Men, I perceive, that with damage and
πολλης ζημιας ου μονον του φορτιου και του
much loss not only of the freight and of the
πλοιου, αλλα και των ψυχων ἡμων μελλειν
ship but also of the lives of us to be about
εσεσθαι τον πλουν. [11] Ὁ δε εκατονταρχης τῳ
to be the voyage. The but centurion by the
κυβερνητῃ και τῳ ναυκληρῳ επειθετο μαλλον,
pilot and by the owner of the ship was persuaded rather,
η τοις ὑπο του Παυλου λεγομενοις. [12] Ανευθε-
than by those by the Paul being spoken. Inconve-
του δε του λιμενος ὑπαρχοντος προς παραχειμα-
nient and of the harbor being to winter in,
σιαν, οἱ πλειους εθεντο βουλην αναχθηναι
the greater part placed a wish to be led out
κᾳκειθεν, ειπως δυναιντο καταντησαντες εις
from thence also, if possibly they might be able having come to
Φοινικα παραχειμασαι, λιμενα της Κρητης βλε-
Phenice to winter, a harbor of the Crete look-
ποντα κατα Λιβα και κατα Χωρον. [13] Ὑπο-
ing towards south-west and towards north-west. Hav-
πνευσαντος δε Νοτου, δοξαντες της προθεσεως
ing blown gently and South wind, supposing the purpose
κεκρατηκεναι, ᾳραντες, ασσον παρελεγοντο
to have been attained, having raised up, close passed by
την Κρητην. [14] Μετ᾽ ου πολυ δε εβαλε κατ᾽
the Crete. After not much but beat against
αυτης ανεμος τυφωνικος, ὁ καλουμενος Ευρο-
her a wind tempestuous, that being called Euro-
κλυδων. [15] Συναρπασθεντος δε του πλοιου, και
clydon. Having been caught and the ship, and

TURION having found an Alexandrian Ship bound for ITALY, put us into it.

7 And having sailed slowly for Several Days, and scarcely being by † CNIDUS, the WIND not permitting us, we sailed under CRETE, by Salmone;

8 and with difficulty passing by it, we came to a certain Place called † Fair Havens, near which is the City Lasea.

9 But Much Time having been spent, and SAILING being now hazardous, (because even the † FAST had already passed by,) PAUL advised,

10 saying to them, "Men, I perceive That the VOYAGE is about to be attended with Injury and Much Loss, not only of the CARGO and the SHIP, but also of our LIVES."

11 But the CENTURION was persuaded by the PILOT and the OWNER OF THE SHIP, rather than by the WORDS SPOKEN by PAUL.

12 And the HARBOR being inconvenient to winter in, the greater part expressed a desire to sail from thence also, and, if possibly, they might be able to reach Phenice, a Harbor of CRETE, looking towards the South west and North west, to winter there.

13 And the South wind blowing gently, supposing that they had attained their PURPOSE, weighing anchor, they passed close by CRETE.

14 But not long after, THAT Tempestuous Wind CALLED Euroclydon, beat against it;

15 and the SHIP, having been caught, and not being able to bear up against the

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† 7. This was a city of Caria, situated on the extremity or tongue of land lying between Rhodes and Cos. The distance from Myra to Cnidus is about 130 geographical miles. Salome was the eastern promontory of Crete, or the present Candia, and is now called Cape Salomon. † 8. Fair Havens, near Cape Matala, midway between the eastern and western extremities of the island Lasea, a city lying between the harbor and the cape, a short distance inland. † 9 The day of expiation, the great Fast on the tenth of the month Tisri, about the tenth of October.

μη δυναμενου αντοφθαλμειν τῳ ανεμῳ, επιδοντες
not being able to bear up against the wind, having given up

εφερομεθα. [16] Νησιον δε τι ὑποδραμοντες
we were driven. A small island and certain having run under

καλουμενον Κλαυδην, μολις ισχυσαμεν περι-
being called Clauda, scarcely we were able mas-

κρατεις γενεσθαι της σκαφης· [17] ἡν αραντες,
ters to become of the boat; which having taken up,

βοηθειαις εχρωντο, ὑποζωννυντες το πλοιον·
helps they used, undergirding the ship;

φοβουμενοι τε μη εις την Συρτιν εκπεσωσι,
fearing and lest into the quicksand they should fall,

χαλασαντες το σκευος, οὑτως εφεροντο.
having lowered the mast, thus were driven.

[18] Σφοδρως δε χειμαζομενων ἡμων, τῃ ἑξης
Exceedingly and being storm-tossed of us, on the next

εκβολην εποιουντο· [19] και τῃ τριτῃ αυτοχειρες
a throwing out they began; and on the third with their own hands

την σκευην του πλοιου ερῥιψαν. [20] Μητε δε
the furniture of the ship they threw out. Neither and

ἡλιου, μητε αστρων επιφαινοντων επι πλειονας
sun, nor stars appearing for many

ἡμερας, χειμωνος τε ουκ ολιγου επικειμενου,
days, a tempest and not small pressing,

λοιπον περιῃρειτο πασα ελπις του σωζεσθαι
remaining was taken away all hope of the to be saved

ἡμας. [21] Πολλης δε ασιτιας ὑπαρχουσης, τοτε
us. Long but abstinence existing, then

σταθεις ὁ Παυλος εν μεσῳ αυτων, ειπεν· Εδει
standing the Paul in midst of them, said; It was proper

μεν, ω ανδρες, πειθαρχησαντας μοι μη αναγεσ-
indeed, O men, having taken advice to me not to have

θαι απο της Κρητης, κερδησαι τε την ὑβριν
loosed from the Crete, to have gained and the damage

ταυτην και την ζημιαν. [22] Και τανυν παραινω
this and the loss. And now I exhort

ὑμας ευθυμειν· αποβολη γαρ φυχης ουδεμια
you to take courage; loss for of a life not one

εσται εξ ὑμων, πλην του πλοιου. [23] Παρεστη
shall be from of you, except the ship. Stood by

γαρ μοι ταυτῃ τῃ νυκτι αγγελος του θεου, οὑ
for me this the night a messenger of the God, of whom

ειμι ʽῳ και λατρευω, [24] λεγων· Μη φοβου,
I am to whom also I offer service, saying, Not fear,

Παυλε· Καισαρι σε δει παραστηναι· και ιδου,
O Paul; To Cesar thee it behoves to be presented; and lo,

κεχαρισται σοι ὁ θεος παντας τους πλεοντας
has graciously given to thee the God all those sailing

μετα σου. [25] Διο ευθυμειτε, ανδρες· πιστευω
with thee. Therefore take you courage, men; I believe

γαρ τῳ θεῳ ὁτι οὑτως εσται καθ' ὁν τροπον
for in the God that thus it shall be in which manner

WIND, we surrendered, and were driven.

16 And as we ran under a certain little Island, called * Clauda, with difficulty we were able to become masters of the BOAT;

17 which having hoisted up, they used Helps, † undergirding the SHIP; and fearing lest they should fall into the QUICKSAND, lowering the MAST, they were thus driven.

18 And we being exceedingly storm-tossed, on the NEXT day they began to throw overboard;

19 and on the THIRD day ‡ they threw out with their own hands the FURNITURE of the SHIP.

20 And neither Sun nor Stars appearing for Several Days, and no small Tempest pressing on us, * all remaining Hope of our being saved was taken away

21 But there having been a Great Want of food, then PAUL standing in the Midst of them, said, "O Men! you ought, indeed, having taken my advice, not to have loosed from CRETE, but have avoided this INJURY and LOSS.

22 And now I exhort you to take courage; for there will be no Loss of Life among you; but only of the SHIP.

23 ‡ For there stood by me This NIGHT, an Angel of the GOD whose I am, and ‡ whom I serve,

24 saying, 'Fear not, Paul; thou must be presented to Cesar; and behold, GOD has graciously given thee All THOSE SAILING with thee.'

25 Therefore, take courage, Men; ‡ for I believe GOD, That it will be so, even as it was told me;

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* VATICAN MANUSCRIPT.—16. Cauda. 20. all Hope.

† 17. Dr. Schmitz says, "the *hupozoomata* were thick and broad ropes, which ran in a horizontal direction around the ship from the stern to the prow, and were intended to keep the whole fabric together." Such also is the opinion of Pres. Woolsey, who well remarks that if ropes had passed under the keel, the boat would have been needed in the operation, and yet the boat was first lifted on the deck.—*Owen.*

‡ 19. Jonah i. 5. ‡ 23. Acts xxiii. 11. ‡ 24. Dan. vi. 16; Rom. i. 9; 2 Tim. i. [illegible]
‡ 25. Luke i. 45; Rom. iv. 20, 21; 2 Tim. i. 12.

λελαληται μοι. [26] Εις νησον δε τινα δει
it has been told to me. On an island but certain it is necessary
ἡμας εκπεσειν.
us to be cast.

[27] Ὡς δε τεσσαρεσκαιδεκατη νυξ εγενετο,
When and fourteenth night was come,
διαφερομενων ἡμων εν τῳ Αδριᾳ, κατα μεσον
being driven along of us in the Adriatic, about middle
της νυκτος ὑπενοουν οἱ ναυται προσαγειν τινα
of the night suspected the sailors to draw near some
αὑτοις χωραν· [28] και βολισαντες, εὑρον οργυιας
to them country; and having heaved the lead, they found fathoms
εικοσι· βραχυ δε διαστησαντες, και παλιν
twenty; a little and having intervened, and again
βολισαντες, εὑρον οργυιας δεκαπεντε· [29] φο-
having heaved the lead, they found fathoms fifteen; fear-
βουμενοι τε, μηπως εις τραχεις τοπους εκπε-
ing and, lest on rough places we
σωμεν, εκ πρυμνης ῥιψαντας αγκυρας τεσσα-
should fall, out of stern having thrown anchors four,
ρας, ηυχοντο ἡμεραν γενεσθαι. [30] Των δε
they were wishing day to be. The and
ναυτων ζητουντων φυγειν εκ του πλοιου, και
sailors seeking to flee out of the ship, and
χαλασαντων την σκαφην εις την θαλασσαν,
having lowered the boat into the sea,
προφασαι ὡς εκ πρωρας μελλοντων αγκυρας
for an excuse as out of prow being about anchors
εκτεινειν, [31] ειπεν ὁ Παυλος τῳ ἑκατονταρχῃ
to let down, said the Paul to the centurion
και τοις στρατιωταις· Εαν μη οὑτοι μεινωσιν
and to the soldiers; If not these remain
εν τῳ πλοιῳ, ὑμεις σωθηναι ου δυνασθε.
in the ship, you to be saved not are able.
[32] Τοτε οἱ στρατιωται απεκοψαν τα σχοινια της
Then the soldiers cut off the ropes of the
σκαφης, και ειασιν αυτην εκπεσειν. [33] Αχρι δε
boat, and allowed her to fall. Till and
οὑ εμελλεν ἡμερα γινεσθαι, παρεκαλει ὁ Παυ-
while about day to be, called upon the Paul
λος ἁπαντας μεταλαβειν τροφης, λεγων· Τεσ-
all to partake of food, saying; Four-
σαρεσκαιδεκατην σημερον ἡμεραν προσδοκων-
teenth to-day day looking for,
τες, ασιτοι διατελειτε, μηδεν προσλαβομενοι.
without food you continue, nothing having taken.
[34] Διο παρακαλω ὑμας μεταλαβειν τροφης·
Therefore I entreat you to partake of food;
τουτο γαρ προς της ὑμετερας σωτηριας ὑπαρχει·
this for to the your salvation is;
ουδενος γαρ ὑμων θριξ εκ της κεφαλης απο-
of not one for of you a hair from of the head will
λειται. [35] Ειπων δε ταυτα, και λαβων αρτον,
perish. Having said and these, and having taken bread,

26 but we must be cast upon ‡ a certain Island."

27 And on the Fourteenth Night, when we were driven along in the † ADRIATIC, about MIDNIGHT, the SAILORS suspected † that Some Country drew near to them;

28 and having sounded, they found twenty Fathoms; and a short space having intervened, and sounding again, they found fifteen Fathoms;

29 and fearing lest we should fall on rocky Places, they cast out four Anchors from the Stern, and were wishing for Day to break.

30 And the SAILORS seeking to flee from the SHIP, and having lowered the BOAT into the SEA, under Pretence of being about to carry forth Anchors from the Bow,

31 PAUL said to the CENTURION and the SOLDIERS, "Unless these men remain in the SHIP, you cannot be saved."

32 Then the SOLDIERS cut off the ROPES of the BOAT, and allowed her to drift away.

33 And when Day was about to dawn, PAUL urged them all to partake of Food, saying, "This Day, the Fourteenth Day that you have watched, you continue fasting, having taken Nothing.

34 Therefore, I entreat you to partake of Food; for this concerns YOUR Safety; ‡ for † not a Hair shall perish from the HEAD of any one of you."

35 And having said these words, he took Bread, ‡ and

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† 27. Not the Gulf of Venice, but the portion of the Mediterranean south of Italy and west of Greece. † 27. A *nautical hypallage*, originating in the optical deception, by which, on approaching a coast, the land seems to approach to the ship, not the ship to the land.—*Bloomfield.* † 34. A proverbial expression, for you shall neither lose your lives, nor suffer any hurt in your bodies, if you follow my advice.—*Clarke.*

‡ 26. Acts xxviii. 1. ‡ 34. 1 Sam. xiv. 45; 2 Sam. xiv. 11; 1 Kings i. 52; Matt. x. 30; Luke xii. 7; xxi. 18. ‡ 35. Matt. xv. 36; Mark viii. 6; John vi. 11; 1 Tim. iv. 3, 4.

ευχαριστησε τῳ θεῳ ενωπιον παντων, και κλα-
he gave thanks to the God in presence of all, and having
σας ηρξατο εσθιειν. [36] Ευθυμοι δε γενομενοι
broken began to eat. Encouraged and becoming
παντες, και αυτοι προσελαβοντο τροφης.
all also they received food.
[37] Ημεν δε ἐν τῳ πλοιῳ αἱ πασαι ψυχαι, *[δια-
We were and in the ship the all souls, [two
κοσιαι] ἑβδομηκοντα ἑξ. [38] Κορεσθεντες δε
hundred] seventy six. Being satisfied and
τροφης, εκουφιζον το πλοιον, εκβαλλομενοι τον
of food, they lightened the ship, throwing the
σιτον εις την θαλασσαν. [39] ʽΟτε δε ἡμερα
wheat into the sea. When and day
εγενετο, την γην ουκ επεγινωσκον· κολπον δε
it was, the land not they knew; a bay but
τινα κατενοουν εχοντα αιγιαλον, εις ὃν εβου-
they perceived having a shore, into which they
λευσαντο, ει δυναιντο, εξωσαι το πλοιον. [40] Και
wished, if they were able, to force the ship. And
τας αγκυρας περιελοντες ειων εις την θαλασσαν,
the anchors having cut off left in the sea,
ἁμα ανεντες τας ζευκτηριας των πηδα-
at the same time having loosed the bands of the rud-
λιων· και επαραντες τον αρτεμονα τῃ πνεουσῃ,
ders; and having hoisted the foresail to the wind,
κατειχον εις τον αιγιαλον. [41] Περιπεσοντες δε
they pressed towards the shore. Having fallen and
εις τοπον διθαλασσον, επωκειλαν την ναυν·
into a place with a sea on both sides, they ran aground the vessel;
και ἡ μεν πρωρα ερεισασα εμεινεν ασαλευτος,
and the indeed prow having stuck fast remained immoveable,
ἡ δε πρυμνα ελυετο ὑπο της βιας *[των κυμ-
the but stern was broken by the violence [of the waves.]
ατων.] [42] Των δε στρατιωτων βουλη εγενετο,
The and soldiers design was,
ἱνα τους δεσμωτας αποκτεινωσι, μη τις εκκολυμ-
that the prisoners they should kill, lest any one having
βησας διαφυγῃ. [43] ʽΟ δε ἑκατονταρχος βουλο-
swum out should escape. The but centurion wishing
μενος διασωσαι τον Παυλον, εκωλυσεν αυτους
to save the Paul, restrained them
του βουληματος, εκελευσε τε τους δυναμενους
from the purpose, ordered and those being able
κολυμβαν, απορριψαντας πρωτους επι την γην
to swim, having thrown off first to the land
εξιεναι· [44] και τους λοιπους, οὓς μεν επι σανι-
to go out; and the remaining ones, some indeed on boards,
σιν, οὓς δε επι τινων των απο του πλοιου.
some and on things of the from of the ship.
Και οὕτως εγενετο παντας διασωθηναι επι την
And thus it happened all to be safely on the

gave thanks to GOD in the presence of all; and having broken, he began to eat.

36 And being encouraged, they also received Food.

37 And ALL the Souls in the SHIP were two hundred and seventy-six.

38 And being satisfied with Food, they lightened the SHIP, throwing out the WHEAT into the SEA.

39 And when it was Day, they did not know the LAND; but they perceived a certain Bay, having a Shore, into which they wished, if they were able, to force the ship.

40 And having cut off the ANCHORS, they left them in the SEA; having, at the same time, loosed the †BANDS of the RUDDERS, and hoisted the FORESAIL to the WIND, they pressed towards the SHORE.

41 But having fallen into a Place with two currents, they ran the VESSEL aground; and the BOW sticking fast, remained immoveable, but the STERN was broken by the VIOLENCE.

42 Now it was the Design of †the SOLDIERS to kill the PRISONERS, lest any one by swimming out should escape.

43 But the CENTURION wishing to save PAUL, restrained them from their PURPOSE, and ordered THOSE ABLE *to swim out to plunge in first, and get to LAND;

44 and the REMAINDER, SOME on Boards, and SOME on things from the SHIP. And thus it happened that all reached the LAND in safety.

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* VATICAN MANUSCRIPT.—37. two hundred—*omit*. 41. of the WAVES—*omit*. 43. to swim out.

† 40. The ships of the ancients usually had two rudders, one on either side of the ship. As one helmsman managed both, they were joined by a pole, so that both rudders would be parallel. The *zeukteeriai* were the ropes by which these rudders were fastened to the sides of the ship, and by which they were moved by the helmsman. † 42. The military discipline of the Romans was such, that had the prisoners escaped, the soldiers would have been answerable with their lives.—*Owen*.

γην. ΚΕΦ. κη'. 28. [1] Και διασωθεντες, τοτε
land. And having safely escaped, then

επεγνωσαν ὁτι Μελιτη ἡ νησος καλειται.
they knew that Melita the island is called.

[2] Οἱ δε βαρβαροι παρειχον ου την τυχουσαν
The and barbarians rendered not the ordinary

φιλανθρωπιαν ἡμιν· αναψαντες γαρ πυραν,
kindness to us; having kindled for a fire,

προσελαβοντο παντας ἡμας, δια τον ὑετον τον
they brought to all of us, because of the rain that

εφεστωτα, και δια το ψυχος. [3] Συστρε-
having been present, and because of the cold. Having

ψαντος δε του Παυλου φρυγανων πληθος, και
gathered and the Paul of sticks a bundle, and

επιθεντος επι την πυραν, εχιδνα εκ της θερμης
having placed on the fire, a viper from the heat

εξελθουσα καθηψε της χειρος αυτου. [4] Ὡς δε
having come out fastened on the hand of him. When and

ειδον οἱ βαρβαροι κρεμαμενον το θηριον εκ της
saw the barbarians hanging the wild beast from the

χειρος αυτου, ελεγον προς αλληλους· Παντως
hand of him, they said to each other; Certainly

φονευς εστιν ὁ ανθρωπος οὑτος, ὁν διασωθεντα
a murderer is the man this, whom having been saved

εκ της θαλασσης ἡ Δικη ζην ουκ ειασεν. [5] Ὁ
from the sea the Justice to live not permitted. He

μεν ουν αποτιναξας το θηριον εις το πυρ, επα-
indeed then having shaken off the wild beast into the fire, suf-

θεν ουδεν κακον· [6] οἱ δε προσεδοκων αυτον
fered nothing bad; they but were expecting him

μελλειν πιμπρασθαι, η καταπιπτειν αφνω νεκ-
to be about to swell, or to fall down suddenly dead.

ρον. Επι πολυ δε αυτων, προσδοκωντων, και
For a long and of them, expecting, and

θεωρουντων μηδεν ατοπον εις αυτον γινομενον,
seeing nothing out of place to him happening,

μεταβαλλομενοι ελεγον, θεον αυτον ειναι. [7] Εν
changing their minds they said, a god him to be. In

δε τοις περι τον τοπον εκεινον ὑπηρχε χωρια
and to those about the place that were farms

τῳ πρωτῳ της νησου, ονοματι Ποπλιῳ· ὁς ανα-
to the chief of the island, by name Poplius; who having

δεξαμενος ἡμας, τρεις ἡμερας φιλοφρονως εξε-
received us, three days kindly enter-

νισεν. [8] Εγενετο δε τον πατερα του Ποπλιου
tained. It happened and the father of the Poplius

πυρετοις και δυσεντεριᾳ συνεχομενον κατακεισ-
with fevers and desentery being seized was lying

θαι· προς ὁν ὁ Παυλος εισελθων, και προσευ-
down; to whom the Paul going in, and having

CHAPTER XXVIII.

1 And having safely escaped, * we then ascertained ‡ That the ISLAND was called † Melita.

2 And the ‡ † BARBARIANS treated us with no ORDINARY Philanthropy; for having kindled a Fire, they brought us all to it, on account of the FALLING RAIN, and the COLD.

3 And as PAUL was collecting a Bundle of Sticks, and placing them on the FIRE, a Viper having come out from the HEAT, fastened on his HAND.

4 And when the BARBARIANS saw the SERPENT hanging from his HAND, they said, to each other, "This MAN is certainly a Murderer, whom, though saved from the SEA, † JUSTICE has not permitted to live."

5 Then, indeed, he shook off the SERPENT into the FIRE, and ‡ suffered no injury.

6 But THEY were expecting him about to swell up, or to fall down suddenly dead; and waiting a long time, and seeing nothing extraordinary happen to him, changing their minds ‡ they said, "He is a God."

7 And in the VICINITY of that PLACE were the LANDS of the CHIEF of the ISLAND, whose Name was † Poplius; who having received us, for * three Days benevolently entertained us.

8 Now it happened, that the FATHER of POPLIUS, being seized with Fevers and Dysentery, was lying in bed; to whom PAUL having entered ‡ and

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* VATICAN MANUSCRIPT.—1. we then. 7. three Days.

† 1. The recent investigations of Smith show conclusively, that the island now called *Malta*, was the scene of the shipwreck. See *Biblioth. Sacra.* † 2. A name applied by the Greeks and Romans indiscriminately to all foreigners. † 4. *Hee Dikee* was the proper name of the heathen goddess of justice. She was the daughter of Jupiter, and was called also Nemesis. † 8. Poplius is thought to have been the deputy of the prætor of Sicily, as in the time of Cicero, Malta was under the jurisdiction of the Sicilian prætor.

‡ 1. Acts xxvii. 26. ‡ 2. Rom. i. 14; 1 Cor. xiv. 11; Col. iii. 11. ‡ 5. Mark xvi. 18; Luke x. 19. ‡ 6. Acts xiv. 11. ‡ 8. James v. 14, 15.

ξαμενος, επιθεις τας χειρας αυτω, ιασατο αυτον.
prayed, having placed the hand to him, healed him.
[9] Τουτου ουν γενομενου, και οἱ λοιποι οἱ εχον-
This therefore being done, and the others those hav-
τες ασθενειας εν τη νησω, προσηρχοντο, και
ing sicknesses in the island, came, and
εθεραπευοντο· [10] οἱ και πολλαις τιμαις ετιμησαν
were healed; who also with many rewards rewarded
ἡμας, και αναγομενοις επεθεντο τα προς την
us, and leading out they placed on the things for the
χρειαν.
need.

[11] Μετα δε τρεις μηνας ανηχθημεν εν πλοιῳ
After and three months we sailed in a ship
παρακεχειμακοτι εν τη νησῳ, Αλεξανδρινῳ,
having been wintered in the island, Alexandrian,
παρασημῳ Διοσκουροις. [12] Και καταχθεντες εις
with an ensign Dioscuri. And having been led down to
Συρακουσας, επεμειναμεν ἡμερας τρεις· [13] ὁθεν
Syracuse, we remained days three; whence
περιελθοντες κατηντησαμεν εις Ῥηγιον· και
having gone round we came to Rhegium: and
μετα μιαν ἡμεραν επιγενομενου Νοτου, δευτε-
after one day having sprung up a south wind, second
ραιοι ηλθομεν εις Ποτιολους· [14] οὑ εὑροντες
day we came to Puteoli; where having found
αδελφους παρεκληθημεν επ' αυτοις επιμειναι
brethren we were invited by them to remain
ἡμερας επτα· και οὑτως εις την Ῥωμην ηλθο-
days seven; and thus towards the Rome we
μεν. [15] Κακειθεν οἱ αδελφοι ακουσαντες τα
went. And thence the brethren having heard the things
περι ἡμων, εξηλθον εις απαντησιν ἡμιν αχρις
concerning us, came out to a meeting with us as far as
Αππιου φορου, και Τριων ταβερνων· οὑς ιδων ὁ
Appii forum, and Three taverns; whom seeing the
Παυλος, ευχαριστησας τῳ θεῳ, ελαβε θαρσος.
Paul, having given thanks to the God, he took courage.
[16] Ὁτε δε ηλθομεν εις Ῥωμην, *[ὁ ἑκατονταρ-
When and we came to Rome, [the centurion
χος παρεδωκε τους δεσμιους τῳ στρατοπεδαρ-
delivered the prisoners to the prefect of the Preto-
χῃ·] τῳ *[δε] Παυλῳ επετραπη μενειν καθ'
rium camp,] the [but] Paul was permitted to abide by
ἑαυτον, συν τῳ φυλασσοντι αυτον στρατιω-
himself, with the watching him soldier.

prayed, ‡ put his HANDS on him, and cured him.

9 This, therefore, having been done, the OTHERS also in the ISLAND, HAVING Diseases, came, and were cured;

10 and THEY presented us with Many ‡ Presents; and when we left, put on board THINGS for our WANTS.

11 And after Three Months we set sail in an Alexandrian Ship, which had wintered in the ISLAND, with the Sign of the † Dioscuri.

12 And having landed at † Syracuse, we remained three Days;

13 whence, coasting round, we came to † Rhegium; and after One Day, a South wind having sprung up, we came in Two days to † Puteoli;

14 where we found Brethren, and were invited by them to remain seven Days; and thus we went towards Rome.

15 And thence, the BRETHREN having heard about our AFFAIRS, came out to meet us as far as † Appii Forum, and the † Three Taverns; whom, when PAUL saw, he thanked GOD, and took Courage.

16 And when we * came to Rome, the CENTURION delivered the PRISONERS to the † PREFECT OF THE PRETORIUM CAMP; but ‡ PAUL was permitted to dwell by himself, with the SOLDIER who GUARDED him.

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* VATICAN MANUSCRIPT.—16. were entered Rome. 16. the CENTURION delivered the PRISONERS to the PREFECT OF THE PRETORIUM CAMP—*omit.* 16. but—*omit.*

† 11. Castor and Pollux, children of Jupiter, the tutelary deities of sailors. † 12. The port of this celebrated city was directly in the course from Malta to Italy. † 13. A maritime city of lower Italy, opposite Messina in Sicily. Its present name is Reggio. † 13. Puteoli is now called Puzzuoli, and lies six miles south-west from Naples. † 15. About 52 miles from Rome, a town on the Appian way, a road paved from Rome to Campania. † 15. Another place on the same road, some 33 miles from Rome. † 16. The usual title given to the chief of the fortress. He commanded the garrison of Rome, a body of 10,000 men, who were lodged in the Pretorium camp, an enclosed fortress of about 40 acres, outside of the city, and about a mile and a half from the emperor's palace.

‡ S. Mark vi. 5; vii. 32; xvi. 18; Luke iv. 40; Acts xix. 11, 12; 1 Cor. xii. 9, 28. ‡ 10. Matt. xv. 6; 1 Tim. v. 17. ‡ 16. Acts xxiv. 25; xxvii. 3.

τη. [17] Εγενετο δε μετα ἡμερας τρεις συγκαλε-
It happened and after days three to have called
σασθαι αυτον τους οντας των Ιουδαιων πρωτους.
together to him those being of the Jews chiefs.
Συνελθοντων δε αυτων, ελεγε προς αυτους·
Having come together and of them, he said to them;
Ανδρες αδελφοι, εγω ουδεν εναντιον ποιησας
Men brethren, I nothing against having done
τῳ λαῳ η τοις εθεσι τοις πατρῳοις, δεσμιος
to the people or to the customs those paternal, a prisoner
εξ Ἱεροσολυμων παρεδοθην εις τας χειρας των
from Jerusalem I was delivered into the hands of the
Ῥωμαιων· [18] οἱτινες ανακριναντες με εβουλοντο
Romans; who having examined me wished
απολυσαι, δια το μηδεμιαν αιτιαν θανατου
to release, because that no one cause of death
ὑπαρχειν εν εμοι. [19] Αντιλεγοντων δε των
to be in me. Speaking against and the
Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα·
Jews, I was forced to call upon Cesar;
ουχ ὡς του εθνους μου εχων τι κατηγορησαι.
not as of the nation of me having anything to accuse.
[20] Δια ταυτην ουν την αιτιαν παρεκαλεσα
Because of this therefore the cause I called
ὑμας ιδειν και προσλαλησαι· ἑνεκεν γαρ της
you to see and to speak with; on account for of the
ελπιδος του Ισραηλ την ἁλυσιν ταυτην περικειμαι.
hope of the Israel the chain this I wear around.
[21] Οἱ δε προς αυτον ειπον· Ἡμεις ουτε
They and to him said, We neither
γραμματα περι σου εδεξαμεθα απο της Ιουδαιας,
letters concerning thee received from the Judea,
ουτε παραγενομενος τις των αδελφων
neither having come any one of the brethren
απηγγειλεν η ελαλησε τι περι σου πονηρον.
related or spoken anything concerning thee evil.
[22] Αξιουμεν δε παρα σου ακουσαι, ἁ φρονεις·
We deem proper but from thee to hear, what thou thinkest;
περι μεν γαρ της αἱρεσεως ταυτης γνωστον
concerning indeed for of the sect this known
εστιν ἡμιν, ὁτι πανταχου αντιλεγεται. [23] Ταξαμενοι
is to us, that everywhere it is spoken against. Having appointed
δε αυτῳ ἡμεραν, ἡκον προς αυτον εις
and to him a day, came to him to
την ξενιαν πλειονες· οἱς εξετιθετο διαμαρτυρομενος
the lodging many, to whom he set forth testifying earnestly
την βασιλειαν του θεου, πειθων τε
the kingdom of the God, persuading and
αυτους *[τα] περι του Ιησου, απο τε του
them [the things] concerning the Jesus, from both the
νομου Μωυσεως και των προφητων, απο πρωι
law of Moses and of the prophets, from morning
ἑως εσπερας. [24] Και οἱ μεν επειθοντο τοις
till evening. And these indeed were persuaded by the
λεγομενοις, οἱ δε ηπιστουν. [25] Ασυμφωνοι δε
words being spoken, those but believed not. Not agreed and

17 And it occurred, after three Days, he called together the CHIEF men of the JEWS. And they having convened, he said to them, "Brethren, ‡ though I have done nothing contrary to the PEOPLE, or to the PATERNAL CUSTOMS, yet ‡ I was delivered a Prisoner from Jerusalem into the HANDS of the ROMANS:

18 who, ‡ having examined me, wished to release me, because there WAS No Cause of Death in me.

19 But the JEWS speaking against it, ‡ I was compelled to appeal to Cesar; not as having anything of which to accuse my NATION.

20 For This REASON, therefore, I called you, to see and speak with you; ‡ for on account of the HOPE of ISRAEL I wear ‡ this CHAIN."

21 And THEY said to him, "We neither received Letters from JUDEA about thee, nor did any one of the BRETHREN who came relate or speak Any Evil concerning thee.

22 But we deem it proper to hear from thee what thou thinkest; for indeed it is known to us concerning this SECT, ‡ That it is every where spoken against."

23 And having appointed him a Day, many came to him into his LODGING; ‡ to whom he set forth, earnestly testifying the KINGDOM of GOD, and persuading them concerning JESUS, both from the LAW of Moses and the PROPHETS, from Morning till Evening.

24 And ‡ SOME were persuaded by the WORDS BEING SPOKEN; but SOME believed not.

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‡ 17. Acts xxiv. 12, 14; xxv. 8. ‡ 17. Acts xxi. 33. ‡ 18. Acts xxii. 24; xxiv. 10; xxv. 8; xxvi. 31. ‡ 19. Acts xxv. 11. ‡ 20. Acts xxvi. 6, 7. ‡ 20. Acts xxvi. 29; Eph. iii. 1; iv. 1; vi. 20; 2 Tim. i. 16; ii. 9; Philemon 10, 13. ‡ 22. Acts xxiv. 5, 14; 1 Pet. ii. 12; iv. 14. ‡ 23. Luke xxiv. 27; Acts xvii. 3; xix. 8. ‡ 24. Acts xiv. 4; xvii. 4; xix. 9.

οντες προς αλληλους, απελυοντο, ειποντος του
being with each other, they were dismissed, saying of the

Παυλου ῥημα ἑν· Ὁτι καλως το πνευμα το
Paul word one; That well the spirit the

ἁγιον ελαλησε δια Ἡσαιου του προφητου προς
holy spoke through Esaias the prophet to

τους πατερας ἡμων, [26] λεγον· Πορευθητι προς
the fathers of us, saying; Go thou to

τον λαον τουτον, και ειπον· Ακοῃ ακουσετε,
the people this, and say thou; With ears you will hear,

και ου μη συνητε· και βλεποντες βλεψετε,
and not not you may understand; and seeing you will see,

και ου μη ιδητε. [27] Επαχυνθη γαρ ἡ καρδια
and not not you may perceive. Unfeeling for the heart

του λαου τουτου, και τοις ωσι βαρεως ηκουσαν,
of the people this, and with the ears heavily they hear,

και τους οφθαλμους αὐτων εκαμμυσαν· μηποτε
and the eyes of them they closed; lest at any time

ιδωσι τοις οφθαλμοις, και τοις ωσιν ακου-
they should see with the eyes, and with the ears they

σωσι, και τῃ καρδιᾳ συνωσι, και επισ-
should hear, and with the heart they should understand, and should

τρεψωσι, και ιασωμαι αυτους. [28] Γνωστον ουν
return, and I should heal them. Known therefore

εστω ὑμιν, ὁτι τοις εθνεσιν απεσταλη το σωτη-
let it be to you, that to the Gentiles is sent the salva-

ριον του θεου· αυτοι και ακουσονται. [29] *[Και
tion of the God; they and will hear. [And

ταυτα αυτου ειποντος, απηλθον οἱ Ιουδαιοι,
these things of him saying, went the Jews,

πολλην εχοντες εν ἑαυτοις συζητησιν.] [30] Εμει-
much having among themselves discussion.] He abode

νε δε διετιαν ὁλην εν ιδιῳ μισθωματι· και απε-
and two years whole in own hired dwelling; and received

δεχετο παντας τους εισπορευομενους προς
all those coming in to

αυτον, [31] κηρυσσων την βασιλειαν του θεου,
him, publishing the kingdom of the God,

και διδασκων τα περι του κυριου Ιησου
and teaching the things concerning the Lord Jesus

Χριστου μετα πασης παρρησιας, ακωλυτως.
Anointed with all freedom of speech, unrestrained.

25 And not being agreed with each other, they were dismissed, PAUL saying one Word, "Well did the HOLY SPIRIT speak through Isaiah the PROPHET to our FATHERS,

26 saying, ‡ 'Go to this 'PEOPLE, and say, Hearing you will hear, though 'you may not understand; 'and seeing, you will see, 'though you may not perceive.

27 'For the HEART of 'this PEOPLE is stupified; 'they hear heavily with 'their EARS, and their 'EYES they have closed; 'lest at any time they 'should see with their 'EYES, and hear with their 'EARS, and understand 'with their HEART, and 'should retrace their steps, 'and I should heal them.'

28 Be it known to you, therefore, That * This SALVATION of GOD is sent ‡ to the GENTILES, and they will hear it."

29 *[And when he said these things, the JEWS departed, having Much Discussion among themselves.]

30 And he dwelt two whole Years in his Own Hired house, and received ALL those COMING IN to him;

31 ‡ proclaiming the KINGDOM of GOD, and teaching the THINGS concerning the LORD Jesus Christ, with Entire Freedom of speech, and without restraint.

*ACTS OF APOSTLES.

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* VATICAN MANUSCRIPT.—28. This SALVATION. 29. *omit.* *Subscription*—ACTS OF APOSTLES.

‡ 26. Isa. vi. 9; Jer. v. 21; Ezek. xii. 2; Matt. xiii. 14, 15; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8. ‡ 28. Matt. xxi. 41, 43; Acts xiii. 46, 47; xviii. 6; xxii. 21; xxvi. 17, 18; Rom. xi. 11. ‡ 31. Acts iv. 31; Eph. vi. 19.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ.
OF PAUL AN EPISTLE] TO ROMANS.

*TO THE ROMANS.

ΚΕΦ. α΄. 1.

[1] Παυλος, δουλος Ιησου Χριστου, κλητος
Paul, a servant of Jesus Anointed, called

αποστολος, αφωρισμενος εις ευαγγελιον θεου,
an apostle, having been set apart for glad tidings of God,

([2] ὁ προεπηγγειλατο δια των προφητων αὑτου
(which he promised before through the prophets of himself

εν γραφαις ἁγιαις,) [3] περι του ὑιου αὑτου,
in writings holy, concerning the son of himself,

(του γενομενου εκ σπερματος Δαυιδ κατα
(that having been born from a seed of David according to

σαρκα· [4] του ὁρισθεντος ὑιου θεου εν
flesh; that having been distinctly set forth a son of God in

δυναμει, κατα πνευμα ἁγιωσυνης, εξ αναστασεως
power, according to spirit of holiness, from a resurrection

νεκρων,) Ιησου Χριστου του κυριου
of dead ones,) Jesus Anointed of the Lord

ἡμων, [5] (δι᾽ οὑ ελαβομεν χαριν και αποστολην
of us, through whom we received favor and apostleship

εις ὑπακοην πιστεως εν πασι τοις εθνεσιν,
for obedience of faith in all the nations,

ὑπερ του ονοματος αυτου· [6] εν οἱς εστε και
in behalf of the name of him; among whom are also

ὑμεις, κλητοι Ιησου Χριστου·) [7] πασι τοις
you, called ones of Jesus Anointed;) to all those

ουσιν εν Ῥωμῃ αγαπητοις θεου, κλητοις ἁγιοις·
who are in Rome beloved ones of God, called saints;

χαρις ὑμιν και ειρηνη απο θεου πατρος ἡμων,
favor to you and peace from God father of us,

και κυριου Ιησου Χριστου. [8] Πρωτον μεν
and lord Jesus Anointed. First indeed

ευχαριστω τῳ θεῳ μου δια Ιησου Χριστου
I give thanks to the God of me through Jesus Anointed

ὑπερ παντων ὑμων, ὁτι ἡ πιστις ὑμων καταγγελλεται
on account of all of you, because the faith of you is celebrated

εν ὁλῳ τῳ κοσμῳ. [9] Μαρτυς γαρ μου
in whole the world. A witness for of me

εστιν ὁ θεος, ᾡ λατρευω εν τῳ πνευματι
is the God, to whom I am a servant in the spirit

μου εν τῳ ευαγγελιῳ του ὑιου αυτου, ὡς αδιαλειπτως
of me in the glad tidings of the son of him, how unceasingly

μνειαν ὑμων ποιουμαι, [10] παντοτε επι
remembrance of you I make, always in

των προσευχων μου δεομενος, ειπως ηδη ποτε
the prayers of me asking, if possibly now at length

ευοδωθησομαι εν τῳ θεληματι του θεου
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of *Christ Jesus, ‡a Constituted Apostle, ‡set apart for the Glad Tidings of God,—

2 (‡which was previously announced ‡through his PROPHETS in the holy Scriptures,)—

3 concerning THAT SON of his, ‡who was born of the Posterity of David as to the Flesh;

4 who was ‡designated the Son of God in Power as to the Spirit of Holiness, by his Resurrection from the Dead,—Jesus Christ our LORD;

5 through whom we received Favor and Apostolic office, in order to the Obedience of Faith among All the NATIONS, on account of his NAME;

6 among whom you are also the Invited ones of Jesus Christ;—

7 to ALL who ARE in Rome, the BELOVED of God, Constituted Holy ones; Favor and Peace to you from God our Father, and the Lord Jesus Christ.

8 And first, ‡I give thanks to my GOD through Jesus Christ * concerning you all, Because your FAITH is celebrated in the Whole WORLD.

9 For ‡GOD is my Witness, whom I reverently serve with my SPIRIT in the GLAD TIDINGS of his SON, how incessantly I make mention of you;

10 ‡always asking in my PRAYERS, that if by any means, now at length, I may have a prosperous journey, ‡by the WILL of GOD, to come to you.

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* VATICAN MANUSCRIPT.—*Title*—TO THE ROMANS. 1. Christ Jesus. 8. concerning you all.

‡ 1. Acts xxii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11. ‡ 1. Acts ix. 15; xiii. 2; Gal. i. 15. ‡ 2. Gen. xxii. 18; Deut. xviii. 15; 2 Sam. vii. 12; Isa. ix. 6, 7; Jer. xxiii. 5, 6; xxxiii. 14—16; Ezek. xxxiv. 23; Dan. ix. 24. ‡ 2. Acts iii. 21. ‡ 3. Matt. i. 6, 16; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8. ‡ 4. Acts xiii. 33. ‡ 9. Rom. xi. 1; 2 Cor. i. 23; Phil. i. 8; 1 Thess. ii. 5. ‡ 10. Rom. xv. 23, 32; 1 Thess. iii. 10. ‡ 10. James iv. 15.

ελθειν προς ὑμας. [11] Επιποθω γαρ ιδειν ὑμας,
to come to you. I long for to see you,
ἱνα τι μεταδω χαρισμα ὑμιν πνευματικον, εις
that some I may impart gift to you spiritual, for
το στηριχθηναι ὑμας· [12] τουτο δε εστι, συμ-
the to be established you; this and is, to be
παρακληθηναι, εν ὑμιν δια της εν αλληλοις
comforted together, among you through the in each other
πιστεως, ὑμων τε και εμου. [13] Ου θελω δε
faith, of you and also of me. Not I wish but
ὑμας αγνοειν, αδελφοι, ὁτι πολλακις προεθεμην
you to be ignorant, brethren, that many times I purposed
ελθειν προς ὑμας, (και εκωλυθην αχρι του δευ-
to come to you, (and was hindered till the pres-
ρο,) ἱνα τινα καρπον σχω και εν ὑμιν, καθως
ent,) that some fruit I might have also among you, as
και εν τοις λοιποις εθνεσιν. [14] Ἑλλησι τε και
even among the other nations. To Greeks both and
βαρβαροις, σοφοις τε και ανοητοις οφειλετης
to barbarians, to wise ones both and to simple ones a debtor
ειμι· [15] οὑτω, το κατ' εμε, προθυμον και ὑμιν
I am; thus, that according to me, I am eager even to you
τοις εν Ῥωμῃ ευαγγελισασθαι. [16] Ου γαρ
to those in Rome to announce glad tidings. Not for
επαισχυνομαι το ευαγγελιον· δυναμις γαρ θεου
I am ashamed the glad tidings; power for of God
εστιν εις σωτηριαν παντι τῳ πιστευοντι, Ιου-
is for salvation to all to the believing, to
δαιῳ τε *[πρωτον] και Ἑλληνι. [17] Δικαιοσυνη
Jew both [first] and to Greek. Righteousness
γαρ θεου εν αυτῳ αποκαλυπτεται εκ πιστεως
for of God in it is revealed from faith
εις πιστιν, καθως γεγραπται· Ὁ δε δικαιος εκ
in order to faith, as it has been written, The and just by
πιστεως, ζησεται.
faith, shall live.

[18] Αποκαλυπτεται γαρ οργη θεου απ' ουρανου
Is revealed besides wrath of God from heaven
επι πασαν ασεβειαν και αδικιαν ανθρωπων,
on all impiety and injustice of men,
των την αληθειαν εν αδικιᾳ κατεχοντων.
of those the truth by injustice holding down.
[19] Διοτι το γνωστον του θεου φανερον εστιν εν
Because that known of the God manifest is among
αυτοις· ὁ θεος γαρ αυτοις εφανερωσε· [20] (τα
them; the God for to them showed; (the things
γαρ αορατα αυτου απο κτισεως κοσμου, τοις
for unseen of him from creation of the world, in the
ποιημασι νοουμενα καθοραται, ἡ τε αιδιος
things made being perceived is clearly seen, the both eternal
αυτου δυναμις και θειοτης·) εις το ειναι αυτους
of him power and deity;) in order that to be them

11 For I greatly desire to see you, ‡ that I may impart to you Some spiritual Gift, for your firm ESTABLISHMENT;

12 and this is, that I may be comforted among you, through the MUTUAL Faith both of you and me

13 But I wish you not to be ignorant, Brethren, ‡ that I often purposed to come to you, (though hindered till NOW) that I may have ‡ Some Fruit among you also, even as among the OTHER Nations.

14 ‡ Both to Greeks and Barbarians, both to Wise and Simple, I am a Debtor;

15 so that ACCORDING TO my ability, I am eager to announce glad tidings among YOU also in Rome.

16 ‡ For I am not ashamed of the GLAD TIDINGS; ‡ because they are the Power of God for Salvation to Every ONE BELIEVING; both to Jew and to Greek;

17 ‡ For the Righteousness of God by Faith is revealed therein in order to Faith; as it has been written, ‡ "But the RIGHTEOUS by Faith, shall live."

18 ‡ Besides, the Wrath of God is revealed from Heaven in regard to All Impiety and Injustice of THOSE MEN, who, through Injustice, SUPPRESS the TRUTH.

19 Because the KNOWLEDGE of GOD is apparent among them; for GOD disclosed it to Them;

20 for ‡ his INVISIBLE things, even His ETERNAL Power and Deity, since the Creation of the World are clearly seen, being perceived by the THINGS which are MADE; so that they are inexcusable.

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* VATICAN MANUSCRIPT.—16. first—*omit*.

‡ 11. Rom. xv. 29. ‡ 13. Rom. xv. 23. ‡ 13. Phil. iv. 17. ‡ 14. 1 Cor ix. 15. ‡ 16. Psa. xl. 9; Mark viii. 38; 2 Tim. i. 8. ‡ 16. 1 Cor. i. 18; xv. 2 ‡ 17. Rom. iii. 21. ‡ 17. Hab. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38 ‡ 18. Acts xvii. 30; Eph. v. 6; Col. iii. 6. ‡ 20. Psa. xix. 1; Acts xiv. 17; xvii. 27.

αναπολογητους. [21] Διοτ γνοντες τον θεον,
inexcusable. Because having known the God,
ουχ ὡς θεον εδοξασαν η ηυχαριστησαν· αλλ'
not as God they glorified or they gave thanks; but
εματαιωθησαν εν τοις διαλογισμοις αὑτων, και
were vain in the reasonings of them, and
εσκοτισθη ἡ ασυνετος αυτων καρδια· [22] φασ-
was darkened the perverse of them heart; assert-
κοντες ειναι σοφοι, εμωρανθησαν, [23] και ηλλα-
ing to be wise ones, they were foolish, and changed
ξαν την δοξαν του αφθαρτου θεου εν ὁμοιωματι
the glory of the incorruptible God in a likeness
εικονος φθαρτου ανθρωπου, και πετεινων και
of an image of corruptible man, and birds and
τετραποδων και ερπετων. [24] Διο *[και]
of four-footed beasts and creeping things. Therefore [also]
παρεδωκεν αυτους ὁ θεος εν ταις επιθυμιαις των
delivered them the God in the lusts of the
καρδιων αυτων εις ακαθαρσιαν, του ατιμαζεσθαι
hearts of them to impurity, of the to be dishonored
τα σωματα αὑτων εν ἑαυτοις· [25] οἱτινες μετηλ-
the bodies of them in themselves; who exchanged
λαξαν την αληθειαν του θεου εν τῳ ψευδει, και
the truth of the God in the falsehood, and
εσεβασθησαν και ελατρευσαν τῃ κτισει παρα
reverenced and served the created thing more than
τον κτισαντα, ὃς εστιν ευλογητος εις τους
him having created, who is worthy of praise into the
αιωνας· αμην. [26] Δια τουτο παρεδωκεν αυτους
ages; so be it. On account of this delivered them
ὁ θεος εις παθη ατιμιας. Αἱ τε γαρ θελειαι
the God to passions of infamy. The even for females
αυτων μετηλλαξαν την φυσικην χρησιν εις την
of them changed the natural use into that
παρα φυσιν· [27] ὁμοιως τε και οἱ αρῥενες
in violation of nature; in like manner and also the males
αφεντες την φυσικην χρησιν της θηλειας, εξε-
having left the natural use of the female, were
καυθησαν εν τῃ ορεξει αὑτων εις αλληλους,
inflamed with the lust of them for each other,
αρσενες εν αρσεσι την ασχημοσυνην κατεργα-
males with males the indecency working
ζομενοι, και την αντιμισθιαν, ἣν εδει, της
out, and the recompence, which it was proper, of the
πλανης αὑτων εν εαυτοις απολαμβανοντες.
error of them in themselves receiving back.
[28] Και καθως ουκ εδοκιμασαν τον θεον εχειν εν
And as not they did try the God to have in
επιγνωσει, παρεδωκεν αυτους ὁ θεος εις αδοκι-
knowledge, delivered them the God to a worth-
μον νουν, ποιειν τα μη καθηκοντα· [29] πεπλη-
less mind, to do the things not fitting; having been
ρωμενους πασῃ αδικια, πονηριᾳ, πλεονεξιᾳ, κα-
filled with all iniquity, in wickedness, in covetousnsss, in

21 Because, though they knew GOD, they did not glorify or thank him as God, but ‡became vain in their REASONINGS, and Their PERVERSE Heart was darkened;

22 assuming to be Wise men, they became foolish;

23 and they changed the GLORY of the INCORRUPTIBLE ‡ God into an Image-likeness of Corruptible Man, and of Birds, and of Quadrupeds, and of Reptiles.

24 ‡Therefore GOD delivered them over, through the LUSTS of their HEARTS for Impurity, ‡to DISHONOR their BODIES among themselves;

25 ‡who exchanged the TRUTH concerning GOD for a FALSE religion, and reverenced and served the CREATURE rather than the CREATOR, who is worthy of praise to the AGES Amen!

26 On this account God delivered them over to infamous Passions; for even their FEMALES changed the NATURAL Use for THAT which is UNNATURAL;

27 and in like manner also the MALES, leaving the NATURAL Use of the FEMALE were burnt up with their furious LUST for each other;—Males with Males committing INDECENCY, and receiving back among themselves that RECOMPENSE of their ERROR which was proper.

28 And as they did not choose to possess the Knowledge of GOD, GOD delivered them over to a Worthless Mind, to do IMPROPER THINGS;—

29 abounding in Every Iniquity;—in Wickedness, in Covetousness, in Malig-

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* VATICAN MANUSCRIPT.—24. also—*omit*.

‡ 21. 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. ‡ 23. Deut. iv. 16; Psa. cvi. 20; Isa. xl. 18, 26; Jer. ii. 11; Ezek. viii. 10; Acts xvii. 29. ‡ 24. Psa. lxxxi. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. ‡ 24. Lev. xviii. 22; 1 Pet. iv. 3. ‡ 25. Jer. x. 14; Jonah ii. 8; Hab. ii. 18.

κιᾳ· μεστους φθονου, φονου, εριδος, δολου,
malignity; full of envy, murder, strife, deceit,
κακοηθειας, ψιθυριστας· [30] καταλαλους, θεοσ-
bad disposition, whisperers; revilers, God-
τυγεις, ὑβριστας, ὑπερηφανους, αλαζονας,
haters, insolent ones, proud ones, boasters,
εφευρετας κακων, γονευσιν απειθεις, [31] ασυνε-
inventors of evils, to parents disobedient, obstinate
τους, ασυνθετους, αστοργους, *[ασπονδους,]
ones, covenant-breakers, unaffectionate ones, [implacable ones,]
ανελεημονας· [32] οἱτινες το δικαιωμα του θεου
unmerciful ones; who the ordinance of the God
επιγνοντες, (ὁτι οἱ τα τοιαυτα πρασσοντες
having known, (that those the things such doing
αξιοι θανατου εισιν,) ου μονον αυτα ποιουσιν
worthy of death are,) not only them they do;
αλλα και συνευδοκουσι τοις πρασσουσι. ΚΕΦ.
but even are well pleased with those doing.
β′. 2. [1] Διο αναπολογητος ει, ω ανθρωπε
Wherefore inexcusable thou art, O man
πας ὁ κρινων. Εν ᾧ γαρ κρινεις τον ἑτερον,
every one who art judging. In which for thou judgest the other,
σεαυτον κατακρινεις· τα γαρ αυτα πρασ-
thyself thou condemnest, the things for same thou
σεις ὁ κρινων. [2] Οιδαμεν δε, ὁτι το κριμα του
doest who art judging. We know but, that the sentence of the
θεου εστι κατα αληθειαν επι τους τα τοι-
God is according to truth upon those the things such
αυτα πρασσοντας. [3] Λογιζῃ δε τουτο, ω αν-
doing. Thinkest thou and this, O man
θρωπε ὁ κρινων τους τα τοιαυτα πρασσοντας,
who art judging those the things such doing,
και ποιων αυτα, ὁτι συ εκφευξῃ το κριμα του
and art doing them, that thou shalt escape the sentence of the
θεου; [4] Η του πλουτου της χρηστοτητος αυτου
God? Or of the wealth of the goodness of him
και της ανοχης και της μακροθυμιας καταφρο-
and of the forbearance and of the patience thinkest thou
νεις, αγνοων, ὁτι το χρηστον του θεου εις
wrong, being ignorant, that the goodness of the God to
μετανοιαν σε ἀγει; [5] Κατα δε την σκληρο-
reformation thee leads? According to but the hardness
τητα σου και αμετανοητον καρδιαν, θησαυριζεις
of thee and unchanged heart, thou treasurest
σεαυτῳ οργην εν ἡμερᾳ οργης και αποκαλυψεως
to thyself wrath in a day of wrath and of a revelation
δικαιοκρισιας του θεου, [6] ὁς αποδωσει ἑκαστῳ
of righteous judgment of the God, who will render to each

nity; full of Envy, Murder, Strife, Deceit, Bad Habits; Secret Slanderers,

30 Revilers, God-haters, Insolent, Proud, Boasters, Devisers of Evil things, Disobedient to Parents,

31 Obstinate, Covenant-breakers, destitute of Natural Affection, without Pity;

32 who, though they know the ORDINANCE of GOD, (That THOSE who PRACTISE SUCH things are ‡deserving of Death,) not only * are doing Them, but even are approving those who practise them.

CHAPTER II.

1 Therefore thou art inexcusable. O Man! THOU who JUDGEST all; ‡for in what thou judgest ANOTHER, thou condemnest Thyself; since THOU, the JUDGE, † dost practise the SAME things.

2 But we know That the SENTENCE of GOD is according to TRUTH upon those who PRACTISE SUCH things.

3 And dost thou think this, O Man! THOU who JUDGEST THOSE PRACTISING SUCH things, and yet art doing the same, That thou shalt escape the SENTENCE of GOD?

4 Or dost thou despise the ‡ABUNDANCE of his GOODNESS and FORBEARANCE and PATIENCE, ‡being ignorant That this GOODNESS of GOD entices thee to a Reformation?

5 According to thy HARDNESS and unchanged Heart, ‡thou art treasuring up Wrath for thyself in a Day of Wrath and Revelation of GOD's Righteous judgment;

6 ‡who will award to

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* VATICAN MANUSCRIPT.—31. Implacable—*omit.* 32. are doing them, but even are approving those who.

† 1. Whitby, in his note on this verse, quotes passages from Josephus, by which it appears that the Jews were guilty of most of the crimes enumerated in the first chapter.

‡ 32. Rom. vi. 21. ‡ 1. 2 Sam. xii. 5—7; Matt. vii. 1; 2 John 8, 9. ‡ 4. Rom. ix. 23; Eph. i. 7; ii. 4, 7. ‡ 4. Isa. xxx. 18; 2 Pet. iii. 9, 15. ‡ 5 James v. 4. ‡ 6. Job xxxiv. 11; Psa. lxii. 12; Prov. xxiv. 12; Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. xiv. 12, 1 Cor iii. 8; 2 Cor. v. 10; Rev. ii. 23; xx. 12; xxii. 12.

κατα τα εργα αυτου· [7] τοις μεν καθ' ὑπομο-
according to the works of him; to those indeed by perse-

νην εργου αγαθου, δοξαν και τιμην και αφθαρ-
verance of a work good, glory and honor and incorrup-

σιαν ζητουσι, ζωην αιωνιον· [8] τοις δε εξ εριθει-
tibility are seeking, life age-lasting; to those but from a party

ας, και απειθουσι μεν τῃ αληθειᾳ, πειθομενοις
spirit, and disobeying indeed the truth, obeying

δε τῃ αδικιᾳ, οργη και θυμος. [9] Θλιψις και
but the unrighteousness, wrath and indignation. Affliction and

στενοχωρια επι πασαν ψυχην ανθρωπου του
distress on every soul of man of the

κατεργαζομενου το κακον, Ιουδαιου τε πρωτον
working the evil, of Jew both first

και ‛Ελληνος· [10] δοξα δε και τιμη και ειρηνη
and of Greek; glory but and honor and peace

παντι τῳ εργαζομενῳ το αγαθον, Ιουδαιῳ τε
to every one the working the good, to Jew both

πρωτον και ‛Ελληνι. [11] Ου γαρ εστι προσωπο-
first and to Greek. Not for is respect of

ληψια παρα τῳ θεῳ.
persons with the God.

[12] ‛Οσοι γαρ ανομως ἡμαρτον, ανομως και
As many as for without law sinned, without law also

απολουνται· και ὁσοι εν νομῳ ἡμαρτον, δια
shall perish; and as many as under law sinned, by

νομου κριθησονται, [13] (ου γαρ οἱ ακροαται του
law shall be judged, (not for the hearers of the

νομου δικαιοι παρα τῳ θεῳ, αλλ' οἱ ποιηται
law just ones with the God, but the doers

του νομου δικαιωθησονται. [14] ‛Οταν γαρ εθνη
of the law shall be justified. When for Gentiles

τα μη νομον εχοντα, φυσει τα του νομου
those not a law having, by nature the things of the law

ποιῃ, οὑτοι νομον μη εχοντες, ἑαυτοις εισι
may do, these a law not having, to themselves are

νομος· [15] οἱτινες ενδεικνυνται το εργον του
a law; who show plainly the work of the

νομου γραπτον εν ταις καρδιαις αὐτων, συμμαρ-
law written in the hearts of them, testify-

τυρουσης αυτων της συνειδησεως, και μεταξυ
ing with them the conscience, and between

αλληλων των λογισμων κατηγορουντων, η και
each other of the reasonings accusing, or even

απολογουμενων.) [16] Εν ἡμερᾳ ὁτε κρινει ὁ
defending.) In a day when shall judge the

θεος τα κρυπτα των ανθρωπων, κατα το
God the things secrets of the men, according to the

each according to his WORKS;

7 aionian Life, indeed, to THOSE who, by Perseverance in Good Works, are SEEKING for Glory and Honor and Incorruptibility;

8 but Indignation and Wrath to THOSE who are ‡ FACTIOUS, and ‡ obey not the TRUTH but obey UNRIGHTEOUSNESS;—

9 Affliction and Distress on EVERY Soul of Man WORKING EVIL; first of the Jew, and then of the Greek;

10 but Glory and ‡ Honor and Peace to EVERY one WORKING GOOD; first to the Jew, and then to the Greek;

11 for ‡ there is no Partiality with GOD.

12 Therefore, as many as sinned without law, will perish also without law; and as many as sinned under Law, will be judged by Law;—

13 (for not ‡ the HEARERS of * Law are just before GOD, but the DOERS of * Law will be justified.

14 When, therefore, THOSE Gentiles not HAVING a Law, † naturally perform the THINGS of the LAW, these, though they do not possess a Law, are a Law to themselves;

15 who demonstrate the † WORK of the LAW written on their HEARTS, Their CONSCIENCE co-attesting, and the REASONINGS between each other, accusing or defending;)—

16 in a Day when, according to my GLAD TI-

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* VATICAN MANUSCRIPT.—13. Law. 13. Law.

† 14. *Phusei*, by nature, means also "an *infused disposition*, which is become, as it were, natural. And in this view, I apprehend, after attentive consideration, it is used in that famous passage, Rom. ii. 14, 15. This passage relates, I think, not to unconverted, but to *converted Gentiles*. See verse 26; and Jer. xxxi. 31—35 with Hrb. viii. 6—13; x. 16; 2 Cor. iii. 3. Ignatius uses the word in the same view when he thus addresses the Ephesian church, § 1; "Having heard of your name much beloved of God, which you have attained by your righteous *disposition*, (*Phusei*,) according to the faith and love which is is in Jesus Christ our Savior.'" See *Parkhurst* on the word. † 15. Matter or substance of the law, or by a *pleonasm*, the law itself.

‡ 8. 1 Tim. vi. 3, 4. ‡ 8. 2 Thess. i. 8. ‡ 10. 1 Pet. i. 7. ‡ 11. Deut. x. 17; 2 Chron. xix. 7; Gal. ii. 6; 1 Pet. i. 17. ‡ 13. James i. 22, 23.

ευαγγελιον μου, δια Ιησου Χριστου. [17] Ει δε
glad tidings of me, through Jesus Anointed. If but

συ Ιουδαιος επονομαζῃ, και επαναπαυῃ τῳ
thou a Jew art named, and dost rest in the

νομῳ, και καυχασαι εν θεῳ, [18] και γινωσκεις το
law, and dost boast in God, and knowest the

θελημα, και δοκιμαζεις τα διαφεροντα,
will, and discernest the things differing,

κατηχουμενος εκ του νομου· [19] πεποιθας τε
being instructed out of the law; hast believed and

σεαυτον ὁδηγον ειναι τυφλων, φως των εν
thyself a guide to be of blind ones, a light of those in

σκοτει, [20] παιδευτην αφρονων, διδασκαλον
darkness, an instructor of simple ones, a teacher

νηπιων, εχοντα την μορφωσιν της γνωσεως
of babes, having the form of the knowledge

και της αληθειας εν τῳ νομῳ· [21] ὁ ουν διδασ-
and of the truth in the law; who then art teach-

κων ἑτερον, σεαυτον ου διδασκεις; ὁ κηρυσσων
ing another, thyself not dost thou teach? who art preaching

μη κλεπτειν, κλεπτεις; [22] ὁ λεγων μη μοιχευ-
not to steal, dost thou steal? who art saying not to commit

ειν, μοιχευεις; ὁ βδελυσσομενος τα
adultery. dost thou commit adultery? who art detesting the

ειδωλα, ἱεροσυλεις; [23] ὁς εν νομῳ καυχασαι,
idols, dost thou rob temples? who in a law boastest,

δια της παραβασεως του νομου τον θεον
through the violation of the law the God

ατιμαζεις; [24] Το γαρ ονομα του θεου δι' ὑμας
dost thou dishonor? The for name of the God through you

βλασφημειται εν τοις εθνεσι, καθως γεγραπται.
is blasphemed among the nations, even as it has been written.

[25] Περιτομη μεν γαρ ωφελει, εαν νομην πρασ-
Circumcision indeed for profits, if law thou

σῃς· εαν δε παραβατης νομου ᾐς, ἡ περι-
practisest. if but a violator of law thou mayest be, the cir-

τομη σου ακροβυστια γεγονεν. [26] Εαν ουν ἡ
cumcision of thee uncircumcision has become. If therefore the

ακροβυστια τα δικαιωματα του νομου φυλασσῃ,
uncircumcision the ordinances of the law may keep,

ουχι ἡ ακροβυστια αυτου εις περιτομην λογισ-
not the uncircumcision of him for circumcision will be

θησεται; [27] και κρινει ἡ εκ φυσεως ακροβυσ-
counted? and will judge the from nature uncircum-

INGS, GOD will judge the ‡ HIDDEN things of MEN, through * Christ Jesus.

17 But if thou ‡ art named a Jew, and dost rest in Law, and boast in God,

18 and knowest ‡ his WILL, and dost ‡ discern SUPERIOR THINGS, being instructed out of the LAW;

19 and hast believed thyself to be a Guide of the Blind, a Light of THOSE in Darkness,

20 an Instructor of the Simple, a Teacher of Babes; having the ‡ FORM of KNOWLEDGE and of TRUTH in the LAW;—

21 † dost ‡ THOU, then, who art TEACHING another, not instruct Thyself? THOU who art PREACHING, "Do not steal," dost thou steal?

22 THOU who art saying, "Do not commit adultery!" dost thou commit adultery? THOU who ABHORREST IDOLS, dost thou rob temples?

23 Thou who dost boast in a Law, through the VIOLATION of the LAW dost thou dishonor GOD?

24 For, even as it has been written, ‡ "The NAME of GOD is blasphemed on your account among the NATIONS."

25 Now Circumcision indeed profits, if thou dost practise Law; but if thou art a Violator of Law, thy CIRCUMCISION has become Uncircumcision.

26 If therefore the ‡ UNCIRCUMCISION observe the ORDINANCES of the LAW, will not his UNCIRCUMCISION be accounted for Circumcision?

27 And the UNCIRCUM-

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* VATICAN MANUSCRIPT.—16. Christ Jesus. 17. Law.

† 21 The Jewish priesthood was very corrupt in the apostolic age. This is very evident both by the Scriptures, and the testimony of Josephus. He charges them with "theft, treachery, adultery, sacrilege, rapine, and murder:" and he adds, that "new ways of wickedness were invented by them; and that of all their abominations, the temple was the receptacle."

‡ 16. Luke viii. 17. ‡ 17. ver. 28. ‡ 18. Psa. cxlvii. 19, 20. ‡ 18. Phil. i. 10.
‡ 20. 2 Tim. i. 13; iii. 5. ‡ 21. Matt. xxiii. 3. ‡ 24. Isa. lii. 5, Ezek. xxxvi. 20, 23.
‡ 25. Gal. v. 3. ‡ 26. Acts x. 34, 35.

τια, τον νομον τελουσα, σε τον δια γραμμα-
cision, the law perfecting, thee who through letter

τος και περιτομης παραβατην νομου; [28] Ου γαρ
and circumcision a violator of law? Not for

ὁ εν τῳ φανερῳ, Ιουδαιος εστιν, ουδε ἡ εν τῳ
he in the outward appearance, a Jew is, nor that in the

φανερῳ, εν σαρκι, περιτομη· [29] αλλ' ὁ εν τῳ
outward appearance, in flesh, circumcision; but he in the

κρυπτῳ Ιουδαιος, και περιτομη καρδιας, εν
hidden a Jew, even circumcision of heart, in

πνευματι, ου γραμματι· οὑ ὁ επαινος ουκ εξ
spirit, not letter; of whom the praise not from

ανθρωπων, αλλ' εκ του θεου.
men, but from the God.

ΚΕΦ. γ'. 3.

[1] Τι ουν το περισσον του Ιουδαιου; η τις ἡ
What then the pre-eminence of the Jew? or what the

ωφελεια της περιτομης; [2] Πολυ, κατα παν-
profit of the circumcision? Much, according to every

τα τροπον. Πρωτον μεν γαρ, ὁτι επιστευθη-
mode. First indeed for, because they were en-

σαν τα λογια του θεου. [3] Τι γαρ; ει ηπιστ-
treated with the oracles of the God. What for? if believed

ησαν τινες, μη ἡ απιστια αυτων την πιστιν
not some, not the unbelief of them the faith

του θεου καταργησει; [4] Μη γενοιτο· γινεσθω
of the God will make void? Not let it be; let be

δε ὁ θεος αληθης, πας δε ανθρωπος ψευστης,
but the God true, every but man a liar,

καθως γεγραπται· Ὁπως αν δικαιωθῃς εν τοις
even as it has been written; That thou mayest be justified in the

λογοις σου, και νικησῃς εν τῳ κρινεσθαι σε.
words of thee, and mayest conquer in the to be judged thee.

[5] Ει δε ἡ αδικια ἡμων θεου δικαιοσυνην συ-
If but the unrighteousness of us of God righteousness es-

νιστησι, τι ερουμεν; μη αδικος ὁ θεος ὁ επι-
tablishes, what shall we say? not unrighteous the God that in-

φερων την οργην; (κατα ανθρωπον λεγω.)
flicting the wrath? (according to man I speak.)

[6] Μη γενοιτο· επει πως κρινει ὁ θεος τον κοσμον;
Not let it be; otherwise how will judge the God the world?

[7] Ει γαρ ἡ αληθεια του θεου εν τῳ εμῳ ψευσμα-
If for the truth of the God by the my falsehood

τι επερισσευσεν εις την δοξαν αυτου, τι ετι
abounded to the glory of him, why yet

καγω ὡς αμαρτωλος κρινομαι; [8] Και μη (καθως
also I as a sinner am judged? And not (as

βλασφημουμεθα, *[και] καθως φασι τινες ἡμας
we are falsely accused, [and] as affirm some of us

CISION, from a state of nature, perfecting the LAW, will ‡ condemn THEE, who with the Written law and Circumcision art a Violator of Law.

28 For not ‡ THAT which is EXTERNAL makes the Jew, nor that which is EXTERNAL in the Flesh CIRCUMCISION;

29 but the Jew is HIDDEN within, even ‡ Circumcision of the Heart,—Spiritual, not Literal; Whose PRAISE comes not from Men, but from GOD.

CHAPTER III.

1 What then is the SUPERIORITY of the JEW, or What the PROFIT of the CIRCUMCISION?

2 Much in every Respect; but first, indeed, ‡ Because they were entrusted with the ORACLES of GOD.

3 For what ‡ if some did not believe? will their UNBELIEF annul the FIDELITY of GOD?

4 By no means! but let GOD be true, though Every Man be False; even as it has been written, ‡ "That "thou mayest be justified "in thy WORDS, and mayest overcome in thy "JUDGMENT."

5 But if our UNRIGHTEOUSNESS establishes God's Righteousness, what shall we say? Is THAT GOD unrighteous who INFLICTS WRATH? (I speak according to Man.)

6 By no means! otherwise, ‡ how will GOD judge the WORLD?

7 For if the TRUTH of GOD abounded by MY Falsehood to his GLORY, why am I also yet judged as a Sinner?

8 And not, (as we are falsely accused, and as

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* VATICAN MANUSCRIPT.—8. and—*omit*.

‡ 27. Matt. xii. 41 42. ‡ 28. Matt. iii. 9; John viii. 39; Rom. ix. 6, 7; Gal. vi. 15. ‡ 29. Col. ii. 11; Phil. iii. 3. ‡ 2. Psa. cxlvii. 19, 20; Rom. ix. 4. ‡ 3. Rom. x. 16; Heb. iv. 2. ‡ Psa. li. 4. ‡ 6. Gen. xviii. 25; Job viii. 3; xxxiv. 17. ‡ 8. Rom. v. 20; vi. 1, 15.

λεγειν,) ὁτι ποιησωμεν τα κακα, ἱνα ελθῃ τα
to say,) that we may do the evil things, so that may come the

αγαθα; ὡν το κριμα ενδικον εστι. [9] Τι ουν;
good things? of whom the judgment just is. What then?

προεχομεθα; Ου παντως· προῃτιασαμεθα γαρ,
do we excel? Not at all; we before convicted for,

Ιουδαιους τε και Ἑλληνας παντας ὑφ' αμαρ-
Jews both and Greeks all under sin

τιαν ειναι· [10] καθως γεγραπται· Ὁτι ουκ εστι
to be; even as it has been written; That not is

δικαιος ουδε εἱς· [11] ουκ εστιν ὁ συνιων, ουκ εσ-
just not even one; not is he understanding, not is

τιν ὁ εκζητων τον θεον· [12] παντες εξεκλιναν,
he seeking out the God; all turned aside,

ἁμα ηχρειωθησαν· ουκ εστι ποιων χρηστοτη-
together they were unprofitable; not is doing goodness,

τα, *[ουκ εστιν] ἑως ἑνος. [13] Ταφος ανεῳγμε-
[not is] even one. A sepulchre having been

νος ὁ λαρυγξ αυτων· ταις γλωσσαις αὑτων
opened the throat of them; with the tongues of them

εδολιουσαν. Ιος ασπιδων ὑπο τα χειλη αυτων,
they deceived. Venom of asps under the lips of them,

[14] Ὡν το στομα αρας και πικριας γεμει.
Of whom the mouth of cursing and of bitterness is full.

[15] Οξεις οἱ ποδες αυτων εκχεαι αἱμα· [16] συντριμ-
Swift the feet of them to pour out blood; ruin

μα και ταλαιπωρια εν ταις ὁδοις αυτων· [17] και
and misery in the ways of them; and

ὁδον ειρηνης ουκ εγνωσαν. [18] Ουκ εστι φοβος
a way of peace not they knew. Not is fear

θεου απεναντι των οφθαλμων αυτων. [19] Οἰδα-
of God before the eyes of them. We know

μεν δε, ὁτι ὁσα ὁ νομος λεγει, τοις εν τῳ
and, that what things the law says, to those under the

νομῳ λαλει· ἱνα παν στομα φραγῃ, και ὑποδι-
law it speaks; that every mouth may be stopped, and liable to

κος γενηται πας ὁ κοσμος τῳ θεῳ. [20] Διοτι εξ
penalty may become all the world to the God. Therefore from

εργων νομου ου δικαιωθησεται πασα σαρξ ενω-
works of law not shall be justified all flesh before

πιον αυτου· δια γαρ νομου επιγνωσις ἁμαρτιας.
him; through for law an acknowledgement of sin.

some affirm that we say,) ‡ That we may do EVIL, so that GOOD may come; Whose CONDEMNATION is just.

9 What then? Do we excel? Not at all; for we before convicted both Jews and Greeks to be all under Sin;

10 even as it has been written, ‡ "There is none
"righteous, not even one;
11 There is * none that
"understands, there is
"none that seeks God.
12 "They all have
"turned aside; they are
"altogether worthless;
"there is none that does
"Good, there is not even
"one.
13 † ‡ "An opened
"Tomb is their THROAT;
"with their TONGUES they
"deceive; ‡ the Poison of
"Asps is under their LIPS.
14 ‡ "Their MOUTH is
"full of Cursing and Bit-
"terness."
15 ‡ "Their FEET are
"swift to shed Blood;
16 "Ruin and Misery
"are in their PATHS,
17 "and a Peaceful
"Road they have not
"known.
18 ‡ "There is no Fear
"of God before their EYES."

19 But we know That whatever things ‡ the LAW says, it speaks to THOSE under the LAW; so that Every Mouth may be stopped, and that All the WORLD may become amenable to God.

20 Therefore by Works of Law No Human being shall be justified in his presence: ‡ for through Law there is an Acknowledgement of Sin.

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* VATICAN MANUSCRIPT.—11. none that understands, there is none that seeks God. 12. not is—*omit.*

† 13. This, with all the following verses to the end of the 18th, are found in the *Septuagint*, but not in the *Hebrew* text; and it is most evident that it was from this Version that the apostle quoted, as the verses cannot be found in any other place with so near an approximation to the apostle's meaning and words.—*Clarke.* Some contend, however, that the Apostle quoted from different parts of Scripture.

‡ 10. Psa. xiv. 1—3. ‡ 13. Psa. v. 5; Jer. v. 16. ‡ 14. Psa. cxl. 8. ‡ 14. Psa. x. 7. ‡ 15. Prov. i. 16; Isa. lix. 7, 8. ‡ 18. Psa. xxxvi. 1. ‡ 19. John x. 34; xv. 25. ‡ 20. Rom. vii. 7; Gal. ii. 16.

[21] Νυνι δε χωρις νομου δικαιοσυνη θεου πεφα-
Now but without law a righteousness of God has been
νερωται, μαρτυρουμενη ὑπο του νομου και των
made manifest, being attested by the law and the
προφητων· [22] δικαιοσυνη δε θεου δια πιστεως
prophets; a righteousness even of God through faith
*[Ιησου] Χριστου, εις παντας *[και επι παν-
[of Jesus] Anointed, to all [and upon all]
τας] τους πιστευοντας· ου γαρ εστι διαστολη.
the believing; not for is a distinction.

[23] Παντες γαρ ἡμαρτον, και ὑστερουνται της
All for sinned, and come short of the
δοξης του θεου, [24] δικαιουμενοι δωρεαν, τῃ
glory of the God, being justified freely, by the
αυτου χαριτι, δια της απολυτρωσεως της εν
of him favor, through the redemption that in
Χριστῳ Ιησου· [25] ὁν προεθετο ὁ θεος ἱλαστηριον
Anointed Jesus; whom set forth the God a mercy-seat
δια της πιστεως εν τῳ αυτου αἱματι, εις ενδει-
through the faith by the of him blood, for a point-
ξιν της δικαιοσυνης αὑτου, δια την παρεσιν
ing out of the righteousness of himself, through the passing by
των προγεγονοτων ἁμαρτηματων εν τῃ ανοχῃ
of the formerly committed sins in the forbearance
του θεου· [26] προς ενδειξιν της δικαιοσυνης
of the God; to a pointing out of the righteousness
αὑτου εν τῳ νυν καιρῳ, εις το ειναι αυτον
of himself in the present time, in order that to be him
δικαιον, και δικαιουντα τον εκ πιστεως Ιησου.
righteous, and justifying him of faith of Jesus.

[27] Που ουν ἡ καυχησις; εξεκλεισθη. Δια ποιου
Where then the boasting? it is shut out. Through what kind
νομου; των εργων; ουχι, αλλα δια νομου
of law? of the works? no, but through a law
πιστεως· [28] λογιζομεθα γαρ, δικαιουσθαι πιστει
of faith; we reckon for, to be justified by faith
ανθρωπον, χωρις εργων νομου. [29] Η Ιουδαιων ὁ
a man, without works of law. Or of Jews the
θεος μονον; ουχι και εθνων; ναι και εθνων.
God alone? not and of gentiles? yes also of gentiles.

[30] Επειπερ εις ὁ θεος, ὁς δικαιωσει περιτομην εκ
Since one the God, who will justify circumcision from
πιστεως, και ακροβυστιαν δια της πιστεως.
faith, and uncircumcision through the faith.

[31] Νομον ουν καταργουμεν δια της πιστεως; Μη
Law then do we nullify through the faith? Not
γενοιτο· αλλα νομον ἱστωμεν.
let it be; but law we establish.

21 ‡But now, apart from Law, God's Righteousness has been made manifest, ‡being attested by the LAW and the PROPHETS;

22 even God's Righteousness, ‡through the Faith of Christ, to All WHO BELIEVE;—for there is no Distinction,

23 for ‡all have sinned, and come short of the GLORY of GOD;—

24 being justified freely by HIS Favor, ‡through THAT REDEMPTION which is by Christ Jesus;

25 whom GOD has set forth to be †‡a Mercy-seat, by HIS OWN Blood, through the FAITH; for an Exhibition of his RIGHTEOUSNESS ‡in PASSING BY the SINS FORMERLY committed, during the FORBEARANCE of GOD;

26 and for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus.

27 Where then is BOASTING? It is shut out. Through What Law? Of WORKS? No, but by the Law of Faith;

28 for we reckon that Man is justified by Faith, apart from Works of Law.

29 Or is he the GOD of the JEWS alone? and not of the Gentiles? Yes, of the the Gentiles also;

30 since it is ‡the One GOD who will justify the Circumcision by Faith, and the Uncircumcision through the FAITH.

31 Do we then nullify Law through the FAITH? By no means; but, we establish Law.

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* VATICAN MANUSCRIPT.—22. Jesus—*omit.* 22. and on all—*omit.*

† 25. The word *hilasteerion* never signifies "propitiation," as it is translated in the common version; but it is always used wherever it occurs, both in the Old Testament and the New, to express the mercy-seat; which was the golden lid of the ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed. See Exod. xxv. 22; Num. vii. 3, 9; Lev. xvii. 2; Heb. ix. 5.—*Im. Ver. Note.*

‡ 21. Acts xv. 11; Rom. i. 17; Phil. iii. 9. ‡ 21. John v. 46; Acts xxvi. 22. ‡ 22. Rom. iv. ‡ 23. ver. 9; Rom. xi. 32; Gal. iii. 22. ‡ 24. Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12; 1 Pet. i. 18, 19. ‡ 25. Heb. ix. 5. ‡ 25. Acts xiii. 38, 39; 1 Tim. i. 15. ‡ 30. Rom. x. 12, 13; Gal. iii. 8, 20, 28.

ΚΕΦ. δ'. 4.

[1] Τι ουν ερουμεν Αβρααμ τον πατερα ἡμων
What then shall we say Abraam the father of us
*[εὑρηκεναι] κατα σαρκα; [2] Ει γαρ Αβρααμ εξ
[to have found] according to flesh? If for Abraam from
εργων εδικαιωθη, εχει καυχημα, αλλ' ου προς
works was justified, he has boasting, but not towards
τον θεον. [3] Τι γαρ ἡ γραφη λεγει; Επιστευσε
the God. What for the writing says? Believed
δε Αβρααμ τῳ θεῳ, και ελογισθη αυτῳ εις δι-
and Abraam the God, and it was counted to him for right-
καιοσυνην. [4] Τῳ δε εργαζομενῳ ὁ μισθος ου
eousness. To him but working the reward not
λογιζεται κατα χαριν, αλλα κατα οφειλημα·
is counted according to favor, but according to debt;
[5] τῳ δε μη εργαζομενῳ, πιστευοντι δε επι τον
to him but not working, believing but on the
δικαιουντα τον ασεβη, λογιζεται ἡ πιστις
one justifying the ungodly, is counted the faith
αὑτου εις δικαιοσυνην· [6] καθαπερ και Δαυιδ
of himself for righteousness; even as also David
λεγει τον μακαρισμον του ανθρωπου, ᾧ ὁ θεος
speaks the blessedness of the man, to whom the God
λογιζεται δικαιοσυνην χωρις εργων· [7] μακαριοι,
counts righteousness without works; blessed ones,
ὧν αφεθησαν αἱ ανομιαι, και ὧν επεκαλυφθη-
of whom are forgiven the iniquities, and of whom are covered over
σαν αἱ ἁμαρτιαι· [8] μακαριος ανηρ, ᾧ ου μη
the sins; blessed man, to whom not not
λογισηται κυριος ἁμαρτιαν. [9] Ὁ μακαρισμος ουν
may count Lord sin. The blessedness then
οὗτος, επι την περιτομην η και επι την ακρο-
this, on the circumcision or also on the uncir-
βυστιαν; Λεγομεν γαρ, *[ὁτι] ελογισθη τῳ
cumcision? We say for, [that] was counted to the
Αβρααμ ἡ πιστις εις δικαιοσυνην. [10] Πως ουν
Abraam the faith for righteousness. How then
ελογισθη; εν περιτομη οντι, η εν ακροβυστιᾳ;
was it counted? in circumcision being, or in uncircumcision?
Ουκ εν περιτομη, αλλ' εν ακροβυστιᾳ· [11] και
Not in circumcision, but in uncircumcision; and
σημειον ελαβε περιτομης, σφραγιδα της δικαιο-
a sign he received of circumcision, a seal of the righteous-
συνης της πιστεως της εν τη ακροβυστια· εις
ness of the faith of that in the uncircumcision; in order
το ειναι αυτον πατερα παντων των πιστευον-
that to be him a father of all of those believing

CHAPTER IV.

1 What, then, shall we say of ‡Abraham, our *FOREFATHER according to the Flesh?

2 For if Abraham was ‡justified by Works, he has a ground of boasting; but not before GOD;

3 for what says the SCRIPTURE? ‡"And Abraham believed GOD, and "it was accounted to him "for Righteousness."

4 ‡Now to HIM who WORKS, the REWARD is not accounted as a Favor, but as a Debt;

5 but to HIM who does not WORK, but who believes on HIM who JUSTIFIES ‡the UNGODLY, his FAITH is accounted for Righteousness.

6 Even as David also speaks of the BLESSEDNESS of the MAN to whom GOD accounts Righteousness apart from Works,

7 saying, ‡"Happy are "they Whose INIQUITIES "are forgiven, and Whose "SINS are covered;

8 "happy is the Man "to whom the Lord will "not account Sin."

9 Is this BLESSEDNESS, then, on the CIRCUMCISION? or also on the UNCIRCUMCISION? for we affirm, FAITH was accounted to ABRAHAM for Righteousness.

10 How then was it accounted? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

11 And ‡he received the Symbol of Circumcision, as a Seal of the RIGHTEOUSNESS of THAT FAITH which he had while in UNCIRCUMCISION; in order that he might be the Father of All uncircum-

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* VATICAN MANUSCRIPT.—1. FOREFATHER. 1. to have found—*omit.* 9. That—*omit.*

‡ 1. Isa. li. 2; Matt. iii. 9; John viii. 33, 39; 2 Cor. xi. 22. ‡ 2. Rom. iii. 20, 27, 28. ‡ 3. Gen. xv. 9; Gal. iii. 6; James ii. 23. ‡ 4. Rom. xi. 6. ‡ 5. Josh. xxiv. 2. ‡ 7. Psa. xxxii. 1, 2. ‡ 11. Gen. xvii. 1

των δι' ακροβυστιας, (εις το λογισθηναι *[και]
through uncircumcision, (in order that to be counted [also]
αυτοις την δικαιοσυνην,) [12] και πατερα περιτο-
to them the righteousness,) and a father of circum-
μης, τοις ουκ εκ περιτομης μονον, αλλα και
cision, to those not from circumcision alone; but also
τοις στοιχουσι τοις ιχνεσι της εν ακροβυστιᾳ
to those treading in the footsteps of the in uncircumcision
πιστεως του πατρος ἡμων Αβρααμ. [13] Ου γαρ
faith of the father of us Abraam. Not for
δια νομου ἡ επαγγελια τῳ Αβρααμ, η τῳ σπερ-
through law the promise to the Abraam, or to the seed
ματι αυτου, το κληρονομον αυτον ειναι κοσμου,
of him, that a possessor him to be of a world,
αλλα δια δικαιοσυνης πιστεως. [14] Ει γαρ οἱ εκ
but through a righteousness of faith. If for those of
νομου, κληρονομοι, κεκενωται ἡ πιστις, και
law, possessors, has been made void the faith, and
κατηργηται ἡ επαγγελια· [15] ὁ γαρ νομος
has been multiplied the promise; the for law
οργην κατεργαζεται· οὑ γαρ ουκ εστι νομος,
wrath works out; where for not is law,
ουδε παραβασις. [16] Δια τουτο εκ πιστεως,
neither transgression. On account of this from faith,
ἱνα κατα χαριν· εις το ειναι βεβαιαν την
so that according to favor; in order that to be sure the
επαγγελιαν παντι τῳ σπερματι, ου τῳ εκ του
promise to all the seed, not to that from the
νομου μονον, αλλα και τῳ εκ πιστεως Αβρααμ
law alone, but also to that from faith Abraam
ὁς εστι πατηρ παντων ἡμων· [17] (καθως γεγραπ-
who is a father of all of us, (even as it has been
ται· Ὁτι πατερα πολλων εθνων τεθεικα σε·)
written; That a father of many nations I have placed thee;)
κατεναντι οὑ επιστευσε θεου, του ζωοποιουντος
in presence of whom he believed of God, of that making alive
τους νεκρους, και καλουντος τα μη οντα ὡς
the dead ones, and calling the things not being as
οντα. [18] Ὁς παρ' ελπιδα επ' ελπιδι επιστευ-
being. Who contrary to hope in hope believed,
σεν, εις το γενεσθαι αυτον πατερα πολλων
in order that to have become him a father of many
εθνων, (κατα το ειρημενον· Οὑτως εσται το
nations, according to that having been spoken, Thus shall be the
σπερμα σου·) [19] και μη ασθενησας τῃ πιστει,
seed of thee;) and not having grown weak in the faith,

cised BELIEVERS; that the RIGHTEOUSNESS may be ACCOUNTED to them;

12 and a Father of Circumcision, not only to THOSE who are of Circumcision, but to THOSE also who TREAD in the FOOTSTEPS of the FAITH of our FATHER Abraham, which he had in Uncircumcision.

13 For the PROMISE to ABRAHAM and to his SEED, ‡ that he should be an Inheritor of a World, was not through Law, but through a Righteousness of Faith.

14 ‡ For if THOSE of the Law are Heirs, the FAITH becomes useless, and the PROMISE abrogated.

15 Besides, ‡ the LAW works out Wrath; * but where Law is not, there is no Transgression.

16 On account of this it is from Faith, ‡ that it may be according to Favor, ‡ in order that the PROMISE might BE sure to All the SEED; not to THAT of the LAW only, but to THAT of the Faith of Abraham, ‡ who is a Father of us all,—

17 as it has been written, ‡ "A Father of Many "Nations I have constituted thee,"—in the presence of THAT God whom he believed, ‡ who MAKES ALIVE the DEAD, and calls ‡ THINGS not in BEING, as though EXISTING;

18 who, contrary to Hope, believed with Hope, that he should BECOME a Father of Many Nations, according to THAT which had been SPOKEN, ‡ "Thus "shall thy SEED be."

19 And not having grown weak in the FAITH,

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* VATICAN MANUSCRIPT.—11. also—*omit*. 15. but where.

‡ 13. Gen. xvii. 4, &c.; Gal. iii. 29. ‡ 14. Gal. iii. 18. ‡ 15. Rom. iii. 20; v. 13, 20; vii 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9; Gal. iii 10, 19; 1 John iii. 4. ‡ 16. Rom. iii 24. ‡ 16. Gal. iii. 22. ‡ 16. Isa. li. 2; Rom. ix. 8. ‡ 17. Gen xvii. 5. ‡ 17. Rom. viii. 11; Eph. ii. 1, 5. ‡ 17. Rom. ix. 26; 1 Cor. i. 18; 1 Pet. ii. 10. ‡ 18. Gen xv. 5.

*[ου] κατενοησε το ἑαυτου σωμα *[ηδη] νενε-
[not] he regarded the of himself body [already] having

κρωμενον, ἑκατονταετης που ὑπαρχων, και την
been deadened, an hundred years old thereabouts being, and the

νεκρωσιν της μητρας Σαρρας· [20] εις δε την
deadness of the womb of Sarah; against and the

απαγγελιαν του θεου ου διεκριθη τῃ απιστιᾳ,
promise of the God not he disputed in the unbelief,

αλλ' ενεδυναμωθη τῃ πιστει, δους δοξαν τῳ
but was made strong in the faith, giving glory to the

θεῳ, [21] και πληροφορηθεις, ὁτι ὁ επηγγελται,
God, and having been fully assured, that what has been promised,

δυνατος εστι και ποιησαι. [22] Διο *[και] ελο-
able he is also to do. Wherefore [also] it was

γισθη αυτῳ εις δικαιοσυνην. [23] Ουκ εγραφη δε
counted to him for righteousness. Not it was written but

δι' αυτον μονον, ὁτι ελογισθη αυτῳ· [24] αλλα
on account of him alone, that it was counted to him; but

και δι' ἡμας, οἱς μελλει λογιζεσθαι, τοις
also on account of us, to whom it is about to be counted, to those

πιστευουσιν επι τον εγειραντα Ιησουν τον
believing on the one having raised up Jesus the

κυριον ἡμων εκ νεκρων· [25] ὁς παρεδοθη δια
Lord of us out of dead ones; who was delivered up on account of

τα παραπτωματα ἡμων, και εγερθη δια την
the offences of us, and was raised up on account of the

δικαιωσιν ἡμων.
justification of us.

ΚΕΦ. ε'. 5.

[1] Δικαιωθεντες ουν εκ πιστεως, ειρηνην
Having been justified therefore by faith, peace

εχομεν προς τον θεον δια του κυριου ἡμων
we have with the God through the Lord of us

Ιησου Χριστου· [2] δι' οὑ και την προσαγωγην
Jesus Anointed; through whom also the introduction

εσχηκαμεν *[τῃ πιστει] εις την χαριν ταυ-
we have [by the faith] into the favor this,

την, εν ᾑ εστηκαμεν· και καυχωμεθα επ'
in which we have stood; and we boast in

ελπιδι της δοξης του θεου. [3] Ου μονον δε,
hope of the glory of the God. Not alone and,

αλλα και καυχωμεθα εν ταις θλιψεσιν, ειδοτες
but also we boast in the afflictions, knowing

ὁτι ἡ θλιψις ὑπομονην κατεργαζεται, [4] ἡ δε
that the affliction endurance works out, the and

ὑπομονη δοκιμην, ἡ δε δοκιμη ελπιδα, [5] ἡ δε
endurance approbation, the and approbation hope, the and

ελπις ου καταισχυνει, ὁτι ἡ αγαπη του θεου
hope not is put to shame, because the love of the God

though he regarded HIS OWN Body as deadened, being somewhere about a Hundred years old, and the DEADNESS of Sarah's WOMB;

20 he did not dispute against the PROMISE of GOD, by UNBELIEF, but was made strong in the FAITH, giving Glory to GOD;

21 having been fully assured, That what has been promised, ‡ he is able also to perform.

22 Therefore, it was accounted to him for Righteousness.

23 But ‡ it was not written for him alone, That it was accounted to him,

24 but also for us, to whom it is about to be accounted, even to THOSE who BELIEVE ‡ on HIM who RAISED UP Jesus our LORD from the Dead;

25 ‡ who was delivered up on account of our OFFENCES, ‡ and raised for our JUSTIFICATION.

CHAPTER V.

1 Having been justified, therefore, by Faith, we have ‡ Peace with GOD, through our LORD Jesus Christ;

2 through whom, also we have been INTRODUCED into this FAVOR in which we stand; ‡ and we boast in Hope of the GLORY of GOD.

3 And not only so, but ‡ we triumph also in AFFLICTIONS, ‡ knowing That AFFLICTION works out Endurance;

4 ‡ and ENDURANCE, Approval; and APPROVAL, Hope;

5 ‡ and this HOPE is not put to shame, because

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* VATICAN MANUSCRIPT.—19. not—*omit.* 19. already—*omit.* 22 also—*omit.* 2. in the FAITH—*omit.*

‡ 21. Psa. cxv. 3; Luke i. 37, 45; Heb. xi. 19. ‡ 23. Rom. xv. 4; 1 Cor. x. 6, 11. ‡ 24. Acts ii. 24; xiii. 30. ‡ 25. Isa. liii. 5, 6; Rom. iii. 25; v. 6; viii. 32, &c ‡ 25 1 Cor. xv. 17; 1 Pet. i. 21. ‡ 1. Eph. ii. 4; Col. i. 20. ‡ 2. Heb. iii. 6. ‡ 3. Matt. v. 11; Acts v. 41; 2 Cor. xii. 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14. ‡ 3. James i. 3. ‡ 4. James i. 12. ‡ 5. Phil. i. 20.

εκκεχυται εν ταις καρδιαις ἡμων δια πνευμα-
has been poured out in the hearts of us through spirit
τος ἁγιου του δοθεντος ἡμιν. 6 *[Ετι] γαρ
holy of that having been given to us. [Yet] for
Χριστος, οντων ἡμων ασθενων ετι, κατα και-
an Anointed one, being of us without strength still, according to a
ρον ὑπερ ασεβων απεθανε. 7 Μολις γαρ
season in behalf of impious ones he died. Scarcely for
ὑπερ δικαιου τις αποθανειται· ὑπερ γαρ
in behalf of a just person any one will die; in behalf of though
του αγαθου ταχα τις και τολμᾳ αποθανειν·
the good possibly some one even might dare to die;
8 συνιστησι δε την ἑαυτου αγαπην εις ἡμας ὁ
recommends but the of himself love to us the
θεος, ὁτι, ετι ἁμαρτωλων οντων ἡμων, Χριστος
God, because, still sinners being of us, an Anointed one
ὑπερ ἡμων απεθανε. 9 Πολλῳ ουν μαλλον,
in behalf of us died. By much then more,
δικαιωθεντες νυν εν τῳ αἱματι αυτου, σωθη-
having been justified now in the blood of him, we shall be
σομεθα δι' αυτου απο της οργης. 10 Ει γαρ
saved through him from the wrath. If for
εχθροι οντες κατηλλαγημεν τῳ θεῳ δια του
enemies being we were reconciled to the God through the
θανατου του υἱου αυτου, πολλῳ μαλλον καταλ-
death of the son of him, by much more having been
λαγεντες σωθησομεθα εν τῃ ζωῃ αυτου. 11 Ου
reconciled we shall be saved in the life of him. Not
μονον δε, αλλα και καυχωμενοι εν τῳ θεῳ δια
only and, but also boasting in the God through
του κυριου ἡμων Ιησου Χριστου, δι' οὑ νυν
the Lord of us Jesus Anointed, through whom now
την καταλλαγην ελαβομεν. 12 Δια τουτο
the reconciliation we received. On account of this
ὡσπερ δι' ἑνος ανθρωπου ἡ ἁμαρτια εις τον
as through one man the sin into the
κοσμον εισηλθε, και δια της ἁμαρτιας ὁ θανα-
world entered, and through the sin the death;
τος· και οὑτως εις παντας ανθρωπους ὁ θανατος
and thus to all men the death
διηλθεν, εφ' ᾡ παντες ἡμαρτον. 13 Αχρι γαρ
passed through, in which all sinned. Till for
νομου ἁμαρτια ην εν κοσμῳ· ἁμαρτια δε ουκ
law sin was in world; sin but not
ελλογειται μη οντος νομου. 14 Αλλ' εβασιλευ-
is counted not being law. But reigned
σεν ὁ θανατος απο Αδαμ μεχρι Μωσεως και
the death from Adam till Moses and
επι τους μη ἁμαρτησαντας επι τῳ ὁμοιωματι
over those not having sinned in the likeness
της παραβασεως Αδαμ· ὁς εστι τυπος του μελ-
of the transgression of Adam; who is a type of the one

‡the LOVE of GOD has been diffused in our HEARTS, through THAT holy Spirit which has been GIVEN to us.

6 * Besides we being yet helpless, Christ at the proper Time, died in behalf of the Ungodly.

7 Now scarcely on behalf of a Just person will any one die, though, possibly, on behalf of the GOOD, some one might even venture to die.

8 ‡But *GOD recommends HIS OWN Love to us, Because we being yet Sinners, Christ died on our behalf.

9 By much more, then, having been now justified ‡by his BLOOD, we shall, through him, be saved from WRATH.

10 For if, being Enemies, ‡we were reconciled to GOD through the DEATH of his SON, by how much more, having become reconciled, shall we be saved ‡by his LIFE?

11 And not only so, but we even boast in GOD through our LORD Jesus Christ, through whom we have now received the RECONCILIATION;

12 for this reason,—as ‡through One Man SIN entered into the WORLD, (in whom all sinned,) and through SIN, ‡DEATH; so also, DEATH passed upon All Men.

13 For till the Law, Sin was in the World, but ‡ Sin is not accounted where there is no Law.

14 DEATH, however, reigned from Adam till Moses, even over THOSE who had not SINNED in the SIMILITUDE of the TRANSGRESSION of Adam, ‡who is a Type of that BEING ABOUT TO COME.

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* VATICAN MANUSCRIPT.—6. If, then, we being yet helpless. 6. yet—*omit.* 8. he recommends.

‡ 5. 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14. ‡ 8. John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10. ‡ 9. Rom. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7. ‡ 10. 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 20, 21. ‡ 10. John v. 26; xiv. 19; 2 Cor. iv. 10, 11. ‡ 12. Gen. iii. 6; 1 Cor. xv. 21. ‡ 12. Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 21. ‡ 13. Rom. iv. 15; 1 John iii. 4. ‡ 14. 1 Cor. xv. 21, 22. 45.

λοντες. [15] Αλλ' ουχ ὡς το παραπτωμα οὑτω
being about to come. But not as the fall, so
*[και] το χαρισμα. Ει γαρ τῳ του ἑνος
[also] the gracious gift. If for by the of one one
παραπτωματι οἱ πολλοι απεθανον, πολλῳ μαλ-
fall the many died, by much more
λον ἡ χαρις του θεου και ἡ δωρεα εν χαριτι τῃ
the favor of the God and the gift by favor by that
του ἑνος ανθρωπου Ιησου Χριστου εις τους πολ-
of the one man Jesus Anointed to the many
λους επερισσευσε. [16] Και ουχ ὡς δι' ἑνος
abounded. And not as through one
ἁμαρτησαντος, το δωρημα. Το μεν γαρ κριμα,
having sinned, the free gift. The indeed for sentence,
εξ ἑνος εις κατακριμα· το δε χαρισμα, εκ
from one to condemnation; the but gracious gift, from
πολλων παραπτωματων εις δικαιωμα. [17] Ει γαρ
many offences to righteousness. If for
τῳ του ἑνος παραπτωματι ὁ θανατος εβασι-
by the of the one fall the death reigned
λευσε δια του ἑνος, πολλῳ μαλλον οἱ την
through the one, by much more those the
περισσειαν της χαριτος και *[της δωρεας] της
abundance of the favor and [of the gift] of the
δικαιοσυνης λαμβανοντες, εν ζωῃ βασιλευσου-
righteousness having received, in life shall reign
σι δια του ἑνος Ιησου Χριστου. [18] Αρα ουν
through the one Jesus Anointed. Indeed then
ὡς δι' ἑνος παραπτωματος, εις παντας ανθρω-
as through one offence, on all men
πους εις κατακριμα· οὑτω και δι' ἑνος δικαιω-
to condemnation; so also through one righteous-
ματος, εις παντας ανθρωπους εις δικαιωσιν
ness, on all men to a justification
ζωης. [19] Ὡσπερ γαρ δια της παρακοης του
of life. As for through the disobedience of the
ἑνος ανθρωπου ἁμαρτωλοι κατεσταθησαν οἱ
one man sinners were constituted the
πολλοι· οὑτω και δια της ὑπακοης του ἑνος
many; so also through the obedience of the one
δικαιοι κατασταθησονται οἱ πολλοι.
righteous persons shall be constituted the many.

[20] Νομος δε παρεισηλθεν, ἱνα πλεοναση το
Law but supervened, so that might abound the
παραπτωμα· οὑ δε επλεονασεν ἡ ἁμαρτια,
offence; where but abounded the sin,
ὑπερεπερισσευσεν ἡ χαρις· [21] ἱνα ὡσπερ εβασι-
superabounded the favor; that as reigned
λευσεν ἡ ἁμαρτια εν τῳ θανατῳ, οὑτω και ἡ
the sin in the death, so also the
χαρις βασιλευσῃ δια δικαιοσυνης εις ζωην αιω-
favor might reign through righteousness into life age-
νιων, δια Ιησου Χριστου του κυριου ἡμων.
lasting, through Jesus Anointed the Lord of us.

ΚΕΦ. ς'. 6. [1] Τι ουν ερουμεν; επιμενωμεν
What then shall we say? ought we to continue
τῃ ἁμαρτια, ἱνα ἡ χαρις πλεονασῃ; [2] Μη
In the sin, so that the favor may abound? Not

15 But not as the FALL, so is the GRACIOUS GIFT. For if by the FALL of the ONE, the MANY died, much more the FAVOR of God, even THAT Gracious GIFT by the ONE Man, Jesus Christ, abounded to the MANY.

16 And not as through One having sinned, is the FREE GIFT. For indeed the SENTENCE was from One to Condemnation; but the GRACIOUS GIFT is from Many Offences to Righteousness.

17 Besides, if by the FALL of the ONE, DEATH reigned through that ONE; much more will THOSE HAVING RECEIVED the ABUNDANCE of the FAVOR and the RIGHTEOUSNESS reign in Life through the ONE—the * Anointed Jesus.

18 Therefore, indeed, as through One Offence, sentence came on All Men to Condemnation; so also, through One Righteous act, sentence came on All Men to Justification of Life.

19 For as through the DISOBEDIENCE of ONE Man, the MANY were constituted Sinners, so even through the OBEDIENCE of the ONE, the MANY will be constituted Righteous.

20 And Law supervened, so that the OFFENCE might abound; but where SIN abounded, FAVOR superabounded;

21 that as SIN reigned by DEATH, so also FAVOR might reign through Righteousness for aionian Life, through the * Anointed Jesus, our Lord.

CHAPTER VI.

1 What then shall we say? Ought we to continue in SIN that FAVOR may abound?

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* VATICAN MANUSCRIPT.—15. also—*omit*. 17. of the GIFT—*omit*. 17. Christ Jesus. 21. Christ Jesus our LORD.

‡ 15. Isa. liii. 11; Matt. xx. 28; xxvi. 28. ‡ 18. John xii. 32; Heb. ii. 9. ‡ 20. John xv. 22; Rom. iii. 20, iv. 15; vii. 8; Gal. iii. 19, 23. ‡ 20. Luke vii. 47; 1 Tim. i. 14.

γενοιτο. Οἱτινες απεθανομεν τη ἁμαρτια, πως
let it be. Who we died by the sin, how

ετι ζησομεν εν αυτη; [3] Η αγνοειτε, ὁτι ὁσοι
still shall we live in it? Or are you ignorant, that as many as

εβαπτισθημεν εις Χριστον *[Ιησουν,] εις τον
were dipped into Anointed [Jesus,] into the

θανατον αυτου εβαπτισθημεν; [4] Συνεταφημεν
death of him were dipped? We were buried together

ουν αυτω δια του βαπτισματος εις τον θανα-
therefore with him through the dipping into the death,

τον, ἱνα ὡσπερ ηγερθη Χριστος εκ νεκρων
that as was raised up Anointed out of dead ones

δια της δοξης του πατρος, ούτω και ἡμεις εν
through the glory of the father, so also we in

καινοτητι ζωης περιπατησωμεν. [5] Ει γαρ συμ-
newness of life should walk. If for planted

φυτοι γεγοναμεν τω ὁμοιωματι του θανατου
together we have become in the likeness of the death

αυτου, αλλα και της αναστασεως εσομεθα·
of him, certainly also of the resurrection we shall be;

[6] τουτο γινωσκοντες, ὁτι ὁ παλαιος ἡμων ανθρω-
this knowing, that the old of us man

πος συνεσταυρωθη, ἱνα καταργηθη το
was crucified with, that might be rendered powerless the

σωμα της αμαρτιας, του μηκετι δουλευειν ἡμας
body of the sin, of the no longer to be enslaved us

τη ἁμαρτιᾳ· [7] ὁ γαρ αποθανων δεδικαιωται απο
in the sin; he for having died has been justified from

της ἁμαρτιας. [8] Ει δε απεθανομεν συν Χριστω,
the sin. If but we died with Anointed,

πιστευομεν, ὁτι και συζησομεν αυτω, [9] ειδοτες,
we believe, that also we shall live with him, knowing,

ὁτι Χριστος εγερθεις εκ νεκρων, ουκετι αποθ-
that Anointed having been raised out of dead ones, no longer dies;

νησκει· θανατος αυτου ουκετι κυριευει. [10] Ὁ
death of him no longer lords over. Which

γαρ απεθανε, τη αμαρτιᾳ απεθανεν εφαπαξ·
for he died, by the sin he died once for all;

ὁ δε ζη, ζη τω θεω. [11] Ούτω και ὑμεις
which but he lives, he lives by the God. So also you

λογιζεσθε ἑαυτους νεκρους μεν τη ἁμαρτιᾳ,
count yourselves dead ones indeed by the sin,

ζωντας δε τω θεω, εν Χριστω Ιησου.
living ones but by the God, in Anointed Jesus.

[12] Μη ουν βασιλευετω ἡ ἁμαρτια εν τω
Not therefore let reign the sin, in the

θνητω ὑμων σωματι, εις το ὑπακουειν· [13] μηδε
mortal of you body, in order that to obey; nor

2 By no means. How shall we, who have ‡died by SIN, live any longer in it?

3 Or are you ignorant, that ‡as many as have been immersed into Christ, have been immersed into his DEATH?

4 We have therefore been ‡ entombed with him by the IMMERSION into that DEATH; that as Christ was raised from the Dead by the ‡GLORY of the FATHER, so also we should walk in a New Life.

5 ‡For if we have been planted together in the LIKENESS of his DEATH, certainly we shall be also in that of his RESURRECTION;

6 *knowing this, That ‡our OLD Man was crucified with him, so that the BODY of SIN may be rendered powerless; that we may no longer be ENSLAVED to SIN;

7 for ‡HE who DIED has been justified from SIN.

8 ‡And if we died with Christ, we believe That we shall also live with him;

9 knowing that ‡Christ, having been raised from the Dead, dies no more; Death no longer lords it over him.

10 For [the death] which he died, ‡he died by SIN once; but [the life] which he lives, he lives by GOD.

11 Thus also do you account yourselves dead indeed by SIN, ‡but living by GOD in the *Anointed Jesus.

12 ‡Let not SIN, therefore, reign in your MORTAL Body, in order *to OBEY its DESIRES;

13 nor present your

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* VATICAN MANUSCRIPT.—3. Jesus—*omit*. 11. Christ Jesus. 12. to OBEY its DESIRES.

‡ 2. ver. 11; Rom. vii. 4; Gal. ii. 19; vi. 14. ‡ 3. Col. iii. 3; 1 Pet. ii. 24. ‡ 4. Col. ii. 12. ‡ 4. John ii. 11; xi. 40. ‡ 5. Phil. iii. 10, 11. ‡ 6. Gal. ii. 20; v. 24; vi 14; Eph. iv. 22; Col. iii. 5, 9. ‡ 7. 1 Pet. iv. 1. ‡ 8. 2 Tim. ii. 11. ‡ 9. Rev. i. 18. ‡ 10. Heb. ix. 27, 28. ‡ 11. Gal. ii. 19. ‡ 12. Psa. xix. 13; cxix. 133.

παριστανετε τα μελη ὑμων ὁπλα αδικιας
present you the members of you weapons of unrighteousness

τῃ ἁμαρτιᾳ· αλλα παραστησατε ἑαυτους τῳ
to the sin; but present you yourselves to the

θεῳ, ὡς εκ νεκρων ζωντας, και τα μελη ὑμων
God, as out of dead ones living, and the members of you

ὁπλα δικαιοσυνης τῳ θεῳ. [14] Ἁμαρτια γαρ
weapons of righteousness to the God. Sin for

ὑμων ου κυριευσει· ου γαρ εστε ὑπο νομον,
of you not shall lord over; not for you are under law,

αλλ᾽ ὑπο χαριν. [15] Τι ουν; ἁμαρτησομεν, ὁτι
but under favor. What then? shall we sin, because

ουκ εσμεν ὑπο νομον, αλλ᾽ ὑπο χαριν; Μη γε-
not we are under law, but under favor? Not let

νοιτο. [16] Ουκ οιδατε, ὁτι ᾡ παριστανετε
it be. Not you know, that to whom you present

ἑαυτους δουλους εις ὑπακοην, δουλοι εστε ᾡ
yourselves slaves for obedience, slaves you are to whom

ὑπακουετε, ἡτοι ἁμαρτιας εις θανατον, ἠ
you are obedient, whether of sin to death, or

ὑπακοης εις δικαιοσυνην; [17] Χαρις δε τῳ θεῳ,
of obedience to righteousness? Thanks but to the God,

ὁτι ητε δουλοι της ἁμαρτιας, ὑπηκουσατε δε
that you were slaves of the sin, you obeyed yet

εκ καρδιας εις ὁν παρεδοθητε τυπον διδαχης.
from heart into which you were delivered a form of teaching.

[18] Ελευθερωθεντες δε απο της ἁμαρτιας, εδου-
Having been freed and from the sin, you were

λωθητε τῃ δικαιοσυνῃ. [19](Ανθρωπινον λεγω,
enslaved to the righteousness. (According to man I speak,

δια την ασθενειαν της σαρκος ὑμων.) Ὡσ-
on account of the weakness of the flesh of you.) As

περ γαρ παρεστησατε τα μελη ὑμων δουλα τῃ
for you presented the members of you slaves to the

ακαθαρσιᾳ και τῃ ανομιᾳ *[εις την ανομιαν·]
uncleanness and to the iniquity [for the iniquity,]

οὑτω νυν παραστησατε τα μελη ὑμων δουλα τῃ
so now present you the members of you slaves to the

δικαιοσυνῃ εις ἁγιασμον. [20] Ὁτε γαρ δουλοι
righteousness for sanctification. When for slaves

ητε της ἁμαρτιας, ελευθεροι ητε τῃ δικαιοσυ-
you were of the sin, free you were to the righteous-

νῃ. [21] Τινα ουν καρπον ειχετε τοτε; εφ᾽ οἱς
ness. What therefore fruit had you then? in the things

νυν επαισχυνεσθε· το γαρ τελος εκεινων, θανα-
now you are ashamed; the for end of those, death.

τος. [22] Νυνι δε ελευθερωθεντες απο της ἁμαρ-
Now but having been freed from the sin,

τιας, δουλωθεντες δε τῳ θεῳ, εχετε τον καρ-
having been enslaved and to the God, you have the fruit

‡ MEMBERS to SIN, as Instruments of Iniquity; but ‡ present yourselves to God, * as if alive from the Dead, and your * Members to God, as Instruments of Righteousness.

14 For ‡ Sin shall not lord it over You; for you are not under Law, but under Favor.

15 What then? * Should we sin, ‡ Because we are not under Law, but under Favor? By no means.

16 Do you not know, That ‡ to whom you present yourselves Slaves for Obedience, his Slaves you are to whom you are obedient, whether of Sin to Death, or of Obedience to Righteousness?

17 But thanks to God, That though you were Slaves of SIN, yet you obeyed from the Heart ‡ that Mould of Instruction into which you were delivered;

18 and, ‡ having been emancipated from SIN, you became subservient to RIGHTEOUSNESS.

19 (I speak humanly, because of the WEAKNESS of your FLESH;) for as you presented your MEMBERS enslaved to IMPURITY and INIQUITY, so now present your MEMBERS bound to RIGHTEOUSNESS for Sanctification.

20 For when you were Slaves of SIN, you were free as to RIGHTEOUSNESS.

21 What Fruit, therefore, had you at that time in things of which you are now ashamed? ‡ for the END of those things is Death.

22 But now, having been emancipated from SIN, and having become bound to God, you have

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* VATICAN MANUSCRIPT.—13. as if alive. 13. Members. 15. Should we sin. 19. for the INIQUITY—omit.

‡ 13. Rom. vii. 5; Col. iii. 5; James iv. 1. ‡ 13. Rom. xii. 1; 1 Pet. ii. 24; iv. 2. ‡ 14. Rom. vii. 4, 6; viii. 2; Gal. v. 18. ‡ 15. 1 Cor. ix. 21. ‡ 16. Matt. vi. 24; John viii. 34; 2 Pet. ii. 19. ‡ 17. 2 Tim. i. 13. ‡ 18. John viii. 32; 1 Cor. vii. 22; Gal. v. 1; 1 Pet. ii. 16. ‡ 21. Rom. i. 32.

πον ὑμων εις ἁγιασμον· το δε τελος, ζωην αιω-
of you in sanctification; the and end, life age-

νιον. [23] Τα γαρ οψωνια της ἁμαρτιας, θανατος·
lasting. The for wages of the sin, death;

το δε χαρισμα του θεου, ζωη αιωνιος εν Χριστῳ
the but gracious gift of the God, life age-lasting in an Anointed

Ιησου τῳ κυριῳ ἡμων.
Jesus the Lord of us.

ΚΕΦ. ζ'. 7.

[1] Η αγνοειτε, αδελφοι, (γινωσκουσι γαρ
Or are you ignorant, brethren, (to those knowing for

νομον λαλω,) ὁτι ὁ νομος κυριευει του ανθρω-
law I speak,) that the law lords over the man,

που, εφ' ὁσον χρονον ζῃ; [2] Ἡ γαρ ὑπανδρος
for as long as a time he lives? The for bound to a man

γυνη τῳ ζωντι ανδρι δεδεται νομῳ· εαν δε απο-
woman to the living husband is bound by law; if but may

θανῃ ὁ ανηρ, κατηργηται απο του νομου του
die the husband, she is freed from the law of the

ανδρος. [3] Αρα ουν ζωντος του ανδρος μοιχαλις χρη-
husband. So then living the husband an adulteress she will

ματισει, εαν γενηται ανδρι ἑτερῳ· εαν δε αποθα-
be called, if she should be to a man another; if but should

νῃ ὁ ανηρ, ελευθερα εστιν απο νομου, του μη
die the husband, free she is from law, of the not

ειναι αυτην μοιχαλιδα, γενομενην ανδρι ἑτερῳ.
to be her an adulteress, having become to a man another.

[4] Ὡστε, αδελφοι μου, και ὑμεις εθανατωθητε
Therefore, brethren of me, also you were put to death

τῳ νομῳ δια του σωματος του Χριστου, εις το
by the law through the body of the Anointed, in order that

γενεσθαι ὑμας ἑτερῳ, τῳ εκ νεκρων εγερθεν-
to become you to another, to him out of dead ones having been

τι, ἱνα καρποφορησωμεν τῳ θεῳ. [5] Ὁτε γαρ
raised, so that we should bring forth fruit to the God. When for

ημεν εν τῃ σαρκι, τα παθηματα των ἁμαρτιων,
we were in the flesh, the passions of the sins,

τα δια του νομου, ενηργειτο εν τοις μελεσιν
those through the law, worked in the members

ἡμων, εις το καρποφορησαι τῳ θανατῳ. [6] Νυνι
of us, in order to bring forth fruit to the death. Now

δε κατηργηθημεν απο του νομου, αποθανοντες,
but we were freed from the law, having died,

εν ᾡ κατειχομεθα· ὡστε δουλευειν ἡμας εν
in which we were held; so that to serve us in

καινοτητι πνευματος, και ου παλαιοτητι γραμ-
newness of spirit, and not in oldness of let-

ματος. [7] Τι ουν ερουμεν; ὁ νομος ἁμαρτια;
ter. What then shall we say? the law sin?

your FRUIT in Sanctification, and the END aionian Life.

23 For ‡the WAGES of SIN is Death; ‡but the GRACIOUS GIFT of GOD is aionian Life, by the Anointed Jesus, our LORD.

CHAPTER VII.

1 Are you ignorant, Brethren, (for I am speaking to those who are acquainted with Law,) That the LAW controls a MAN for as long a Time as he lives?

2 Hence ‡the MARRIED Woman is bound by Law to the LIVING Husband; but if the HUSBAND die, she is released from the LAW of the HUSBAND.

3 So then, ‡while the HUSBAND is living, she will be declared an Adulteress, if she belong to another Man; but if the HUSBAND die, she is free from the LAW; so that she is not an Adulteress, though she belong to another Man.

4 Therefore, my Brethren, you also were ‡put to death by the LAW, through the BODY of the ANOINTED one, in order that you may BELONG to another,—to HIM who was RAISED from the Dead, that we should ‡bring forth fruit to GOD.

5 For when we were in the FLESH, those SINFUL PASSIONS, which were through the LAW, ‡worked in our MEMBERS ‡to BRING FORTH FRUIT TO DEATH.

6 But now, having died, we are released from the LAW, by which we were held; so that we may serve ‡in Newness of Spirit, and not in Oldness of Letter.

7 What then shall we say? Is the LAW Sin? By

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‡ 23. Gen. ii. 17; Rom. v. 12; James i. 15. ‡ 23. Rom. ii. 7; v. 17. 21; 1 Pet. i. 4. ‡ 2. 1 Cor. vii. 39. ‡ 3. Matt. v. 32. ‡ 4. Rom. viii. 2; Gal. ii. 19; v. 18; Eph. ii. 15. Col. ii. 14. ‡ 4. Gal. v. 22. ‡ 5. Rom. vi. 13. ‡ 5. Rom. vi. 21; Gal. v. 19; James i. 15. ‡ 6. Rom. ii. 29; 2 Cor. iii. 6.

Μη γενοιτο· αλλα την ἁμαρτιαν ουκ εγνων, ει
Not let it be; but the sin not I knew, if
μη δια νομου· την τε γαρ επιθυμιαν ουκ ηδειν,
not through law, the even for strong desire not I knew,
ει μη ὁ νομος ελεγεν· Ουκ επιθυμησεις.
if not the law said; Not thou shalt lust.
[8] Αφορμην δε λαβουσα ἡ ἁμαρτια, δια της εν-
Opportunity and having taken the sin, through the com-
τολης κατειργασατο εν εμοι πασαν επιθυμιαν·
mandment worked out in me all strong desire;
χωρις γαρ νομου ἁμαρτια νεκρα. [9] Εγω δε
apart from for law sin dead. I and
εζων χωρις νομου ποτε· ελθουσης δε της
was alive apart from law then; having come but the
εντολης, ἡ ἁμαρτια ανεζησεν, εγω δε απεθα-
commandment, the sin lived again, I and died;
νον· [10] και εὑρεθη μοι ἡ εντολη ἡ εις ζωην,
and was found by me the commandment that for life,
αυτη εις θανατον. [11] Ἡ γαρ ἁμαρτια αφορμην
same for death. The for sin opportunity
λαβουσα, δια της εντολης εξηπατησε με,
having taken, through the commandment deceived me,
και δι' αυτης απεκτεινεν. [12] Ὡστε ὁ μεν
and through it killed. So that the indeed
νομος ἁγιος, και ἡ εντολη ἁγια και δικαια και
law holy, and the commandment holy and just and
αγαθη. [13] Το ουν αγαθον, εμοι γεγονε θανατος;
good. That then good thing, to me has become death?
Μη γενοιτο· αλλα ἡ ἁμαρτια· ἱνα φανη
Not let it be; but the sin, so that it might appear
αμαρτια, δια του αγαθου μοι κατεργαζομενη
sin, through the good to me working out
θανατον, ἱνα γενηται καθ' ὑπερβολην ἁμαρτω-
death, so that might become in excess a sinner
λος ἡ ἁμαρτια δια της εντολης. [14] Οἰδαμεν
the sin through the commandment. We know
γαρ, ὁτι ὁ νομος πνευματικος εστιν· εγω δε
for, that the law spiritual is; I but
σαρκινος ειμι, πεπραμενος ὑπο την ἁμαρτιαν.
fleshly am, having been sold under the sin.
[15] Ὁ γαρ κατεργαζομαι, ου γινωσκω· ου γαρ ὁ
What for I work out, not I know; not for what
θελω, τουτο πρασσω· αλλ' ὁ μισω, τουτο
I wish, this I practise; but what I hate, this
ποιω. [16] Ει δε ὁ ου θελω, τουτο ποιω, συμ-
I do. If but what not I wish, this I do, I as-
φημι τῳ νομῳ, ὁτι καλος. [17] Νυνι δε ουκετι
sent to the law, that excellent. Now but no longer
εγω κατεργαζομαι αυτο, αλλ' ἡ οικουσα εν
I work out it, but the dwelling in

no means. Indeed, ‡ I did not know SIN except through Law; for even STRONG DESIRE I had not known, if the LAW had not said, ‡ "Thou shalt not covet."

8 But SIN having taken Opportunity, through the COMMANDMENT, worked in me All Strong desire. ‡ Apart from Law, however, Sin is dead;

9 and I was formerly living apart from Law; but the COMMANDMENT having come, SIN lived again, and I died;

10 and THAT COMMANDMENT intended ‡ for Life, the same was found by me for Death.

11 For SIN having taken Opportunity, through the COMMANDMENT, deceived me, and through it killed me.

12 And so the ‡ LAW indeed is holy, and the COMMANDMENT holy, and just, and good.

13 That GOOD thing, then, has become Death to me? By no means, but SIN has; that Sin might be manifest, through that GOOD thing producing Death to me; so that SIN, through the COMMANDMENT, might become an exceedingly great Sinner.

14 Besides, we know That the LAW is spiritual; but I am fleshly, ‡ having been sold under SIN.

15 For what I work out, I do not approve; since I do not practise ‡ what I desire; but what I hate, this I do.

16 But if what I desire not, this I do, I assent to the LAW, That it is excellent;

17 and now, no longer I am working it out, but the SIN * DWELLING in me.

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* VATICAN MANUSCRIPT.—17. INDWELLETH in me.

‡ 7. Rom. iii. 20. ‡ 7. Exod. xx. 17, Deut. v. 21; Acts xx. 33; Rom. xiii. 9. ‡ 8. 1 Cor. xv. 56. ‡ 10. Lev. xviii. 5; Ezek. xx. 11, 13, 21; 2 Cor. iii. 7. ‡ 12. Psa. xix. 8; cxix. 38, 137; 1 Tim. i. 8. ‡ 14. 1 Kings xxi. 20, 25; 2 Kings xvii. 17. ‡ 15 Gal. v. 17

εμοι ἁμαρτια. [18]Οιδα γαρ, ὁτι ουκ οικει εν
me sin. I know for, that not dwells in

εμοι, τουτ᾽ εστιν εν τῃ σαρκι μου, αγαθον· το
me, this is in the flesh of me, a good thing; the

γαρ θελειν παρακειται μοι, το δε κατεργαζεσθαι
for to will is present with me, the but to work out

το καλον, ουχ εὑρισκω. [19]Ου γαρ ὁ θελω,
the excellent, not I know. Not for what I wish,

ποιω αγαθον· αλλ᾽ ὁ ου θελω κακον, τουτο
I do a good thing; but what not I wish an evil thing, this

πρασσω. [20]Ει δε ὁ ου θελω *[εγω,] τουτο
I practise. If but what not wish [I,] this

ποιω, ουκετι εγω κατεργαζομαι αυτο, αλλ᾽ ἡ
I do, no longer I work out it, but the

οικουσα εν εμοι ἁμαρτια. [21]Ευρισκω αρα τον
dwelling in me sin. I find therefore the

νομον τῳ θελοντι εμοι ποιειν το καλον, ὁτι
law in the wishing to me to do the excellent, because

εμοι το κακον παρακειται. [22]Συνηδομαι γαρ
with me the evil thing lies near. I am pleased for

τῳ νομῳ του θεου κατα τον εσω ανθρωπον·
with the law of the God according to the inside man;

[23]βλεπω δε ἑτερον νομον εν τοις μελεσι μου
I see but another law in the members of me

αντιστρατευομενον τῳ νομῳ του νοος μου, και
warring against the law of the mind of me, and

αιχμαλωτιζοντα με τῳ νομῳ της ἁμαρτιας τῳ
making a captive me to the law of the sin to that

οντι εν τοις μελεσι μου. [24]Ταλαιπωρος εγω
existing in the members of me. Wretched I

ανθρωπος· τις με ῥυσεται εκ του σωματος του
man; who me will rescue from the body of the

θανατου τουτου; [25]Ευχαριστω τῳ θεῳ δια
death this? I thank the God by means of

Ιησου Χριστου του κυριου ἡμων. Αρα ουν
Jesus Anointed of the Lord of us. So then

αυτος εγω τῳ μεν νοι δουλευω νομῳ θεου·
myself I with the indeed mind am in servitude to a law of God;

τῃ δε σαρκι, νομῳ ἁμαρτιας. ΚΕΦ. η᾽. 8.
with the but flesh, to a law of sin.

[1]Ουδεν αρα νυν κατακριμα τοις εν Χριστῳ
No therefore now condemnation to those in an Anointed

Ιησου. [2]Ὁ γαρ νομος του πνευματος της ζωης
Jesus. The for law of the spirit of the life

εν Χριστῳ Ιησου, ηλευθερωσε με απο του
by an Anointed Jesus, freed me from the

νομου της ἁμαρτιας και του θανατου. [3]Το γαρ
law of the sin and of the death. The for

18 For I know That ‡ in me, that is, in my FLESH, there dwells no good thing; for to DESIRE is present with me, but to WORK OUT WHAT is EXCELLENT I find not.

19 For I do not the good which I desire, but the evil which I desire not, this I practise.

20 But if what I desire not, this I do, I no longer work it out, but the SIN DWELLING in me.

21 I find therefore this LAW, when I am willing to do RIGHT, That the WRONG lies near me.

22 For I am pleased with the LAW of * God according ‡ to the INWARD Man;

23 but ‡ I perceive Another Law in ‡ my MEMBERS, warring against the LAW of my MIND, and making me a captive to THAT LAW of SIN EXISTING in my MEMBERS.

24 Wretched Man that I am! who will rescue Me from † this BODY of DEATH?

25 ‡ * Thanks to GOD, by means of Jesus Christ, our LORD. Consequently, then, indeed, I myself, by the MIND, am in subjection to the Law of God, but by the FLESH to the Law of Sin.

CHAPTER VIII.

1 There is then No Condemnation now to THOSE in the Anointed Jesus;

2 for ‡ the LAW of the SPIRIT of LIFE by the Anointed Jesus, liberated * me from the LAW of SIN and of DEATH.

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* VATICAN MANUSCRIPT.—20. I—*omit*. 22. the MIND. 25. Thanks to God. 2. thee.

† 24. There seems to be here an allusion to an ancient custom of certain tyrants, who bound a *dead body* to a *living man*, and obliged him to carry it about, till the contagion from the putrid mass took away his life.—*Clarke.*

‡ 18. Gen. vi. 5; viii. 21. ‡ 22. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. ‡ 23. Gal. v. 17 ‡ 23. Rom. vi. 13, 19. ‡ 25. 1 Cor. xv. 57. ‡ 2. John viii. 36; Rom. vi. 18, 22; Gal. ii. 19; v. 1.

αδυνατον του νομου, εν ῾ῳ ησθενει δια της
inability of the law, in that it was weak through the

σαρκος, ὁ θεος τον ἑαυτου υἱον πεμψας εν ὁμοι-
flesh, the God the of himself son having sent in a form

ωματι σαρκος ἁμαρτιας, και περι ἁμαρτιας,
of flesh of sin, and on account of sin,

κατεκρινε την ἁμαρτιαν εν τῃ σαρκι· [4] ἱνα το
condemned the sin in the flesh; so that the

δικαιωμα του νομου πληρωθῃ εν ἡμιν, τοις μη
righteousness of the law might be fulfilled by us, by those not

κατα σαρκα περιπατουσιν, αλλα κατα
according to flesh walking, but according to

πνευμα. [5] Οἱ γαρ κατα σαρκα οντες, τα
spirit. Those for according to flesh being, the things

της σαρκος φρονουσιν· οἱ δε κατα πνευμα,
of the flesh are minding; those but according to spirit,

τα του πνευματος. [6] Το γαρ φρονημα της
the things of the spirit. The for mind of the

σαρκος, θανατος· το δε φρονημα του πνευμα-
flesh, death; the but mind of the spirit,

τος, ζωη και ειρηνη. [7] Διοτι το φρονημα της
life and peace. Because the mind of the

σαρκος, εχθρα εις θεον· τῳ γαρ νομῳ του θεου
flesh, enmity to God; to the for law of the God

ουχ ὑποτασσεται, ουδε γαρ δυναται· [8] οἱ δε εν
not it is subject, neither for it is able; those and in

σαρκι οντες, θεῳ αρεσαι ου δυνανται. [9] Ὑμεις
flesh being, to God to be pleasing not they are able. You

δε ουκ εστε εν σαρκι, αλλ᾽ εν πνευματι, ειπερ
but not are in flesh, but in spirit, if indeed

πνευμα θεου οικει εν ὑμιν. Ει δε τις πνευμα
spirit of God dwells in you. If and any one spirit

Χριστου ουκ εχει, οὑτος ουκ εστιν αυτου.
of an Anointed one not has, he not is of him.

[10] Ει δε Χριστος εν ὑμιν, το μεν σωμα νεκρον
If but an Anointed in you. the indeed body dead

δι᾽ ἁμαρτιαν· το δε πνευμα ζωη δια
with respect to sin; the but spirit life with respect to

δικαιοσυνην. [11] Ει δε το πνευμα του εγειραν-
righteousness. If but the spirit of him having raised

τος Ιησουν εκ νεκρων οικει εν ὑμιν, ὁ εγει-
up Jesus out of dead ones dwells in you, he having

ρας τον Χριστον εκ νεκρων, ζωοποιησει και
raised the Anointed out of dead ones, will make alive also

τα θνητα σωματα ὑμων, δια το ενοικουν αυτου
the mortal bodies of you, through the indwelling of him

πνευμα εν ὑμιν.
spirit in you.

[12] Αρα ουν, αδελφοι, οφειλεται εσμεν ου τῃ
So then, brethren, debtors we are not to the

σαρκι, του κατα σαρκα ζῃν. [13] Ει γαρ
flesh, of the according to flesh to live. If for

3 For ‡what was IMPOSSIBLE for the LAW, in that it was weak through the FLESH, ‡GOD, having sent his OWN Son in a Form of the Flesh of Sin, even [by an offering] for Sin, condemned SIN in the FLESH;

4 so that the RIGHTEOUSNESS of the LAW may be fulfilled by US, who are WALKING, not according to Flesh, but according to Spirit.

5 For ‡THOSE who LIVE according to Flesh, are minding the THINGS of the FLESH; but THOSE who live according to Spirit, ‡the THINGS of the SPIRIT.

6 ‡For the MIND of the FLESH is Death; but the MIND of the SPIRIT is Life and Peace.

7 Because the MIND of the FLESH is ‡Enmity to God; for to the LAW of GOD it is not subject; ‡nor, indeed, can it be.

8 THOSE, then, who ARE in a Sensual state, are unable to please God.

9 But you are not Sensual, but Spiritual, because ‡the Spirit of God dwells in you. But if any one possess not ‡the Spirit of Christ, he is not of him.

10 And if Christ be in you, the BODY indeed is dead as to Sin: but the SPIRIT is Life as to Righteousness.

11 And if the SPIRIT of ‡HIM who RAISED Jesus from the Dead dwell in you, ‡HE who RAISED *Christ from the Dead, will also make alive your MORTAL Bodies, through the INDWELLING of his Spirit within you.

12 ‡So then, Brethren, we are not Debtors to the FLESH, to live according to the Flesh.

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* VATICAN MANUSCRIPT.—11. Christ.

‡ 3. Acts xiii. 39; Rom. iii 20; Heb. vii. 18. 19; x. 1, 2. 10, 14. ‡ 3. Gal. iii. 13; 2 Cor. v. 21. ‡ 5. John iii. 6; 1 Cor. ii. 14. ‡ 5. Gal. v. 22, 25. ‡ 6. Rom. vi. 21; ver. 13; Gal. vi. 8. ‡ 7. James iv. 4. ‡ 7. 1 Cor. ii. 14. ‡ 9. 1 Cor. iii. 16; vi. 19. ‡ 9. Gal. iv. 6; Phil. i. 19. ‡ 11. Acts ii. 24. ‡ 11. Rom. vi. 4, 5, 1 Cor. vi. 14, 2 Cor. iv. 14; Eph. ii. 5. ‡ 12. Rom. vi. 7. 14.

κατα σαρκα ζητε, μελλετε αποθνησκειν· ει
according to flesh you live, you are about to die; if

δε πνευματι τας πραξεις του σωματος θανα-
but by spirit the practices of the body you put

τουτε, ζησεσθε. [14] ‛Οσοι γαρ πνευματι θεου
to death, you shall live. As many as for by spirit of God

αγονται, οὗτοι εισιν υἱοι θεου. [15] Ου γαρ ελα-
are led, these are sons of God. Not for you

βετε πνευμα δουλειας παλιν εις φοβον, αλλ'
received a spirit of bondage back to fear, but

ελαβετε πνευμα υἱοθεσιας, εν ᾡ κραζομεν·
you received a spirit of sonship, by which we cry;

Αββα, ὁ πατηρ. [16] Αυτο το πνευμα συμμαρτυ-
Abba, the father. Itself the spirit testifies toge-

ρει τῳ πνευματι ἡμων, ὁτι εσμεν τεκνα θεου.
ther with the spirit of us, that we are children of God.

[17] Ει δε τεκνα, και κληρονομοι· κληρονομοι μεν
If and children, also heirs; heirs indeed

θεου, συγκληρονομοι δε Χριστου· ειπερ συμ-
of God, joint-heirs and of an Anointed; if indeed we suf-

πασχομεν, ἱνα και συνδοξασθωμεν. [18] Λογιζο-
fer with, so that also we may be glorified with. I reckon

μαι γαρ, ὁτι ουκ αξια τα παθηματα του νυν
for, that not comparable the sufferings of the now

καιρου προς την μελλουσαν δοξαν αποκαλυφθη-
season with the being about glory to be revealed

ναι εις ἡμας. [19] ‛Η γαρ αποκαραδοκια της κτι-
in us. The for earnest desire of the crea-

σεως την αποκαλυψιν των υἱων του θεου απεκ-
tion the revelation of the sons of the God looks

δεχεται. [20] Τῃ γαρ ματαιοτητι ἡ κτισις
for. To the for vanity the creation

ὑπεταγη, (ουχ ἑκουσα, αλλα δια τον ὑποτα-
was placed under, (not voluntarily, but through him having

ξαντα,) επ' ελπιδι, [21] ὁτι και αυτη ἡ κτισις
placed under,) in hope, that even itself the creation

ελευθερωθησεται απο της δουλειας της φθορας
will be freed from the bondage of the corruption

εις την ελευθεριαν της δοξης των τεκνων του
into the freedom of the glory of the children of the

θεου. [22] Οιδαμεν γαρ, ὁτι πασα ἡ κτισις συσ-
God. We know for, that all the creation groans

τεναζει και συνωδινει αχρι του νυν· [23] ου μονον
together and travails together till the now; not only

13 For ‡if you live according to the Flesh, you are about to die; but if, by the Spirit, ‡you put to death the DEEDS of the BODY, you shall live;

14 because ‡as many as are guided by God's Spirit, these are Sons of God.

15 ‡For you did not receive a Slavish Spirit back again for ‡fear; but you received ‡a Spirit of Sonship, by which we cry, ‡"Abba! FATHER!"

16 ‡The SPIRIT itself testifies together with our SPIRIT, that we are Children of God.

17 And if Children, also Heirs; ‡Heirs, indeed, of God, and Joint-heirs with Christ; ‡if indeed, we suffer together, so that we may be also glorified together.

18 For I consider That ‡the SUFFERINGS of the PRESENT Time, as unworthy of Comparison with the FUTURE GLORY to be revealed in us.

19 Indeed, ‡the EARNEST EXPECTATION of the †CREATION longs for the REVELATION of the SONS of God.

20 For ‡the CREATION was made subject to FRAILTY, (not voluntarily, but by HIM who PLACED it UNDER;)

21 in Hope That even the CREATION itself will be emancipated from the SLAVERY of CORRUPTION, into the FREEDOM of the GLORY of the CHILDREN of GOD.

22 For we know That the Whole CREATION groans together and travails in pain together till the PRESENT time.

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† 19, 20, 21, 22. *Ktisis, creation*, has the same signification here as in Mark xvi. 15; "Proclaim the GLAD TIDINGS to the Whole CREATION," that is, *all mankind*; and also Col. i. 23, where a similar phrase occurs. That the brute and inanimate creation is not here spoken of, but mankind, is evident from the hope of emancipation from the "SLAVERY of CORRUPTION" held out in the 21st verse, and the contrast introduced in the 23rd verse, between the *ktisis* and those "possessing the FIRST-FRUIT of the SPIRIT."

‡ 13. Gal. vi. 8. ‡ 13. Eph. iv. 22; Col. iii. 5. ‡ 14. Gal. v. 18. ‡ 15. 1 Cor. ii. 12; Heb. ii. 15. ‡ 15. 2 Tim. i. 7; 1 John iv. 18. ‡ 15. Gal. iv. 5, 6. ‡ 15. Mark xiv. 36. ‡ 16. 2 Cor. i. 22; v. 5; Eph. i. 13; iv. 30. ‡ 17. Gal. iii. 29; iv. 7. ‡ 17. Acts xiv. 22; Phil. i. 29; 2 Tim. ii. 11, 12. ‡ 18. 2 Cor. iv. 17; 1 Pet. i. 6, 7; iv. 13. ‡ 19. 1 John iii. 2. ‡ 20. Gen. iii. 19.

δε, αλλα και αυτοι την απαρχην του πνευματος
and, but also ourselves the first-fruit of the spirit
εχοντες, και *[ἡμεις] αυτοι εν ἑαυτοις στενα-
having, and [we] ourselves in ourselves groan,
ζομεν, υἱοθεσιαν απεκδεχομενοι, την απολυτρω-
a sonship looking for, the redemption
σιν του σωματος ἡμων. [24]Τῃ γαρ ελπιδι εσω-
of the body of us. By the for hope we
θημεν. Ελπις δε βλεπομενη, ουκ εστιν ελπις·
were saved. A hope but being seen, not is a hope;
ὁ γαρ βλεπει τις, τι *[και] ελπιζει; [25]Ει δε
what for sees one, why [also] hopes? If but
ὁ ου βλεπομεν, ελπιζομεν, δι' ὑπομονης
what not we see, we hope, with patience
απεκδεχομεθα. [26]Ὡσαυτως δε και το πνευμα
we wait. In like manner and also the spirit
συναντιλαμβανεται ταις ασθενειαις ἡμων· το
helps the weaknesses of us; the
γαρ τι προσευξωμεθα καθο δει, ουκ οἰδαμεν,
for what we should pray as it behoves, not we know,
αλλ' αυτο το πνευμα ὑπερεντυγχανει *[ὑπερ
but itself the spirit intercedes [on behalf
ἡμων] στεναγμοις αλαλητοις. [27]Ὁ δε ερευ-
of us] with groans unspoken. He but search-
νων τας καρδιας, οιδε τι το φρονημα του
ing the hearts, knows what the mind of the
πνευματος, ὁτι κατα θεον εντυγχανει ὑπερ
spirit, because according to God it intercedes on behalf
ἁγιων.
of holy ones.

[28]Οιδαμεν δε, ὁτι τοις αγαπωσι τον θεον
We know and, that to those who love the God
παντα συνεργει εις αγαθον, τοις κατα προ-
all things work together for good, to those according to a pur-
θεσιν κλητοις ουσιν. [29]Ὁτι οὑς προεγνω, και
pose called being. Because whom he foreknew, also
προωρισε συμμορφους της εικονος του υἱου
he before marked out copies of the likeness of the son
αὑτου εις το ειναι αυτον πρωτοτοκον εν πολ-
of himself for the to be him a first-born among many
λοις αδελφοις. [30]Οὑς δε προωρισε, τουτους
brethren. Whom and he before marked out, those
και εκαλεσε· και οὑς εκαλεσε, τουτους και
also he called; and whom he called, those also
εδικαιωσεν οὑς δε εδικαιωσε, τουτους και
he justified, whom and he justified, those also
εδοξασε. [31]Τι ουν ερουμεν προς ταυτα; Ει
he glorified. What then shall we say to these things? If
ὁ θεος ὑπερ ἡμων, τις καθ' ἡμων; [32]Ὡσγε
the God on behalf of us, who against us? Who indeed
του ιδιου υἱου ουκ εφεισατο, αλλ' ὑπερ ἡμων
of the own son not spared, but on behalf of us

23 And not only it, but ourselves also, possessing ‡the FIRST-FRUIT of the SPIRIT, ‡even we ourselves groan within ourselves, ‡waiting for Sonship,—the ‡REDEMPTION of our BODY.

24 For we were saved by the HOPE; ‡but a Hope which is seen is not Hope; for why does any one hope for what he sees?

25 But if we hope for what we do not see, we wait for it with Patience

26 And in like manner also the SPIRIT assists our *WEAKNESS; for we do not know WHAT we should pray for as we ought; but ‡the SPIRIT itself intercedes with unspoken groans.

27 and HE who SEARCHES the HEARTS, knows what is the MIND of the SPIRIT, Because ‡according to God it intercedes on behalf of Saints.

28 And we know That *all things work together for good to THOSE who LOVE GOD,—to THOSE BEING INVITED according to a Purpose;

29 because those whom he foreknew, he also predetermined to be Copies of the LIKENESS of his SON, for him TO BE ‡a First-born among Many Brethren;

30 and those whom he predetermined, he also invited; and whom he invited, these he also justified; and whom he justified, those he also glorified.

31 What shall we say, then, to these things? Since GOD is for us, who can be against us?

32 Surely he who spared not his OWN Son, ‡but de-

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* VATICAN MANUSCRIPT.—23. we—*omit.* 24. also—*omit.* 26. WEAKNESS. 26. on behalf of us—*omit.* 28. GOD works all things together for good.

‡ 33. 2 Cor. v. 5; Eph. i. 14. ‡ 23. 2 Cor. v. 2, 4. ‡ 23. Luke xx. 26. ‡ 23. Luke xxi. 28; Eph. iv. 30. ‡ 24. 2 Cor. v. 7; Heb. xi. 1. ‡ 26. Eph. vi. 18. ‡ 27. 1 John v. 14. ‡ 29. Col. i. 15, 18; Heb. i. 6; Rev. i. 5. ‡ 32. Rom. iv. 25.

παντων παρεδωκεν αυτον· πως ουχι και συν
all delivered up him; how not also with
αυτῳ τα παντα ἡμιν χαρισεται; [33] Τις
him the things all to us will he graciously give? Who
εγκαλεσει κατα εκλεκτων θεου; Θεος ὁ
will bring a charge against chosen ones of God? God that
δικαιων; [34] Τις ὁ κατακρινων; Χριστος ὁ απο-
justifying? Who he condemning? Anointed that having
θανων; μαλλον δε *[και] εγερθεις; ὁς και
died? still more and [also] having been raised? who also
εστιν εν δεξιᾳ του θεου; ὁς και εντυγχανει
is on right of the God? who and intercedes
ὑπερ ἡμων; [35] Τις ἡμας χωρισει απο της
on behalf of us? Who us will separate from the
αγαπης του Χριστου; Θλιψις; η στενοχωρια;
love of the Anointed? Affliction? or distress?
η διωγμος; η λιμος; η γυμνοτης; η κινδυνος;
or persecution? or famine? or nakedness? or peril?
η μαχαιρα; [36] (καθως γεγραπται· Ὁτι ἑνεκεν
or sword? (as it has been written; That on account
σου θανατουμεθα ὁλην την ἡμεραν· ελογισθη-
of thee we are put to death whole the day; we were ac-
μεν ὡς προβατα σφαγης.) [37] Αλλ' εν τουτοις
counted as sheep of slaughter.) But in these
πασιν ὑπερνικωμεν δια του αγαπησαντος ἡμας.
all we more than conquer through the one having loved us.
[38] Πεπεισμαι γαρ, ὁτι ουτε θανατος ουτε ζωη,
I am persuaded for, that neither death nor life,
ουτε αγγελοι ουτε αρχαι, ουτε ενεστωτα
nor messengers nor principalities, nor things being present
ουτε μελλοντα, ουτε δυναμεις, [39] ουτε
nor things being about to come, nor powers, nor
ὑψωμα ουτε βαθος, ουτε τις κτισις ἑτερα δυνη-
height nor depth, nor any creation other will be
σεται ἡμας χωρισαι απο της αγαπης του θεου,
able us to separate from the love of the God,
της εν Χριστῳ Ιησου τῳ κυριῳ ἡμων. ΚΕΦ.
of that in Anointed Jesus the Lord of us.
θ'. 9. [1] Αληθειαν λεγω, εν Χριστῳ· ου ψευδο-
Truth I speak, in Anointed; not I utter
μαι, (συμμαρτυρουσης μοι της συνειδησεως
falsehood, (bearing testimony together to me the conscience
μου,) εν πνευματι ἁγιῳ· [2] ὁτι λυπη μοι εστι
of me,) in a spirit holy; that grief to me it is
μεγαλη, και αδιαλειπτος οδυνη τῃ καρδιᾳ μου.
great, and unceasing anguish in the heart of me.

livered him up on behalf of us all, how will he not with him also graciously give us ALL things?

33 Who will bring an accusation against God's Chosen ones? Will THAT God who JUSTIFIES?

34 Who is HE who CONDEMNS? Will THAT Anointed one who DIED; and, still more, who has been raised; who also is at the Right hand of GOD, and ‡who intercedes on our behalf?

35 Who shall separate us from THAT LOVE of * GOD, which is in the Anointed Jesus? Shall Affliction, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

36 (even as it has been written, ‡"On account of thee we are put to death the Whole DAY; we are accounted as Sheep for Slaughter.")

37 ‡But in all these things we do more than overcome, through HIM who LOVED us.

38 For I am persuaded that neither Death nor Life; neither Angels nor Principalities; neither Things present nor Things future; nor Powers,

39 nor Height, nor Depth, nor any other thing in Creation, will be able to separate Us from THAT LOVE of GOD, which is in the Anointed Jesus, our LORD.

CHAPTER IX.

1 I ‡speak the Truth in Christ, I do not speak falsely, my CONSCIENCE co-attesting with me, in a holy Spirit,

2 that I have great Grief and Unceasing Anguish in my HEART,

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* VAT. MANUSCRIPT.—34. also—*omit*. 35. THAT LOVE of GOD which is in Christ Jesus.

‡ 34. Heb. vii. 25; ix. 24; 1 John ii. 1. ‡ 35. Psa. xliv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11. ‡ 37. 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11. ‡ 1 Rom. i. 9; 2 Cor. i. 23; xi. 31; xii. 19; Gal. i. 20; Phil. i. 8; 1 Tim. ii. 7.

[3] Ηυχομην γαρ αυτος εγω αναθεμα ειναι απο
Was wishing for myself I an accursed thing to be from

του Χριστου ὑπερ των αδελφων μου, των συγ-
the Anointed one on behalf of the brethren of me, of the rela-

γενων μου κατα σαρκα· [4] οἱτινες εισιν Ισρα-
tives of me according to flesh; who are Isra-

ηλιται, ὡν ἡ υἱοθεσια, και ἡ δοξα, και αἱ δια-
elites, of whom the sonship, and the glory, and the cove-

θηκαι, και ἡ νομοθεσια, και ἡ λατρεια, και αἱ
nants, and the law-giving, and the religious service, and the

επαγγελιαι, [5] ὡν οἱ πατερες, και εξ ὡν ὁ
promises, of whom the fathers, and from whom the

Χριστος το κατα σαρκα, ὁ ων επι παντων
Anointed that according to flesh, he being over all

θεος ευλογητος εις τους αιωνας. Αμην.
God worthy of praise into the ages. So be it.

[6] Ουχ οἱον δε, ὁτι εκπεπτωκεν ὁ λογος του
Not so as but, that has fallen off the word of the

θεου· ου γαρ παντες οἱ εξ Ισραηλ, οὑτοι Ισρα-
God; not for all those from Israel, these Isra-

ηλ. [7] Ουδ' ὁτι εισι σπερμα Αβρααμ, παντες
el. Nor because they are seed of Abraam, all

τεκνα, αλλ' εν Ισαακ κληθησεται σοι σπερμα,
children, but in Isaac shall be called to thee a seed,

[8] τουτ' εστιν, ου τα τεκνα της σαρκος, ταυτα
this is, not the children of the flesh, these

τεκνα του θεου· αλλα τα τεκνα της απαγγελιας
children of the God; but the children of the promise

λογιζεται εις σπερμα. [9] Επαγγελιας γαρ ὁ
are counted for seed. Of promise for the

λογος οὑτος· Κατα τον καιρον τουτον ελευ-
word this; According to the season this I will

σομαι, και εσται τη Σαῤῥα υἱος. [10] Ου μονον
come, and shall be to the Sarah a son. Not only

δε, αλλα και Ῥεβεκκα, εξ ἑνος κοιτην εχουσα
and, but also Rebecca, from one conception having

Ισαακ του πατρος ἡμων. [11] Μηπω γαρ γεννη-
Isaac the father of us. Not yet for they having

θεντων, μηδε πραξαντων τι αγαθον η κακον,
been born, nor having done anything good or bad,

(ἱνα ἡ κατ' εκλογην προθεσις του θεου μενη,
(so that the according to an election purpose of the God might abide,

ουκ εξ εργων, αλλ' εκ του καλουντος,) [12] ερρη-
not from works, but from the one calling,) it was

θη αυτη· Ὁτι ὁ μειζων δουλευσει τω ελασσονι·
said to her; That the greater shall be subject to the lesser.

3 on account of my BRETHREN, my KINSMEN according to the Flesh; (‡ for I myself was wishing to be accursed from the ANOINTED one;)

4 who are Israelites; to whom belong ‡ the SONSHIP, and the GLORY, and * the ‡ COVENANTS; and the LAW-GIVING, and the rites of SERVICE, and ‡ the PROMISES;—

5 whose are the FATHERS, and ‡ from whom is THAT ANOINTED one, according to the Flesh; HE who IS over all, God blessed to the AGES. Amen.

6 But not as implying that the WORD of GOD has fallen; for ‡ ALL those who are from Israel, **these** are not Israel.

7 Nor Because they are the Seed of Abraham, are they ALL Children; but ‡ "In Isaac shall thy Seed "be called."

8 That is, the CHILDREN of the FLESH, these are not of GOD; but the ‡ CHILDREN of the PROMISE are accounted for the Seed.

9 For this is the WORD of Promise—‡ "According "to this SEASON I will "return, and Sarah shall "have a Son."

10 And not only this, but also to ‡ Rebecca, when she had conceived twins by One,—by Isaac our FATHER;

11 (for they not having been born, nor having done anything good or bad, so that GOD'S PURPOSE, as to an Election, might abide,—not from Works, but from HIM who CALLS;)

12 it was said to her, ‡ "The SUPERIOR shall "be subject to the INFE-"RIOR,"

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* VATICAN MANUSCRIPT.—4. the COVENANT.

‡ 3. Exod. xxxii. 32. ‡ 4. Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9. ‡ 4. Acts ii. 25. ‡ 4. Acts xxvi. 6. ‡ 5. Luke iii. 23. ‡ 6. John viii. 39; Rom. ii. 28, 29; iv. 12, 16; Gal. vi. 16. ‡ 7. Gen. xxi. 12; Heb. xi. 18. ‡ 8. Gal. iv. 28. ‡ 9. Gen. xviii. 10, 14. ‡ 10. Gen. xxv. 21. ‡ 12. Gen. xxv. 23.

[13] καθως γεγραπται· Τον Ιακωβ ηγαπησα, τον
as it has been written; The Jacob I loved, the
δε Ησαυ εμισησα. [14] Τι ουν ερουμεν; μη αδικια
but Esau I hated. What then shall we say? not injustice
παρα τῳ θεῳ; Μη γενοιτο. [15] Τῳ γαρ
with the God? Not let it be. To the for
Μωυσῃ λεγει· Ελεησω ὁν αν ελεω, και οικτειρησω
Moses he says; I will pity whom I should pity, and I will compassionate
ὁν αν οικτειρω. [16] Αρα ουν ου του
whom I should compassionate. So then not of the
θελοντος, ουδε του τρεχοντες, αλλα του ελεουντος
one willing, nor of the one running, but of the pitying
θεου. [17] Λεγει γαρ ἡ γραφη τῳ Φαραω·
God. Says for the writing to the Pharaoh;
Ὁτι εις αυτο τουτο εξηγειρα σε, ὁπως ενδειξωμαι
That for same this I raised up thee, that I might show
εν σοι την δυναμιν μου, και ὁπως διαγγελῃ
in thee the power of me, and that may be declared
το ονομα μου εν πασῃ τῃ γῃ. [18] Αρα ουν ὁν
the name of me in all the earth. So then whom
θελει, ελεει· ὁν δε θελει, σκληρυνει. [19] Ερεις
he wills, he pities; whom and he wills, he hardens. Thou wilt say
ουν μοι· Τι ετι μεμφεται; τῳ *[γαρ] βουληματι
then to me; Why still does he find fault? to the [for] will
αυτου τις ανθεστηκε; [20] Μενουνγε, ω ανθρωπε,
of him who has been opposed? But indeed, O man,
συ τις ει, ὁ ανταποκρινομενος τῳ θεῳ;
thou who art, the one answering again to the God?
Μη ερει το πλασμα τῳ πλασαντι· Τι με
Not shall say the thing formed to the one having formed; Why me
εποιησας οὑτως; [21] Η ουκ εχει εξουσιαν ὁ κεραμευς
madest thou thus? Or not has authority the potter
του πηλου, εκ του αυτου φυραματος ποιησαι,
of the clay, out of the same mixture to make
ὁ μεν εις τιμην σκευος, ὁ δε εις ατιμιαν;
this indeed for honor a vessel, that and for dishonor?
[22] Ει δε θελων ὁ θεος ενδειξασθαι την οργην,
If but wishing the God to show the wrath,
και γνωρισαι το δυνατον αὑτου, ηνεγκεν εν
and make known the power of himself, bore in
πολλῃ μακροθυμιᾳ σκευη οργης κατηρτισμενα
much long-suffering vessels of wrath having been fitted
εις απωλειαν· [23] και ἱνα γνωριση τον πλουτον
for destruction; and that he might make known the wealth
της δοξης αὑτου επι σκευη ελεους, ἁ
of the glory of himself on vessels of mercy, which

13 even as it has been written, ‡ "JACOB I loved, "but ESAU I hated."

14 What shall we say then? Is not Injustice with GOD? By no means.

15 For to MOSES he says, ‡ "I will pity whom "I should pity, and I will "compassionate whom I "should compassionate."

16 So, then, it is not of the one WILLING, nor of the one RUNNING, but of GOD who PITIES.

17 Besides, the SCRIPTURE says to PHARAOH ‡ "For this very purpose "† I raised thee up, that "I may exhibit in thee "my POWER, and that my "NAME may be declared "in All the EARTH."

18 So, then, whom he pleases, he pities, and whom he pleases, he hardens.

19 Thou wilt then say to me; "Why does he still find fault? for who has resisted his WILL?"

20 But indeed, O Man who art thou REPLYING against GOD? ‡ Shall the THING FORMED say to its MAKER, "Why didst thou make me thus?"

21 Or has not the ‡ POTTER Authority over the CLAY, out of the SAME Mixture to make ‡ One Vessel for Honor, and Another for Dishonor?

22 But if GOD, wishing to exhibit his INDIGNATION, and to make known his POWER, did carry with with Much Longsuffering ‡ the Vessels of Wrath ‡ fitted for Destruction;

23 and that he might make known ‡ the RICHES of his GLORY on the Vessels of Mercy, which were

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* VATICAN MANUSCRIPT.—19. For—*omit.*

† 17. In the Hebrew, the words addressed to Pharaoh literally signify, "I have made thee to stand;" accordingly, they are translated by the LXX, "For the sake of this," namely, of showing my power, "thou hast been *preserved.*" The apostle's translation of this passage, "For this very purpose I *raised* thee up," does not alter its meaning.—*Macknight.*

‡ 13. Mal. i. 2, 3. ‡ 15. Exod. xxxiii. 19. ‡ 17. Exod. ix. 19. ‡ 20. Isa. xxix. 16; xlv. 9; lxiv. 8. ‡ 21. Prov. xvi. 4; Jer. xviii. 6. ‡ 21. 2 Tim. ii. 20. ‡ 22. 1 Thess. v. 9. ‡ 22. 1 Pet. ii. 8; Jude 4. ‡ 23. Rom. ii. 4; Eph. i. 7; Col. i. 27

προητοιμασεν εις δοξαν· [24] ούς και εκαλεσεν
were previously prepared for glory; whom even he called

ἡμας, ου μονον εξ Ιουδαιων, αλλα και εξ εθνων·
us, not only from of Jews, but also from of Gentiles;

[25] ὡς και εν τῳ Ὡσηε λεγει· Καλεσω τον ου
as also in the Hosea he says; I will call that not

λαον μου, λαον μου· και την ουκ ηγαπημενην,
a people of me, a people of me; and her not beloved,

ηγαπημενην. [26] Και εσται, εν τῳ τοπῳ ού ερ-
beloved. And it shall be, in the place where it

ρηθη *[αυτοις·] Ου λαος μου ὑμεις, εκει κλη-
was said [to them;] Not a people of me you, there they

θησονται υἱοι θεου ζωντος. [27] Ησαιας δε κρα-
shall be called sons of God living. Esaias but cries

ζει ὑπερ του Ισραηλ· Εαν ᾑ ὁ αριθμος των
on behalf of the Israel; If should be the number of the

υἱων Ισραηλ ὡς ἡ αμμος της θαλασσης, το
sons of Israel as the sand of the sea, the

καταλειμμα σωθησεται. [28] Λογον γαρ συντε-
remnant shall be saved. An account for he is finish-

λων και συντεμνων εν δικαιοσυνῃ· ὁτι λογον
ing and cutting short in righteousness; because an account

συντετμημενον ποιησει κυριος επι της γης.
having been cut short will make a Lord on the earth.

[29] Και καθως προειρηκεν Ησαιας· Ει μη κυριος
And as before said Esaias; If not Lord

σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡς Σοδομα
of hosts left to us a seed, as Sodom

αν εγενηθημεν, και ὡς Γομορρα αν ὡμοιωθη-
we should have become, and as Gomorrah we should have been

μεν. [30] Τι ουν ερουμεν; Ὁτι εθνη τα μη
made like. What then shall we say? That Gentiles those not

διωκοντα δικαιοσυνην, κατελαβε δικαιοσυνην,
pursuing righteousness, laid hold on righteousness,

δικαιοσυνην δε την εκ πιστεως· [31] Ισραηλ δε
a righteousness even that from faith; Israel but

διωκων νομον *[δικαιοσυνης,] εις νομον δι-
pursuing a law [of righteousness,] to a law of

καιοσυνης ουκ εφθασε. [32] Διατι; Ὁτι ουκ εκ
righteousness not attained. Why? Because not from

πιστεως, αλλ' ὡς εξ εργων *[νομου.] Προσ-
faith, but as it were from works [of law.] They

εκοψαν γαρ τῳ λιθῳ του προσκομματος· [33] κα-
struck against for the stone of the stumbling; even

‡ previously prepared for Glory;

24 even us, whom he called, not only from the Jews, but also from the Gentiles;

25 as also he says by HOSEA. ‡ "I will call "THAT which was not my "People, 'my People,' and "HER who was not beloved, 'beloved;'

26 ‡ "and it shall be, in "the PLACE where it was "said, 'You are not my "People,' there they shall "be called Sons of the living God."

27 But Isaiah cries on behalf of ISRAEL, ‡ "If the "NUMBER of the SONS of "Israel should be as the "SAND of the SEA, ‡ the "REMNANT only shall be "saved.

28 "For *he is finishing and cutting short his "Account in Righteousness; ‡ Because the Lord "will perform a brief Work "upon the LAND."

29 And, as Isaiah previously said, ‡ "If the "Lord of Hosts had not "left us a Seed, ‡ we "should have become as "Sodom, and should have "resembled Gomorrah."

30 What then shall we say? That THOSE Gentiles not PURSUING Righteousness, laid hold on Righteousness, ‡ even THAT Righteousness from Faith;

31 but Israel ‡ pursuing a Law of Righteousness, attained not a Law of Righteousness.

32 Why? Because they pursued it, not from Faith, but as attainable from Works of Law. For ‡ they struck against the STONE of STUMBLING

33 as it is written,

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* VATICAN MANUSCRIPT.—26. to them—*omit*. 28. finishing and cutting short, the LORD will make a Reckoning on the EARTH. 31. of Righteousness—*omit*. 32. of Law—*omit*.

‡ 23. Rom. viii. 28—30. ‡ 25. Hoshea ii. 23; 1 Pet. ii. 10. ‡ 26. Hosea i. 10.
‡ 27. Isa. x. 22, 23. ‡ 27. Rom. xi. 5. ‡ 28. Isa. xxviii. 22. ‡ 29. Isa. i. 9.
‡ 30. Rom. iv. 11; x. 20. ‡ 30. Rom. i. 17. ‡ 31. Rom. xi. 7. ‡ 32. Luke ii. 34; 1 Cor. i. 23.

θως γεγραπται· Ιδου, τιθημι εν Σιων λιθον
as it has been written; Lo, I place in Sion a stone

προσκομματος, και πετραν σκανδαλου· και πας
of stumbling, and a rock of offence; and every one

ὁ πιστευων επ᾽ αυτῳ, ου καταισχυνησεται.
the relying on it, not shall be disappointed.

ΚΕΦ. ι΄. 10. [1] Αδελφοι, ἡ μεν ευδοκια της
Brethren, the indeed good-will of the

εμης καρδιας, και ἡ δεησις *[ἡ] προς τον θεον,
my heart, and the prayer [that] to the God,

ὑπερ αυτων εις σωτηριαν. [2] Μαρτυρω γαρ
on behalf of them for salvation. I testify for

αυτοις, ὁτι ζηλον θεου εχουσιν, αλλ᾽ ου κατ᾽
to them, that a zeal for God they have, but not according to

επιγνωσιν. [3] Αγνοουντες γαρ την του θεου δικαιοσυνην, και την ιδιαν ζητουντες στησαι, τῃ
knowledge. Being ignorant for the of the God righteousness, and the own seeking to establish, to the

δικαιοσυνῃ του θεου ουχ ὑπεταγησαν.
righteousness of the God not they were brought under.

[4] Τελος γαρ νομου Χριστος, εις δικαιοσυνην
An end for of law Anointed, for righteousness

παντι τῳ πιστευοντι. [5] Μωυσης γαρ γραφει
to every one to the believing. Moses for writes

την δικαιοσυνην την εκ του νομου· Ὁτι ὁ ποιησας
the righteousness that from the law; That the having done

αυτα ανθρωπος, ζησεται εν αυτοις. [6] Ἡ
these things man, shall live in them. The

δε εκ πιστεως δικαιοσυνη οὑτω λεγει· Μη
but from faith righteousness thus speaks; Not

ειπῃς εν τῃ καρδιᾳ σου· Τις αναβησεται
thou mayest say in the heart of thee; Who shall ascend

εις τον ουρανον; τουτ᾽ εστι, Χριστον καταγαγειν.
into the heaven? this is, an Anointed to lead down.

[7] Η· Τις καταβησεται εις την αβυσσον; τουτ᾽
Or; Who shall go down into the abyss? this

εστι, Χριστον εκ νεκρων αναγαγειν. [8] Αλλα
is, an Anonted out of dead ones to lead back. But

τι λεγει; Εγγυς σου το ῥημα εστιν, εν τῳ
what says it? Near thee the word is, in the

στοματι σου, και εν τῃ καρδιᾳ σου· τουτ᾽ εστι,
mouth of thee, and in the heart of thee; this is,

το ῥημα της πιστεως ὁ κηρυσσομεν· [9] ὁτι, εαν
the word of the faith which we publish; that, if

ὁμολογησῃς εν τῳ στοματι σου κυριον Ιησουν,
thou wilt confess with the mouth of thee Lord Jesus,

και πιστευσῃς εν τῃ καρδιᾳ σου, ὁτι ὁ θεος αυτον ηγειρεν εκ νεκρων, σωθησῃ. [10] (Καρδιᾳ
and thou wilt believe in the heart of thee, that the God him raised out of dead ones, thou shalt be saved. (In heart

‡"Behold, I place in Zion, "a Stone of stumbling, "and a Rock of Offence, "‡and yet no one RELYING on it shall be disappointed."

CHAPTER X.

1 Indeed, Brethren, the GOOD DESIRE of MY Heart, and THAT PRAYER I offer to GOD on their behalf is, for their Salvation.

2 For I testify to them, That they possess ‡a Zeal for God, but not according to Knowledge.

3 For being ignorant of ‡the RIGHTEOUSNESS of GOD, and seeking to establish ‡ their OWN, they were not submissive to the RIGHTEOUSNESS of GOD;

4 since ‡ Christ is the End of the Law for Righteousness to every one BELIEVING.

5 For Moses writes of THAT RIGHTEOUSNESS which is from the *Law, ‡ "That the MAN PERFORMING these things "shall live by them."

6 But the RIGHTEOUSNESS from Faith thus speaks;—"Say not in "thine HEART, ‡Who shall "ascend into HEAVEN?" that is, to bring Christ down;

7 or, ‡"Who shall descend into the ABYSS?" that is, to bring back Christ from the Dead.

8 But what does it say? ‡"The WORD is near thee, "in thy MOUTH, and in thy "HEART;" that is, the WORD of FAITH which we publish;

9 that, ‡ if thou wilt *openly confess with thy MOUTH That Jesus is Lord, and wilt believe with thy HEART That GOD raised Him from the Dead, thou shalt be saved.

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* VATICAN MANUSCRIPT.—1. that—*omit.* 5. Law. 9. openly confess the DECLARATION with thy MOUTH That Jesus is the Lord, and wilt believe.

‡ 33. Psa. cxviii. 22; Isa. viii. 14; xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6—8. ‡ 33 Rom. x. 11. ‡ 2. Acts xxi. 20; xxii. 3; Gal. i. 14; iv. 17. ‡ 3. Rom. i. 17; ix. 30. ‡ 3. Phil. iii. 9. ‡ 4. Matt. v. 17; Gal. iii. 12. ‡ 5. Lev. xviii. 5; Neh. ix. 29; Ezek. xx. 11; xiii. 21; Gal. iii. 12. ‡ 6. Deut. xxx. 12. ‡ 7. Deut. xxx. 13. ‡ 8. Deut. xxx. 14. ‡ 9. Matt. x. 32; Luke xii. 8.

γαρ πιστευεται εις δικαιοσυνην· στοματι δε
for it is believed for righteousness; with mouth and
ὁμολογειται εις σωτηριαν.) [11] Λεγει γαρ ἡ
it is confessed for salvation.) Says for the
γραφη· Πας ὁ πιστευων επ' αυτῳ, ου καταισ-
writing; Every one the believing on him, not shall be
χυνθησεται. [12] Ου γαρ εστι διαστολη Ιουδαι-
ashamed. Not for is a distinction of Jew
ου τε και Ἑλληνος· ὁ γαρ αυτος κυριος παν-
both and of Greek; the for same Lord of
των, πλουτων εις παντας τους επικαλουμενους
all, being rich towards all those calling upon
αυτον. [13] Πας γαρ ὅς αν επικαλεσηται το ονο-
him. Every one for who may call on the name
μα κυριου, σωθησεται. [14] Πως ουν επικαλεσον-
of Lord, shall be saved. How then shall they call on,
ται, εις ὅν ουκ επιστευσαν; πως δε πιστευ-
into whom not they believed? how and shall they
σουσιν, οὗ ουκ ηκουσαν; πως δε ακουσουσι
believe, where not they heard? how and shall they hear
χωρις κηρυσσοντος; [15] Πως δε κηρυξουσιν, εαν
without one proclaiming? How and shall they proclaim, if
μη αποσταλωσι; καθως γεγραπται· Ὡς ὡραιοι
not they should be sent? as it has been written; How beautiful
οἱ ποδες των ευαγγελιζομενων *[ειρηνην, των
the feet of those announcing glad tidings [of peace, of those
ευαγγελιζομενων τα] αγαθα. [16] Αλλ' ου
announcing glad tidings the things] good. But not
παντες ὑπηκουσαν τῳ ευαγγελιῳ. Ησαιας γαρ
all obeyed the glad tidings. Esaias for
λεγει· Κυριε, τις επιστευσε τη ακοη ἡμων;
says, O Lord, who believed the hearing of us?
[17] (Αρα ἡ πιστις εξ ακοης· ἡ δε ακοη δια ῥημα-
(Then the faith from hearing; the and hearing through a word
τος θεου.) [18] Αλλα λεγω· Μη ουκ ηκουσαν;
of God.) But I say, Not not they heard?
Μενουνγε εις πασαν την γην εξελθεν ὁ φθογγος
Yes indeed into all the earth went out the sound
αυτων, και εις τα περατα της οικουμενης τα
of them, and into the ends of the inhabited earth the
ῥηματα αυτων. [19] Αλλα λεγω· Μη Ισραηλ ουκ
words of them. But I say; Not Israel not
εγνω; Πρωτος Μωυσης λεγει· Εγω παραζηλω-
knew? First Moses says; I will provoke to jeal-
σω ὑμας επ' ουκ εθνει, επι εθνει ασυνετῳ
ousy you by not a nation, by a nation unenlightened
παροργιω ὑμας. [20] Ησαιας δε αποτολμα,
I will provoke to anger you. Isaiah but is very bold,

10 For with the Heart it is believed for Righteousness, and with the Mouth it is confessed for Salvation.

11 Hence the SCRIPTURE says, ‡"EVERY ONE "BELIEVING on him shall "not be ashamed."

12 ‡For there is no Distinction either of Jew or of Greek; since the SAME Lord of all is rich towards ALL THOSE CALLING upon him.

13 ‡For "every one "who may invoke the "NAME of the Lord shall "be saved"

14 How then shall they call on him into whom they did not believe? And how shall they believe, where they did not hear? And how shall they hear without one proclaiming?

15 And how shall they proclaim if they should not be sent? as it has been written, ‡"How beautiful "the FEET of THOSE PRO-"CLAIMING GLAD TID-"INGS of Good things!"

16 But all did not obey the GLAD TIDINGS; for Isaiah says, ‡"Lord, who "believed our REPORT?"

17 So then FAITH comes from a Report, and the REPORT through the Word of *God.

18 But I say, Did they not hear? Yes, indeed; ‡"their SOUND went out "into all the LAND, and "their WORDS to the EX-"TREMITIES of the HABI-"TABLE."

19 But I say, Did not Israel know? First Moses says, ‡"I will provoke "you to jealousy by that "which is no Nation; by "an unenlightened Nation "I will provoke you to an-"ger."

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* VATICAN MANUSCRIPT.—15. even as. 15. of Peace, of THOSE ANNOUNCING GLAD TIDINGS—*omit.* 17. Christ.

‡ 11. Isa. xxviii. 16; xlix. 23; Jer. xvii. 7; Rom. ix. 33. ‡ 12. Acts xv. 9; Rom. iii. 22; Gal. iii. 28. ‡ 13. Joel ii. 22; Acts ii. 21; Acts ix. 14. ‡ 15. Isa. lii. 7; Nahum i. 15. ‡ 16. Rom. iii. 3; Heb. iv. 2. ‡ 16. Isa. liii. 1; John xii. 38. ‡ 18. Psa. xix. 4; Matt. xxiv. 14; xxviii. 19; Mark xvi. 15; Col. i. 6, 23. ‡ 19. Deut. xxxii. 21; Rom. xi. 11.

και λεγει· Ευρεθην τοις εμε μη ζητουσιν, εμ-
and says; I was found by those me not seeking, mani-

φανης εγενομεν τοις εμε μη επερωτωσι.
fest I became to those me not asking.

[21] Προς δε τον Ισραηλ λεγει· Ὁλην την ἡμε-
In respect to but the Israel he says; Whole the day

ραν εξεπετασα τας χειρας μου προς λαον απει-
I stretched out the hands of me to a people dis-

θουντα και αντιλεγοντα. ΚΕΦ. ια'. 11. [1] Λεγω
obeying and contradicting. I say

ουν· Μη απωσατο ὁ θεος τον λαον αὑτου; Μη
then; Not did put away the God the people of himself? Not

γενοιτο· και γαρ εγω Ισραηλιτης ειμι, εκ σπερ-
let it be; even for I an Israelite I am, of seed

ματος Αβρααμ, φυλης Βενιαμεν. [2] Ουκ απω-
of Abraam, of tribe of Benjamin. Not did put

σατο ὁ θεος τον λαον αὑτου, ὁν προεγνω. Η
away the God the people of himself, whom he before knew. Or

ουκ οιδατε, εν Ηλια τι λεγει ἡ γραφη; ὡς
not know you, in Elijah what says the writing? as

εντυγχανει τῳ θεῳ κατα του Ισραηλ· [3] Κυριε,
he complains to the God against the Israel, O Lord,

τους προφητας σου απεκτειναν, *[και] τα
the prophets of thee they killed, [and] the

θυσιαστηρια σου κατεσκαψεν· καγω ὑπελειφθην
altars of thee they dug down; and I was left

μονος, και ζητουσι την ψυχην μου. [4] Αλλα τι
alone, and they are seeking the life of me. But what

λεγει αυτῳ ὁ χρηματισμος; Κατελιπον εμαυτῳ
says to him the divine oracle? I left to myself

ἑπτακισχιλιους ανδρας, οἱτινες ουκ εκαμψαν
seven thousand men, who not bent

γονυ τῃ Βααλ. [5] Οὑτως ουν και εν τῳ νυν και-
a knee to the Baal. Thus then even in the present sea-

ρῳ λειμμα κατ' εκλογην χαριτος γεγονεν.
son a remnant according to an election of favor has been made.

[6] Ει δε χαριτι, ουκετι εξ εργων· επει ἡ χαρις
If but by favor, no longer from works; otherwise the favor

ουκετι γινεται χαρις. [7] Τι ουν; Ὁ επιζητει
no longer is favor. What then? What seeks

Ισραηλ, τουτο ουκ επετυχεν, ἡ δε εκλογη επε-
Israel, this not he obtained, the but chosen ob-

20 Besides, Isaiah is very bold, and says, ‡"I "was found *by THOSE "who did not SEEK me; I "was made manifest to "THOSE who did not ASK "for me."

21 But in respect to ISRAEL he says, ‡"The "whole DAY I stretched "out my HANDS to a disobedient and contradicting People."

CHAPTER XI.

1 I say then, ‡Did GOD put away his own PEOPLE? By no means; for even ‡I am an Israelite of the Seed of Abraham, of the Tribe of Benjamin.

2 GOD has not put away his PEOPLE whom he formerly acknowledged. Do you not know what the SCRIPTURE says in [the history of] Elijah, how he complains to GOD against Israel?—

3 ‡"O Lord, they killed "thy PROPHETS; they "dug down thy ALTARS; "and I was left alone; "and they are seeking my "LIFE."

4 But what says the DIVINE ORACLE to him? ‡"I reserved for myself "Seven thousand Men, "who bent not a Knee to "BAAL."

5 ‡And in like manner, therefore, at the PRESENT Time, there is a Remnant according to an Election of Favor.

6 *But ‡if by Favor, no longer from Works; otherwise the FAVOR is no longer a Favor.

7 What then? The thing ‡Israel earnestly seeks, this he did not obtain; but the CHOSEN obtained

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* VATICAN MANUSCRIPT.—20. among THOSE who did not SEEK Me; I became manifest among THOSE who. 3. and—*omit.* 6. But if by Favor, no longer from Works; otherwise FAVOR is made no longer Favor. But if from Works, no longer Favor; otherwise WORK is no longer Favor.

‡ 20. Isa. lxv. 1; Rom. ix. 30. ‡ 21. Isa. lxv. 2. ‡ 1. 1 Sam. xii. 22; Jer. xxxi. 37. ‡ 1. 2 Cor. xi. 12; Phil. iii. 5. ‡ 3. 1 Kings xix. 10, 14. ‡ 4. 1 Kings xix. 18. ‡ 5. Rom. ix. 27. ‡ 6. Rom. iv. 4, 5; Gal. v. 4. ‡ 7. Rom. ix. 31; x. 3.

τυχεν· οἱ δε λοιποι επωρωθησαν, [8] (καθως
tained; the and remaining ones were hardened, (as

γεγραπται· Εδωκεν αυτοις ὁ θεος πνευμα κατα-
it has been written; Gave to them the God a spirit of deep

νυξεως, οφθαλμους του μη βλεπειν, και ωτα
sleep, eyes of the not to see, and ears

του μη ακουειν,) ἑως της σημερον ἡμερας.
of the not to hear,) till the to-day day.

[9] Και Δαυιδ λεγει· Γενηθητω ἡ τραπεζα αυτων
And David says; Let be made the table of them

εις παγιδα, και εις θηραν και εις σκανδαλον, και
into a snare, and into a trap and into a stumbling-block, and

εις ανταποδομα αυτοις· [10] σκοτισθητωσαν οἱ
into a recompence to them; let be darkened the

οφθαλμοι αυτων, του μη βλεπειν· και τον νω-
eyes of them, of the not to see; and the back

τον αυτων διαπαντος συγκαμψον. [11] Λεγω ουν·
of them always bow down. I say then;

Μη επταισαν, ἱνα πεσωσι; Μη γενοιτο· αλλα
Not did they stumble, so that they might fall? Not let it be; but

τῳ αυτων παραπτωματι ἡ σωτηρια τοις εθνεσιν,
by the of them fall the salvation to the nations,

εις το παραζηλωσαι αυτους. [12] Ει δε το
in order that to excite to emulation them. If but the

παραπτωμα αυτων πλουτος κοσμου, και το
fall of them wealth of a world, and the

ἡττημα αυτων πλουτος εθνων· ποσῳ μαλλον
failure of them wealth of nations; how much more

το πληρωμα αυτων:
the full acceptance of them?

[13] Ὑμιν γαρ λεγω τοις εθνεσιν· εφ᾽ ὁσον μεν
To you for I speak the Gentiles; in as much indeed

ειμι εγω εθνων αποστολος, την διακονιαν μου
am I of Gentiles an apostle, the service of me

δοξαζω. [14] ειπως παραζηλωσω μου την σαρκα,
I shall glorify, if possibly I may excite to emulation of me the flesh,

και σωσω τινας εξ αυτων. [15] Ει γαρ ἡ απο-
and I may save some from of them. If for the casting

βολη αυτων καταλλαγη κοσμου· τις ἡ προσ-
off of them a reconciliation of a world; what the receiv-

ληψις, ει μη ζωη εκ νεκρων; [16] Ει δε ἡ απαρχη
ing, if not life out of dead ones? If and the first-fruit

ἁγια, και το φυραμα· και ει ἡ ῥιζα ἁγια, και οἱ
holy, also the mixture; and if the root holy, also the

κλαδοι. [17] Ει δε τινες των κλαδων εξεκλασθη-
branches. If but some of the branches were broken

σαν, συ δε αγριελαιος ων ενεκεντρισθης εν
off, thou and a wild olive being wast ingrafted instead of

αυτοις, και συγκοινωνος της ῥιζης και της πιο-
them, and a partaker of the root and of the fat-

it, and the REST were blinded;—

8 as it has been written, ‡"GOD gave to them "a Spirit of Stupor, Eyes "that they should not SEE, "and Ears that they "should not HEAR,"—till THIS very Day.

9 and David says, ‡"Let "their TABLE become a "Snare, and a Trap, and "a Stumbling-block, and "a Recompense to them;

10 "let their EYES be "darkened so as not to "SEE, and bow down their "BACK continually."

11 I say then, Did they stumble that they might fall? By no means; but ‡by THEIR Fall the NATIONS have SALVATION in order to excite them to EMULATION.

12 But if their FALL is the Wealth of the World, and their FAILURE the Wealth of the Gentiles, how much more will their full acceptance be?

13 *And I speak to You, GENTILES; (therefore, indeed, inasmuch as I am ‡an Apostle of the Gentiles, I shall honor my MINISTRY;)

14 if possibly I may excite My KINDRED to emulation, and ‡may save some from among them.

15 For if their REJECTION be the Reconciliation of the World, what is their RECEPTION, if not Life from the Dead?

16 And if ‡the FIRST-FRUIT be holy, so also the MASS; and if the ROOT be holy, so also the BRANCHES.

17 But if ‡some of the BRANCHES were broken off, ‡and thou being a Wild olive wast ingrafted instead of them, and didst become a Partaker of the

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* VATICAN MANUSCRIPT.—13. And I speak to You, GENTILES; therefore indeed inasmuch.

‡ 8. Isa. xxix. 10. ‡ 9. Psa. lxix. 22, 23. ‡ 11. Acts xiii. 46; xviii. 6; xxii. 18, 21; xxviii. 24, 28. ‡ 13. Acts ix. 15; xiii. 2; xxii. 21; Rom. xv. 16; Gal. i. 16; ii. 2. 7—9; Eph. iii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. ‡ 14. 1 Cor. vii. 16; ix. 22; 1 Tim. iv. 16; James v. 20. ‡ 16. Lev. xxiii. 10; Num. xv. 18—21. ‡ 17. Jer. xi. 16. ‡ 17. Acts ii. 39.

τητος της ελαιας εγενου, [18] μη κατακαυχω
ness of the olive thou didst become, not do thou boast

των κλαδων· ει δε κατακαυχασαι, ου συ την
of the branches; if but thou dost boast, not thou the

ῥιζαν βασταζεις αλλ᾽ ἡ ῥιζα σε. [19] Ερεις ουν·
root sustainest but the root thee. Thou wilt say then;

Εξεκλασθησαν κλαδοι, ἱνα εγω εγκεντρισθω.
Were broken off branches, so that I might be grafted in.

[20] Καλως· τῃ απιστιᾳ εξεκλασθησαν, συ δε
True; by the unbelief they were broken off, thou and

τῃ πιστει ἑστηκας· μη ὑψηλοφρονει, αλλα
by the faith hast been standing; not be high-minded, but

φοβου. [21] Ει γαρ ὁ θεος των κατα φυσιν
fear. If for the God those according to nature

κλαδων ουκ εφεισατο, μηπως ουδε σου φεισε-
branches not spared, perhaps not even thee will be

ται. [22] Ιδε ουν χρηστοτητα και αποτομιαν
spare. See then kindness and severity

Θεου· επι μεν τους πεσοντας, αποτομιαν· επι
of God; towards indeed those having fallen, severity; towards

δε σε, χρηστοτητα, εαν επιμεινῃς τῃ χρησ-
but thee, kindness, if thou shouldst remain in the kind-

τοτητι· επει και συ εκκοπησῃ. [23] Κακεινοι
ness; otherwise even thou shalt be cut off. Also they

δε, εαν μη επιμεινωσι τῃ απιστιᾳ, εγκεντρισ-
but, if not they should remain in the unbelief, shall be

θησονται· δυνατος γαρ εστιν ὁ θεος παλιν
ingrafted; able for is the God again

εγκεντρισαι αυτους. [24] Ει γαρ συ εκ της
to graft them. If for thou out of the

κατα φυσιν εξεκοπης εγριελαιου, και
according to nature wast cut off wild olive, and

παρα φυσιν ενεκεντρισθης εις καλλιελαιον,
in violation of nature thou wast ingrafted into a good olive,

ποσῳ μαλλον οὑτοι οἱ κατα φυσιν, εγκεν-
by how much more these who according to nature, shall be

τρισθησονται τῃ ιδιᾳ ελαιᾳ. [25] Ου γαρ θελω
ingrafted in the own olive. Not for I wish

ὑμας αγνοειν, αδελφοι, το μυστηριον τουτο,
you to be ignorant, brethren, the secret this,

(ἱνα μη ητε παρ ἑαυτοις φρονιμοι,) ὁτι πωρω-
(that not you may be with yourselves wise,) that hard-

σις απο μερους τῳ Ισραηλ γεγονεν, αχρις οὗ το
ness from a part to the Israel has happened, till the

πληρωμα των εθνων εισελθῃ· [26] και οὑτω πας
fulness of the Gentiles may come in; and then all

Ισραηλ σωθησεται, καθως γεγραπται· Ἡξει
Israel shall be saved, as it has been written; Shall come

ROOT and FATNESS of the OLIVE;

18 ‡do not boast against the BRANCHES; but if thou dost exult ever them, thou dost not sustain the ROOT, but the ROOT thee.

19 Thou wilt say then: "The Branches were broken off, so that **I** might be grafted in."

20 True; they were broken off by UNBELIEF, and thou hast been established by FAITH. ‡Be not haughty, but ‡fear;

21 for if GOD spared not the NATURAL Branches, *he may not even spare Thee.

22 Behold, then, the Kindness and the Severity of God; Severity, indeed, towards THOSE HAVING FALLEN, *but the Kindness of God towards thee, ‡if thou continue in that KINDNESS; for otherwise ‡thou even shalt be cut off.

23 But they also, ‡if they continue not in UNBELIEF, shall be grafted in; for GOD is able to graft them in again.

24 For if thou wast cut off from an Olive, wild by Nature, and, in violation of Nature, wast grafted into a Good olive, how much more shall these, the Natural branches, be grafted into their OWN Olive?

25 For, Brethren, that you may not be ‡conceited with yourselves, I wish you not to be ignorant of this SECRET, That ‡Hardness in some Measure has happened to ISRAEL ‡till the FULNESS of the GENTILES may come in.

26 And then all Israel will be saved, as it has been

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* VATICAN MANUSCRIPT.—21. he may not even spare Thee. 22. but the Kindness of God towards thee, if thou continue in that KINDNESS.

‡ 20. Rom. xii. 16. ‡ 20. Prov. xxvii. 14; Isa. lvi. 2; Phil. ii. 12. ‡ 22. 1 Cor. xv. 2; Heb. iii. 6, 14. ‡ 22. John xv. 2. ‡ 23. 2 Cor. iii. 16. ‡ 25. Rom. xii. 16. ‡ 25. ver. 7; 2 Cor. iii. 14. ‡ 25. Luke xxi. 24; Rev. vii. 9.

εκ Σιων ὁ ῥυομενος, και αποστρεψει ασεβειας
out of Sion the deliverer, and shall turn away ungodliness
απο Ιακωβ. [27] *Και αὑτη αυτοις ἡ παρ' εμου*
from Jacob. And this with them the from me
διαθηκη, ὁταν αφελωμαι τας ἁμαρτιας αυτων.
covenant, when I may take away the sins of them.
[28] *Κατα μεν το ευαγγελιον, εχθροι δι' ὑμας·*
According to indeed the glad tidings, enemies on account of you;
κατα δε την εκλογην, αγαπητοι δια τους
according to but the election, beloved on account of the
πατερας. [29] *Αμεταμελητα γαρ τα χαρισματα*
fathers. Things not to be repented of for the gracious gifts
και ἡ κλησις του θεου. [30] *Ὡσπερ γαρ ὑμεις*
and the calling of the God. As for you
ποτε ηπειθησατε τῳ θεῳ, νυν δε ηλεηθητε τῃ
once disobeyed the God, now but obtained mercy by the
τουτων απειθειᾳ· [31] *οὑτω και οὑτοι νυν ηπειθησαν, τῳ ὑμετερῳ ελεει ἱνα και αυτοι ελεηθωσι.*
of these disobedience; thus also these now disobeyed, in the your mercy that also they may obtain mercy.
[32] *Συνεκλεισε γαρ ὁ θεος τους παντας εις*
Shut up for the God the all for
απειθειαν, ἱνα τους παντας ελεησῃ. [33] *Ω βαθος πλουτου και σοφιας και γνωσεως θεου. Ὡς*
disobedience, so that the all he might compassionate. O depth of wealth and of wisdom and of knowledge of God. How
ανεξερευνητα τα κριματα αυτου, και ανεξιχνιαστοι αἱ ὁδοι αυτου. [34] *Τις γαρ εγνω νουν*
unsearchable the judgments of him, and untraceable the ways of him. Who for knew mind
κυριου; η τις συμβουλος αυτου εγενετο; [35] *η*
of Lord? or who a counsellor of him became? or
τις προεδωκεν αυτῳ, και ανταποδοθησεται
who first gave to him, and it shall be given in return
αυτῳ; [36] *Ὁτι εξ αυτου, και δι' αυτου, και εις*
to him? Because out of him, and through him, and for
αυτον τα παντα· αυτῳ ἡ δοξα εις τους αιωνας.
him the things all; to him the glory for the ages.
Αμην.
So be it.

ΚΕΦ. *ιβʹ.* 12.

[1] *Παρακαλω ουν ὑμας, αδελφοι, δια των*
I entreat therefore you, brethren, through the
οικτιρμων του θεου, παραστησαι τα σωματα
tender compassions of the God, to present the bodies
ὑμων θυσιαν ζωσαν, ἁγιαν, ευαρεστον τῳ θεῳ,
of you a sacrifice living, holy, well-pleasing to the God,

written, ‡ "The DELIVERER shall come out of "Zion, and shall turn "away Ungodliness from "Jacob;"

27 And ‡ "this is the "Covenant with them "FROM ME, when I shall "take away their SINS."

28 In relation to the GLAD TIDINGS, indeed, they are Enemies on your account; but in regard to the ELECTION, they are ‡ Beloved on account of the FATHERS;

29 because the GRACIOUS GIFTS and CALLING of GOD are ‡ not things to be repented of.

30 Besides, as you ‡ once disobeyed GOD, but now obtained mercy by their Disobedience;

31 so also, now, these disobeyed, so that they *may obtain mercy by YOUR Mercy.

32 For ‡ GOD shut up together ALL for Disobedience, that he might have mercy on ALL.

33 O the Depth of the Riches and Wisdom and Knowledge of God! ‡ How unsearchable his JUDGMENTS, and ‡ untraceable his WAYS!

34 ‡ For who knew the Mind of the Lord? or who was his Counsellor?

35 or ‡ who first gave to him, and it shall be given to him again?

36 ‡ Because out of him, and through him, and for him, are ALL things. To him be the GLORY for the AGES. Amen.

CHAPTER XII.

1 I entreat you, therefore, Brethren, by the TENDER COMPASSIONS of GOD, to present your ‡ BODIES a living Sacrifice, holy, well-pleasing to GOD

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* VATICAN MANUSCRIPT.—31. may now obtain mercy.

‡ 26. Isa. lix. 20. See Psa. xiv. 7. ‡ 27. Isa. xxvii. 9; Jer. xxxi. 31—34; Heb. viii. 8; x. 16. ‡ 28. Deut. vii. 8; ix. 5; x. 15. ‡ 29. Num. xxiii. 19. ‡ 30. Eph. ii. 2; Col. iii. 7. ‡ 32. Rom. iii. 9; Gal. iii. 22. ‡ 33. Psa. xxxvi. 6. ‡ 33. Job xi. 7; Psa. xcii. 5. ‡ 34. Job xv. 8; Isa. xl. 15; Jer. xxiii. 18; 1 Cor. ii. 16. ‡ 35. Job xxxv. 7; xli. 11. ‡ 36. 1 Cor. viii. 6; Col. i. 16. ‡ 1. Rom. vi. 13. 16, 19.

την λογικην λατρειαν ὑμων· [2] και μη συσχηματιζεσθε
the rational religious service of you; and not conform yourselves

τῳ αιωνι τουτῳ, αλλα μεταμορφουσθε
to the age this, but transform yourselves

τῃ ανακαινωσει του νοος *[ὑμων,] εις το
by the renovation of the mind [of you,] in order that

δοκιμαζειν ὑμας, τι το θελημα του θεου, το
to prove you, what the will of the God, the

αγαθον και ευαρεστον και τελειον. [3] Λεγω γαρ
good and well-pleasing and perfect. I say for

δια της χαριτος της δοθεισης μοι, παντι
through the favor of that having been given to me, to all

τῳ οντι εν ὑμιν, μη ὑπερφρονειν παρ' ὁ
to him being among you, not to think above beyond what

δει φρονειν, αλλα φρονειν εις το σωφρονειν,
it behoves to think, but to think in order that to be of sound mind,

ἑκαστῳ ὡς ὁ θεος εμερισε μετρον πιστεως.
to each one as the God divided a measure of faith.

[4] Καθαπερ γαρ εν ἑνι σωματι μελη πολλα εχομεν,
Just as for in one body members many we have,

τα δε μελη παντα ου την αυτην εχει
the but members all not the same has

πραξιν· [5] οὑτως οἱ πολλοι ἑν σωμα εσμεν εν
operation; thus the many one body we are in

Χριστῳ, ὁ δε καθ' εἱς, αλληλων μελη. [6] Εχοντες
Anointed, the but each one, of each other members. Having

δε χαρισματα κατα την χαριν την δοθεισαν
but gracious gifts according to the favor that having been given

ἡμιν διαφορα· ειτε προφητειαν, κατα
to us of different kinds; if prophets, according to

την αναλογιαν της πιστεως· [7] ειτε διακονιαν, εν
the analogy of the faith; if service, in

τῃ διακονιᾳ· ειτε ὁ διδασκων, εν τῃ διδασκαλιᾳ·
the service; if the teaching, in the act of teaching;

[8] ειτε ὁ παρακαλων, εν τῃ παρακλησει· ὁ μεταδιδους,
if the exhorting, in the exhortation; the one giving,

εν ἁπλοτητι· ὁ προισταμενος, εν σπουδῃ·
with simplicity; the one presiding, with diligence;

ὁ ελεων, εν ἱλαροτητι. [9] Ἡ αγαπη, ανυποκριτος·
the one pitying, with cheerfulness. The love, unfeigned;

αποστυγουντες το πονηρον, κολλωμενοι
detesting the evil, adhering

τῳ αγαθῳ. [10] τῃ φιλαδελφιᾳ, εις αλληλους
to the good; in the brotherly kindness, towards each other

φιλοστοργοι· τῃ τιμῃ αλληλους προηγουμενοι·
tender affections; in the honor each other going before;

—your RATIONAL religious service.

2 ‡And do not conform yourselves to this AGE, ‡but transform yourselves by the RENOVATION of your MIND, that you may ‡ASCERTAIN what is the WILL of GOD,—the GOOD, and well-pleasing, and perfect.

3 For I say, through THAT FAVOR which has been GIVEN to me, to EVERY one among you, ‡not to think beyond what he ought to think; but to think so as to be SOBER-MINDED, as GOD to Each distributed a Measure of Faith.

4 For, ‡just as in One Body we have many Members, but all the MEMBERS have not the SAME Action;

5 so ‡we, the MANY, are One Body in Christ, and INDIVIDUALLY Members of each other.

6 ‡Now having different gracious gifts, according to THAT FAVOR which IS IMPARTED to us;—‡if Prophecy, speak according to the ANALOGY of the FAITH;

7 or if a Service, perform that SERVICE. The TEACHER, in the TEACHING;

8 ‡the EXHORTER, in the EXHORTATION. Let the DISTRIBUTOR, act with Disinterestedness; the PRESIDENT, with Diligence; the SYMPATHIZER, with Cheerfulness.

9 ‡Let LOVE be unfeigned. Detest the EVIL; adhere to the GOOD.

10 ‡With BROTHERLY KINDNESS towards each other be tenderly affectionate; ‡in HONOR preferring one another.

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* VATICAN MANUSCRIPT.—2. of you—*omit.*

‡ 2. 1 Pet. i. 14; 1 John ii. 15. ‡ 2. Eph. iv. 23; Col. iii. 10. ‡ 2. Eph. v. 10, 17. ‡ 3. Rom. xi. 20. ‡ 4. 1 Cor. xii. 12; Eph. iv. 16. ‡ 5 1 Cor. x. 17; xii. 20, 27; Eph. i. 23; iv. 25. ‡ 6. 1 Cor. xii. 4; 1 Pet. iv. 10, 11. ‡ 6. 1 Cor. xii. 10, 28; xiii. 2; xiv. 1, 6, 29, 31. ‡ 8. 1 Cor. xiv. 3. ‡ 9. 1 Tim i. 5. ‡ 10 Heb. xiii. 1; 1 Pet. i. 22; ii. 17; iii. 8; 2 Pet. i. 7. ‡ 10. 1 Pet. v. 5.

[11] τῃ σπουδῃ μη οκνηροι· τῳ πνευματι ζεοντες·
in the industry not idle ones; in the spirit being fervent;
τῳ καιρῳ δουλευοντες· [12] τῃ ελπιδι χαιροντες·
in the season serving; in the hope rejoicing;
τῃ θλιψει ὑπομενοντες· τῃ προσευχῃ προσκαρ-
in the affliction being patient; in the prayer constantly
τερουντες· [13] ταις χρειαις των ἁγιων κοινωνουν-
attending; to the wants of the holy ones contributing;
τες· την φιλοξενιαν διωκοντες. [14] Ευλογειτε
the kindness to strangers following. Bless you
τους διωκοντας *[ὑμας·] ευλογειτε, και μη
those persecuting [you;] bless you, and not
καταρασθε. [15] Χαιρειν μετα χαιροντων, και
curse you. To rejoice with rejoicing ones, and
κλαιειν μετα κλαιοντων. [16] Το αυτο εις αλλη-
to weep with weeping ones. The same for each other
λους φρονουντες· μη τα ὑψηλα φρονουντες,
minding, not the things high minding,
αλλα τοις ταπεινοις συναπαγομενοι. Μη
but to the low ones conform yourselves. Not
γινεσθε φρονιμοι παρ᾽ ἑαυτοις. [17] Μηδενι κακον
become you wise with yourselves. To no one evil
αντι κακου αποδιδοντες· προνοουμενοι κα-
in return for evil giving back; providing honorable
λα ενωπιον παντων ανθρωπων· [18] ει δυνατον
things in presence of all men; if able
το εξ ὑμων, μετα παντων ανθρωπων ειρηνευον-
that from of you, with all men being at peace;
τες· [19] μη ἑαυτους εκδικουντες, αγαπητοι· αλλα
not yourselves avenging, beloved ones, but
δοτε τοπον τῃ οργῃ· γεγραπται γαρ· Εμοι
give you a place to the wrath; it has been written for; To me
εκδικησις· εγω ανταποδωσω, λεγει κυριος.
vengeance, I will repay, says Lord.
[20] Εαν ουν πεινᾳ ὁ εχθρος σου, ψωμιξε αυτον·
If therefore may hunger the enemy of thee, do thou feed him;
εαν διψᾳ, ποτιζε αυτον. Τουτο γαρ
if he may thirst, give drink to him. This for
ποιων, ανθρακας πυρος σωρευσεις επι την κεφα-
doing, coals of fire thou wilt pile on the head
λην αυτου. [21] Μη νικω ὑπο του κακου, αλλα
of him. Not be overcome by the evil, but
νικα εν τῳ αγαθῳ το κακον.
overcome by the good the evil.

ΚΕΦ. ιγ᾽. 13.

[1] Πασα ψυχη εξουσιας ὑπερεχουσαις ὑποτασ-
Every soul to authorities being above let be sub-
σεσθω. Ου γαρ εστιν εξουσια ει μη απο θεου·
missive. Not for is authority if not from God;

11 In DUTY be not slothful. In the SPIRIT be fervent, * serving the LORD.

12 ‡ In the HOPE be joyful; ‡ in AFFLICTION patient; ‡ in PRAYER persevering.

13 ‡ Contributing to the WANTS of the SAINTS,—‡ pursuing HOSPITALITY

14 ‡ Bless THOSE who PERSECUTE you; bless and curse not.

15 ‡ Rejoice with the joyful, and weep with the sorrowful.

16 ‡ Be of the SAME Disposition towards each other. Regard not HIGH things, but conform yourselves to the lowly. ‡ Be not become wise in your own estimation.

17 ‡ To no one return Evil for Evil. ‡ Provide honorable things in the presence of All Men.

18 If possible, on YOUR part, ‡ live peaceably with All Men;

19 ‡ not avenging Yourselves, Beloved, but give Place to the WRATH [of God;] for it has been written, ‡ "Vengeance belongs "to me; I will repay," says the Lord.

20 Therefore, ‡ "if thine "ENEMY is hungry, give "him food; if he is "thirsty, give him drink; "for, doing this, thou wilt "heap Coals of Fire on his "HEAD."

21 Be not subdued by EVIL, but subdue EVIL by GOOD.

CHAPTER XIII.

1 Let Every person ‡ be submissive to the superior Authorities; ‡ for there is not an Authority, except from God; and THOSE

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* VATICAN MANUSCRIPT.—11. serving the LORD. 14. you—*omit.*

‡ 12. Phil. iii. 1; iv. 4; Heb. iii. 6. ‡ 12. Heb. x. 36; xii. 1. ‡ 12. Col. iv. 2; Eph. vi. 18; 1 Thess. i. 17. ‡ 13. Heb. vi. 10; xiii. 16; 1 John iii. 17. ‡ 13. Heb. xiii. 2. ‡ 14. Matt. v. 44; 1 Pet ii. 23; iii. 9. ‡ 15. 1 Cor. xii. 26. ‡ 16. Rom. xv. 15. ‡ 16. Prov. iii. 7 ‡ 17. Matt. v. 39; 1 Thess. v. 15. ‡ 17. 2 Cor. viii. 21. ‡ 18. Heb. xii. 14. ‡ 19. Prov. xxiv. 29. ‡ 19. Deut. xxxii. 35. ‡ 20. Prov. xxv. 21, 22. ‡ 1. Tit. iii. 1; 1 Pet. ii. 13. ‡ 1. Dan. ii. 21; iv. 32; John xix. 11.

αἱ δε ουσαι, ὑπο θεου τεταγμεναι εισιν. [2] Ὡσ-
those and being, under God having been arranged are. So

τε ὁ αντιτασσομενος τῃ εξουσιᾳ, τῃ του
the one setting himself in opposition to the authority, to the of the

θεου διαταγῃ ανθεστηκεν· οἱ δε ανθεστηκο-
God institution has been opposed; they but having been set in

τες, ἑαυτοις κριμα ληψονται. [3] Οἱ γαρ αρ-
opposition, to themselves judgment will receive. The for rul-

χοντες ουκ εισι φοβος των αγαθων εργων, αλλα
ers not are a terror of the good works, but

των κακων. Θελεις δε μη φοβεισθαι την εξου-
of the evil ones. Wishest thou and not to fear the autho-

σιαν; το αγαθον ποιει· και ἑξεις επαινον εξ
rity? the good do thou; and thou wilt have praise from

αυτης· [4] θεου γαρ διακονος εστι, σοι εις το
her; of God for a servant he is, to thee for the

αγαθον. Εαν δε το κακον ποιῃς, φοβου· ου
good. If but the evil thou shouldst do, fear thou; not

γαρ εικῃ την μαχαιραν φορει· θεου γαρ διακο-
for in vain the sword he bears; of God for a servant

νος εστιν, εκδικος εις οργην τῳ το κακον πρασ-
he is, an avenger for wrath to him the evil practis-

σοντι. [5] Διο αναγκη ὑποτασσεσθαι, ου
ing. Wherefore necessity to be submissive, not

μονον δια την οργην, αλλα και δια την συ-
only on account of the wrath, but also on account of the con-

νειδησιν. [6] Δια τουτο γαρ και φορους τελει-
science. On account of this for also taxes pay

τε· λειτουργοι γαρ θεου εισιν, εις αυτο τουτο
you; public ministers for of God they are, to same this

προσκαρτερουντες. [7] Αποδοτε *[ουν] πασι
constantly attending. Render [therefore] to all

τας οφειλας· τῳ τον φορον, τον φορον· τῳ
the dues; to him the tax, the tax; to him

το τελος, το τελος· τῳ τον φοβον, τον φοβον·
the custom, the custom; to him the fear, the fear;

τῳ την τιμην, την τιμην. [8] Μηδενι μηδεν
to him the honor, the honor. To no one nothing

οφειλετε, ει μη το αλληλους αγαπαν· ὁ γαρ
owe you, if not that each other you should love; the for

αγαπων τον ἑτερον, νομον πεπληρωκε. [9] Το
loving the other, a law has fulfilled. That

γαρ· Ου μοιχευσεις· Ου φονευσεις·
for; Not thou shalt commit adultery; Not thou shalt commit murder,

Ου κλεψεις· Ουκ επιθυμησεις· και ει τις
Not thou shalt steal; Not thou shalt covet; and if any

ἑτερα εντολη, εν τουτῳ τῳ λογῳ ανακεφαλαι-
other commandment, in this the word it is brought under

EXISTING have been arranged under GOD;

2 so that he who sets himself in opposition to the AUTHORITY, opposes the INSTITUTION of GOD; and the OPPONENTS will procure Punishment for themselves.

3 For RULERS are not a terror *to a GOOD Work, but to an EVIL. And dost thou wish not to be afraid of the AUTHORITY? ‡Do GOOD, and thou shalt have Praise, from it;

4 for he is God's Servant for thy *Good. But if thou do EVIL, be afraid; for he bears the SWORD not in vain; since he is God's avenging Servant for Wrath on him doing EVIL.

5 Wherefore it is necessary to be subordinate, not only on account of the WRATH: ‡ but also on account of CONSCIENCE.

6 For on this account also you pay Taxes; because they are God's public Ministers, constantly attending to this very thing.

7 † Render, therefore, to all their DUES; to WHOM TAX is due, TAX; to WHOM CUSTOM, CUSTOM; to WHOM FEAR, FEAR; to WHOM HONOR, HONOR.

8 Owe Nothing to any one—unless LOVE to each other; for ‡ HE who LOVES ANOTHER has fulfilled the Law.

9 For this, ‡"Thou shalt "not commit adultery, "Thou shalt not commit "murder, Thou shalt not "steal, Thou shalt not "covet," and if Any Other Commandment, it is briefly summed up in This PRECEPT, namely,

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* VAT. MANUSCRIPT.—3. a GOOD Work, but to an EVIL. 4. Good. 7. therefore—omit.

‡ 3. 1 Pet. ii. 14; iii. 13. ‡ 5. 1 Pet. ii. 10. † 7. Matt. xxii. 21; Mark xii. 17; Luke xx. 25. ‡ 8. Gal. v. 14; Col. iii. 14; 1 Tim. i. 5; James ii. 8. ‡ 9. Exod. xx. 13; Deut. v. 17; Matt. xix. 18.

νται, εν τῳ· Αγαπησεις τον πλησιον σου ὡς
one head, in this; Thou shalt love the neighbor of thee as

ἑαυτον. [10] Ἡ αγαπη τῳ πλησιον κακον ουκ
thyself. The love to the neighbor evil not

εργαζεται· πληρωμα ουν νομου ἡ αγαπη. [11] Και
works; a fulfilling then of law the love. And

τουτο, ειδοτες τον καιρον, ὁτι ὡρα ἡμας ηδη
this, knowing the season, that an hour us already

εξ ὑπνου εγερθηναι· (νυν γαρ εγγυτερον ἡμων
out of sleep to be aroused; (now for nearer of us

ἡ σωτηρια, η ὁτε επιστευσαμεν· [12] ἡ νυξ προε-
the salvation, than when we believed; the night is far

κοψεν, ἡ δε ἡμερα ηγγικεν·) αποθωμεθα ουν
advanced, the and day has approached;) we should put off therefore

τα εργα του σκοτους, και ενδυσωμεθα τα ὁπλα
the works of the darkness, and should put on the weapons

του φωτος. [13] Ὡς εν ἡμερᾳ, ευσχημονως περι-
of the light. As in day, decently we

πατησωμεν, μη κωμοις και μεθαις, μη κοιταις
should walk, not in revelings and in drinkings, not in whoredoms

και ασελγειαις, μη εριδι και ζηλῳ· [14] αλλ
and in debaucheries, not in strife and in rage; but

ενδυσασθε τον κυριον Ιησουν Χριστον, και της
put you on the Lord Jesus Anointed, and of the

σαρκος προνοιαν μη ποιεισθε εις επιθυμιας.
flesh provision not make you for lusts.

ΚΕΦ. ιδ΄. 14.

[1] Τον δε ασθενουντα τῃ πιστει, προσλαμβα-
The but weak in the faith, take to your-

νεσθε, μη εις διακρισεις διαλογισμων. [2] Ὁς
selves, not for differences of reasonings. Who

μεν πιστευει φαγειν παντα· ὁ δε ασθενων
indeed believes to eat all things; the but one being weak

λαχανα εσθιει. [3] Ὁ εσθιων, τον μη εσθιοντα
herbs eats. The one eating, the not one eating

μη εξουθενειτω· και ὁ μη εσθιων, τον εσθιοντα
not despise; and the not eating, the one eating

μη κρινετω· ὁ θεος γαρ αυτον προσελα-
not judge; the God for him received to

βετο. [4] Συ τις ει ὁ κρινων αλλοτριον οικε-
himself. Thou who art the judging belonging to another household

την; τῳ ιδιῳ κυριῳ στηκει η πιπτει· σταθη-
servant? to the own lord he stands or he falls, he shall be

σεται δε· δυνατος γαρ εστιν ὁ θεος στησαι
made to stand and, able for is the God to make stand

‡ "Thou shalt love thy "NEIGHBOR as thyself."

10 LOVE to the NEIGHBOR works no Evil: ‡ LOVE, then, is the Fulfilling of the Law.

11 And do this, knowing the SEASON, That it is already the Hour for us ‡ to wake up from Sleep; fo now is Our SALVATIO nearer than when we lieved.

12 The NIGHT is far advanced, and the DAY has approached; ‡ we should, therefore, lay aside the WORKS of DARKNESS, and ‡ should put on the ARMOR of LIGHT.

13 As in the Day, ‡ we should walk becomingly;—‡ not in Revelries and Carousings; not in Whoredoms and Debaucheries; not in * Strifes and Envyings;

14 but ‡ put you on the * ANOINTED Jesus, and ‡ make no Provision for the Lusts of the FLESH.

CHAPTER XIV.

1 Now ‡ receive to yourselves the WEAK in the FAITH; not, however, for Doubtful Reasonings.

2 One, indeed, believes he may eat all things; but the WEAK eats Vegetables only.

3 Let not HIM who EATS despise HIM who EATS not; and let not HIM who EATS not condemn HIM who EATS; for GOD received him.

4 Who art THOU CONDEMNING the Domestic of Another? To his OWN Master he stands or falls; and he shall be made to stand, for * GOD is able to make him stand.

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* VATICAN MANUSCRIPT.—13. Strifes and Envyings. 14. ANOINTED Jesus. 4 the LORD.

‡ 9. Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Gal. v. 14; James ii. 8. ‡ 10. Matt. xxii. 40. ‡ 11. 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 5, 6. ‡ 12. Eph. v. 11; Col. iii. 8. ‡ 12. Eph. vi. 13; 1 Thess. v. 8. ‡ 13. Phil. iv. 8; 1 Thess. iv. 12; 1 Pet. ii. 12. ‡ 13. 1 Pet. iv. 3. ‡ 14. Eph. iv. 24; Col. iii. 10. ‡ 14. Gal. v. 16; 1 Pet. ii. 11. ‡ 1. Rom. xv. 1. 7; 1 Cor. viii. 9. 11; ix. 22.

αυτον. ⁵Ὁς μεν κρινει ἡμεραν παρ' ἡμεραν,
him. One indeed esteems a day from a day,

ὁς δε κρινει πασαν ἡμεραν· ἑκαστος εν τῳ
another but esteems every day; each in the

ιδιῳ νοι πληροφορεισθω. ⁶Ὁ φρονων την
own mind let be fully assured. He minding the

ἡμεραν, κυριῳ φρονει· *[και ὁ μη φρονων την
day, to Lord minds; [and he not minding the

ἡμεραν, κυριῳ ου φρονει.] Και ὁ εσθιων, κυριῳ
day, to Lord not minds.] And he eating, to Lord

εσθιει, ευχαριστει γαρ τῳ θεῳ· και ὁ μη εσ-
eats, he gives thanks for to the God; and he not eat-

θιων, κυριῳ ουκ εσθιει, και ευχαριστει τῳ θεῳ.
ing, to Lord not eats, and he gives thanks to the God.

⁷Ουδεις γαρ ἡμων ἑαυτῳ ζῃ, και ουδεις ἑαυτῳ
No one for of you to himself lives, and no one to himself

αποθνησκει. ⁸Εαν τε γαρ ζωμεν, τῳ κυριῳ
dies. If both for we live, to the Lord

ζωμεν· εαν τε αποθνησκωμεν, τῳ κυριῳ αποθ-
we live; if and we die, to the Lord we

νησκομεν. Εαν τε ουν ζωμεν, εαν τε αποθνησ-
die. If both therefore we live, if and we die,

κωμεν, του κυριου εσμεν. ⁹Εις τουτο γαρ
of the Lord we are. To this for

Χριστος *[και] απεθανε και εζησεν, ἱνα και
Anointed [both] died and lived, so that both

νεκρων και ζωντων κυριευσῃ. ¹⁰Συ δε, τι κρι-
of dead ones and living he might be lord. Thou but, why judgest

νεις τον αδελφον σου; η και συ, τι εξουθενεις
the brother of thee? or also thou, why settest at nought

τον αδελφον σου; παντες γαρ παραστησομεθα
the brother of thee? all for shall stand before

τῳ βηματι του Χριστου. ¹¹Γεγραπται γαρ·
the judgment-seat of the Anointed. It has been written for;

Ζω εγω, λεγει κυριος, ὁτι εμοι καμψει παν
Live I, says Lord, because to me shall bend every

γονυ, και πασα γλωσσα εξομολογησεται τῳ
knee, and every tongue shall confess to the

Θεῳ. ¹²Αρα *[ουν] ἑκαστος ἡμων περι ἑαυ-
God. So [then] each one of us concerning him-

του λογον δωσει τῳ θεῳ. ¹³Μηκετι ουν
an account shall give to the God. No longer therefore

αλληλους κρινωμεν· αλλα τουτο κρινατε μαλ-
each other we should judge; but this judge you rather,

λον, το μη τιθεναι προσκομμα τῳ αδελφῳ *[η
that not to place a stumbling-block to the brother [or

σκανδαλον.] ¹⁴Οιδα, και πεπεισμαι εν κυριῳ
a cause of fall.] I know, and have been persuaded in Lord

5 ‡One indeed esteems one Day better than another Day; but another esteems Every Day. Let each one be fully assured in his OWN Mind.

6 HE who MINDS the DAY, minds it for the Lord; and HE who MINDS not the DAY, minds it not for the Lord. And HE who EATS, eats in regard to the Lord, for ‡he gives thanks to GOD; and HE who EATS not, eats not in regard to the Lord, and gives thanks to GOD.

7 For ‡no one of us lives for Himself, and no one dies for Himself;

8 for both, if we live, we live for the LORD, and if we die, we die for the LORD; whether, therefore, we live, or die, we are the LORD'S.

9 ‡For Christ died and lived for this end, that ‡he might rule over both the Dead and the Living

10 But thou, why dost thou condemn thy BROTHER? or why dost thou despise thy BROTHER? ‡for we shall all be placed before the TRIBUNAL of CHRIST.

11 For it has been written, ‡ "I live, says the "LORD, Because to Me "shall bend Every Knee. "and Every Tongue shall "confess to GOD."

12 ‡ Each one of us, therefore, shall *give an Account concerning himself to GOD.

13 No longer, then, we should judge each other; but judge you this rather, ‡not TO PLACE a Stumbling-block before a BROTHER.

14 I know, and have been assured by the Lord

VATICAN MANUSCRIPT.—6. and HE who MINDS not the DAY, minds it not for the Lord—*omit.* 9. both—*omit.* 12. then—*omit.* 12. render an Account. 13. or a cause of fall—*omit.*

‡ 5. Gal. iv. 10; Col. ii. 16. ‡ 6. 1 Cor. x. 31; 1 Tim. iv. 3. ‡ 7. 1 Cor. vi. 19, 20; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2. ‡ 9. 2 Cor. v 15. ‡ 9. Acts x. 36. ‡ 10. Matt. xxv. 31, 32; Acts x. 42; xvii. 31; 2 Cor. v. 10; Jude 14, 15. ‡ 11. Isa. xlv. 23; Phil. ii. 10. ‡ 12. Matt. xii. 36; Gal. vi. 5; 1 Pet. iv. 5. ‡ 13. 1 Cor. viii. 9, 13; x. 32.

Ιησου, ὁτι ουδεν κοινον δι' αὑτου, ει μη τῳ
Jesus, that nothing common through itself, if not to him
λογιζομενῳ τι κοινον ειναι, εκεινῳ κοινον·
regarding anything common to be, to him common;
[15] Ει δε δια βρωμα ὁ αδελφος σου λυπειται,
If but through food the brother of thee is grieved,
ουκετι κατα αγαπην περιπατεις. Μη τῳ βρω-
no longer according to love dost thou walk. Not with the food
ματι σου εκεινον απολλυε, ὑπερ οὑ Χριστος
of thee him do thou destroy, on behalf of whom Anointed
απεθανε. [16] Μη βλασφημεισθω ουν ὑμων το
died. Not let be evil spoken of therefore of you the
αγαθον. [17] Ου γαρ εστιν ἡ βασιλεια του θεου
good. Not for is the kingdom of the God
βρωσις και ποσις, αλλα δικαιοσυνη και ειρηνη
eating and drinking, but righteousness and peace
και χαρα εν πνευματι ἁγιῳ· [18] ὁ γαρ εν τουτῳ
and joy in spirit holy; he for in this
δουλευων τῳ Χριστῳ, ευαρεστος τῳ θεῳ, και
doing service for the Anointed, well-pleasing to the God, and
δοκιμος τοις ανθρωποις. [19] Αρα ουν τα της
approved by the men. So then the things of the
ειρηνης διωκωμεν, και τα της οικοδομης της
peace we should pursue, and the things of the building up of that
εις αλληλους. [20] Μη ἑνεκεν βρωματος καταλυε
for each other. Not on account of food demolish
το εργον του θεου. Παντα μεν καθαρα· αλλα
the work of the God. All things indeed pure, but
κακον τῳ ανθρωπῳ τῳ δια προσκομματος εσ-
evil for the man for that through a stumbling-block eat-
θιοντι. [21] Καλον το μη φαγειν κρεα, μηδε πιειν
ing. Good the not to eat flesh, nor to drink
οινον, μηδε εν ᾡ ὁ αδελφος σου προσκοπτει,
wine, nor by which the brother of thee stumbles,
η σκανδαλιζεται, η ασθενει. [22] Συ πιστιν
or is ensnared, or is weakened. Thou faith
εχεις· κατα σεαυτον εχε ενωπιον του θεου.
hast; according to thyself hold it in presence of the God.
Μακαριος ὁ μη κρινων ἑαυτον εν ᾡ δοκιμαζει.
Blessed he not judging himself in what he approves.
[23] Ὁ δε διακρινομενος, εαν φαγῃ, κατακεκρι-
He but discerning a difference, if he should eat, has been con-
ται, ὁτι ουκ εκ πιστεως· παν δε ὁ ουκ εκ
demned, because not from faith; every thing and which not from
πιστεως, ἁμαρτια εστιν. †
faith, sin is.

Jesus, ‡That nothing is common of itself; yet ‡to HIM who REGARDS anything to be common, to him it is common.

15 But if, through thy Food, thy BROTHER is grieved, thou walkest no longer according to Love. ‡Do not, with thy FOOD, ruin him on whose behalf Christ died.

16 Let not, then, Your GOOD be evil spoken of.

17 For the KINGDOM of GOD is not Food and Drink, but Righteousness, and Peace, and Joy in a holy Spirit;

18 for HE who in this SERVES the ANOINTED one, is well-pleasing to GOD, and approved by MEN.

19 ‡So then we should pursue the THINGS of PEACE, and THINGS for ‡the EDIFICATION of each other.

20 Do not, on account of Food, demolish the WORK of GOD. All things indeed are pure, but Evil to THAT MAN who EATS so as to cause stumbling.

21 It is good not to EAT ‡Flesh, nor to drink Wine, nor to do any thing by which thy BROTHER stumbles, or is ensnared, or is weakened.

22 *Thou hast Faith; with respect to thyself hold it fast in the presence of GOD. ‡Happy is HE who does not CONDEMN himself in what he approves!

23 But HE who makes a DISTINCTION, if he should eat, is condemned; because it is not from Conviction; and every act which is not from Conviction, is a Sin. †

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* VATICAN MANUSCRIPT.—22. The Faith which thou hast, have thou to thyself.

† 23. Griesbach inserts here the doxology found Rom. xvi. 25—27; but as it is not authorized by the Vatican MS., nor by the most ancient versions, the Greek text has been transferred to its proper place. It may be proper to observe that Grotius, Hammond, Mill, Wetstein, Matthiæ, Knatchbull and Clarke approve of its insertion here; while on the other hand, Knapp, Estius, Macknight, Bloomfield, Stuart, Lachmann, Tischendorf, &c., do not approve of the transposition.

‡ 14. 1 Cor. x. 25; 1 Tim. iv. 4; Titus i. 15. ‡ 14. 1 Cor. viii. 7, 10. ‡ 15. 1 Cor. viii. 11. ‡ 19. Psa. xxxiv. 14, xii. 18. ‡ 19. Rom. xv. 2; 1 Cor. xiv. 12; 1 Thess. v. 11. ‡ 21. 1 Cor. viii. 13. ‡ 22. 1 John iii. 21.

ΚΕΦ. ιε'. 15.

[1] Οφειλομεν δε ἡμεις οἱ δυνατοι τα ασθενη-
Are bound and we the strong ones the infirmities

ματα των αδυνατων βασταζειν, και μη ἑαυτοις
of those without strength to bear, and not ourselves

αρεσκειν· [2] ἑκαστος ἡμων τῳ πλησιον αρεσκετω
to please; each one of us to the neighbor let please

εις το αγαθον προς οικοδομεν. [3] Και γαρ ὁ
for the good to building up. Also for the

Χριστος ουχ ἑαυτῳ ηρεσεν, αλλα, καθως γεγ-
Anointed one not himself pleased, but, as it has

ραπται· Οἱ ονειδισμοι των ονειδιζοντων σε,
been written; The reproaches of those reproaching thee,

επεπεσον επ' εμε. [4] Ὁσα γαρ *[προ]ε-
fell on me. As many things as for was [fore]

γραφη, εις την ἡμετεραν διδασκαλιαν *[προ]ε-
written, for the our instruction was [fore]

γραφη· ἱνα δια της ὑπομονης και της παρα-
written; so that through the patience and of the conso-

κλησεως των γραφων, την ελπιδα εχωμεν. [5] Ὁ
lation of the writings, the hope we might have. The

δε θεος της ὑπομονης και της παρακλησεως
and God of the patience and of the consolation

δωη ὑμιν το αυτο φρονειν εν αλληλοις,
may give to you the same to be minded among each other,

κατα Χριστον Ιησουν· [6] ἱνα ὁμοθυμαδον εν
according to Anointed Jesus; that with one mind with

ἑνι στοματι δοξαζητε τον θεον και πατερα του
one mouth you may glorify the God and father of the

κυριου ἡμων Ιησου Χριστου. [7] Διο προσλαμ-
Lord of us Jesus Anointed. Wherefore take to your-

βανεσθε αλληλους, καθως και ὁ Χριστος προσ-
selves each other, as also the Anointed took to

ελαβετο ὑμας εις δοξαν θεου. [8] Λεγω δε, *[Ιη-
himself us for glory of God. I say but, [Je-

σουν] Χριστον διακονον γεγενησθαι περιτομης,
sus] Anointed a servant became of circumcision,

ὑπερ αληθειας θεου, εις το βεβαιωσαι τας
on behalf of truth of God, in order that to confirm the

επαγγελιας των πατερων· [9] τα δε εθνη ὑπερ
promises of the fathers; the and nations on account of

ελεους δοξασαι τον θεον, καθως γεγραπται·
mercy to praise the God, as it has been written;

Δια τουτο εξομολογησομαι σοι εν εθνεσι,
Because of this I will confess to thee among nations,

CHAPTER XV.

1 Now ‡**we**, the STRONG, are bound to bear the ‡ INFIRMITIES of the WEAK, and not to seek to please Ourselves.

2 ‡Let each one of us please his NEIGHBOR, so far as is GOOD for Edification;

3 ‡ for even the ANOINTED one sought not to please Himself, but, as it has been written, ‡"The "REPROACHES of THOSE "who REPROACHED thee "FELL on me."

4 ‡For *what things were before written for OUR Instruction, were written that we through the PATIENCE and * the CONSOLATION of the SCRIPTURES might possess the HOPE.

5 ‡And may the GOD of that PATIENCE and that CONSOLATION give you the SAME DISPOSITION towards each other, according to the Anointed Jesus;

6 so that with one mind, and with One Mouth, you may glorify the GOD and Father of our LORD Jesus Christ.

7 Therefore kindly receive each other, even as the ANOINTED one also kindly received *you, to the Glory of God.

8 * For I affirm, that Jesus ‡ Christ became a Servant of the Circumcision, on account of the Truth of God, in order to CONFIRM the PROMISES of the FATHERS;

9 and that the GENTILES should glorify GOD on account of Mercy; as it has been written, ‡"Because of this I will confess to thee among the

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* VATICAN MANUSCRIPT.—4. all things whatever were written. 4. fore—*omit*. 4. fore—*omit*. 4. through CONSOLATION of the SCRIPTURES might have the HOPE of CONSOLATION. 7. us. 8. For. 8. Jesus—*omit*.

‡ 1. Gal. vi. 1. ‡ 1. Rom. xiv. 1. ‡ 2. 1 Cor. ix. 19, 22; x. 24, 33; xiii. 5; Phil. ii. 4, 5. ‡ 3. Matt. xxvi. 39; John v. 30; vi. 38. ‡ 3. Psa. lxix. 9. ‡ 4. Rom. iv. 23, 24; 1 Cor. ix. 9, 10; x. 11; 2 Tim. iii. 16, 17. ‡ 5. Rom. xii. 16; 1 Cor. i. 10; Phil. iii. 16 ‡ 8. Matt. xv. 24; John i. 11; Acts iii. 25, 26; xiii. 46. ‡ 9. Psa. xviii. 49.

και τῳ ονοματι σου ψαλω. [10] Και παλιν λεγει·
and to the name of thee sing praises. And again it says;

Ευφρανθητε εθνη, μετα του λαου αυτου. [11] Και
Rejoice you nations, with the people of him. And

παλιν· Αινειτε τον κυριον παντα τα εθνη, και
again; Praise you the Lord all the nations, and

επαινεσατε αυτον παντες οἱ λαοι. [12] Και παλιν
extol you him all the peoples. And again

Ησαιας λεγει· Εσται ἡ ῥιζα του Ιεσσαι, και ὁ
Esaias says; Shall be the root of the Jesse, and he

ανισταμενος αρχειν εθνων, επ' αυτῳ εθνη ελπι-
standing up to rule nations, on him nations shall

ουσιν. [13] Ὁ δε θεος της ελπιδος πληρωσαι
hope. The and God of the hope to fill

ὑμας πασης χαρας και ειρηνης εν τῳ πιστευειν,
you all of joy and of peace in the believing,

*[εις το περισσευειν, ὑμας] εν τῃ ελπιδι, εν
[in order that to abound, you] in the hope, in

δυναμει πνευματος ἁγιου. [14] Πεπεισμαι δε,
power of spirit holy. I have been persuaded but,

αδελφοι μου, και αυτος εγω περι ὑμων, ὁτι
brethren of me, and myself I concerning you, that

και αυτοι μεστοι εστε αγαθωσυνης, πεπληρω-
also yourselves full you are of goodness, having been

μενοι πασης γνωσεως, δυναμενοι και αλληλους
filled all of knowledge, being able also each other

νουθετειν. [15] Τολμηροτερον δε εγραψα ὑμιν,
to admonish. More boldly but I wrote to you,

αδελφοι, απο μερους, ὡς επαναμιμνησκων ὑμας,
brethren, from of a part, as reminding you,

δια την χαριν την δοθεισαν μοι ὑπο του θεου,
through the favor that having been given to me by the God,

[16] εις το ειναι με λειτουργον Ιησου Χριστου
in order that to be me a public servant of Jesus Anointed

*[εις τα εθνη,] ἱερουργουντα το ευαγγελιον
[for the nations,] administering as a priest the glad tidings

του θεου, ἱνα γενηται ἡ προσφορα των εθνων
of the God, so that may be the oblation of the nations

ευπροσδεκτος, ἡγιασμενη εν πνευματι ἁγιῳ.
well-pleasing, having been sanctified by a spirit holy.

[17] Εχω ουν καυχησιν εν Χριστῳ Ιησου τα
I have then a ground for boasting in Anointed Jesus the things

προς θεον· [18] ου γαρ τολμησω λαλειν τι ὡν
to God; not for I will dare to speak any of those things

ου κατειργασατο Χριστος δι' εμου, εις ὑπα-
not worked out Anointed through me, for obe-

"Nations, and sing to thy "NAME."

10 And again it says, ‡"Rejoice, you NATIONS, "with his PEOPLE."

11 And again, ‡"Praise "the LORD, All NATIONS; "and *extol him, All PEO- "PLES."

12 And again Isaiah says, ‡"There shall be "a ROOT of JESSE, even "HE who shall STAND UP "to rule Nations; in him "shall Nations hope."

13 And may the GOD of that HOPE *fully establish you with ‡All Joy and Peace in BELIEVING, in order that you may ABOUND in that HOPE, by the Energy of the holy Spirit.

14 And I am assured, my Brethren, ‡even ‡ myself, concerning you, that you also are full of Goodness, having been filled with *All KNOWLEDGE, being able also to admonish each other.

15 *But I have written to you, with more freedom, partly as reminding you, ‡through THAT FAVOR which has been IMPARTED to me *from GOD,

16 in order to my BEING ‡a public Servant of the *Anointed Jesus to the GENTILES, ministering the GLAD TIDINGS of GOD, that the OBLATION of the GENTILES *might become acceptable, having been sanctified by the holy Spirit.

17 I have, therefore, *cause of boasting in the Anointed Jesus, as to the THINGS pertaining to GOD.

18 For I will not presume to speak anything of ‡what Christ did not work

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* VATICAN MANUSCRIPT.—11. let All the PEOPLES praise him. 13. fully establish you with All Joy. 13. that you may ABOUND—omit. 14. All KNOWLEDGE. 15. But I have written. 15. from GOD. 16. Anointed Jesus. 16. to the GENTILES—omit. 16. might become acceptable. 17. CAUSE OF BOASTING.

‡ 10. Deut. xxxii. 43. ‡ 11. Psa. cxvii. 1. ‡ 12. Isa. xi. 1, 10; Rev. v. 5; xxii. 16. ‡ 13. Rom. xii. 12; xiv. 17. ‡ 14. 2 Pet. i. 12; 2 John ii. 21. ‡ 15. Rom. i. 5; xii. 3; Gal. i. 15; Eph. iii. 7, 8. ‡ 16. Rom. xi. 13; Gal. ii. 7—9; 2 Tim. i. 11; Phil. ii. 17. ‡ 18. Acts xxi. 19; Gal. ii. 8.

κοην εθνων, λογῳ και εργῳ, εν δυναμει σημειων
dience of nations, in word and work, by power of signs

και τερατων, [19] εν δυναμει πνευματος *[ἁγιου°]
and of wonders, by power of spirit [holy;]

ὡστε με απο Ἱερουσαλημ και κυκλῳ, μεχρι του
so that me from Jerusalem and in a circuit, even to the

Ἰλλυρικου, πεπληρωκεναι το ευαγγελιον του
Illyricum, to have fully set forth the glad tidings of the

Χριστου· [20] οὑτω δε φιλοτιμουμενον ευαγγελιζεσθαι,
Anointed; thus and being ambitious to announce glad tidings,

ουχ ὁπου ωνομασθη Χριστος, ἱνα μη
not where was named Anointed, so that not

επ' αλλοτριον θεμελιον οικοδομω· [21] αλλα,
on another foundation I should build; but,

καθως γεγραπται· Οἱς ουκ ανηγγελη περι
as it has been written; To those not it was told concerning

αυτου, οψονται· και οἱ ουκ ακηκοασι, συνησουσι.
him, shall see; and those not had heard, shall understand.

[22] Διο και ενεκοπτομην τα πολλα
Wherefore also I was hindered the things many

του ελθειν προς ὑμας. [23] Νυνι δε μηκετι τοπον
of the to come to you. Now but no longer a place

εχων εν τοις κλιμασι τουτοις, επιποθιαν δε
having in the regions these, a great desire and

εχων του ελθειν προς ὑμας απο πολλων ετων·
having of the to come to you from many years;

[24] ὡς εαν πορευωμαι εις την Σπανιαν, ελπιζω
whenever I may go to the Spain, I hope

διαπορευομενος θεασασθαι ὑμας, και ὑφ' ὑμων
passing through to see you, and by you

προπεμφθηναι εκει, εαν ὑμων πρωτον απο μερους
to be sent on my way there, if of you first from a part

εμπλησθω.
I should be filled.

[25] Νυνι δε πορευομαι εις Ἱερουσαλημ, διακονων
Now but I am going to Jerusalem, ministering

τοις ἁγιοις. [26] Ευδοκησαν γαρ Μακεδονια
to the saints. Were pleased for Macedonia

και Αχαια κοινωνιαν τινα ποιησασθαι εις τους
and Achaia contribution some to make for the

πτωχους των ἁγιων των εν Ἱερουσαλημ.
poor ones of the saints of those in Jerusalem.

[27] Ευδοκησαν γαρ, και οφειλεται αυτων εισιν.
They were pleased for, and debtors of them they are.

Ει γαρ τοις πνευματικοις αυτων εκοινωνησαν
If for in the spiritual things of them became sharers

τα εθνη, οφειλουσι και εν τοις σαρκικοις λει-
the Gentiles, they are bound also in the fleshly things to ren-

* through me, ‡ for the Obedience of the Gentiles, by Word and by Work; ‡ by the Power of Signs and Prodigies;

19 by the Energy of the Spirit; so that, from Jerusalem, and in a Circuit as far as ILLYRICUM, I have fully set forth the GLAD TIDINGS of the ANOINTED one.

20 And I was thus ambitious to evangelize where Christ was not named, ‡ so that I might not build on Another's Foundation;

21 but as it has been written, ‡ "They shall see "to whom nothing was "told concerning him; and, "those who had not heard "shall understand."

22 Wherefore, also, ‡ I was * frequently hindered from COMING to you.

23 But now having no longer a Place in these REGIONS, and having for Many Years a Strong desire to COME to you.

24 whenever I may go into SPAIN, I hope, passing through, to see you, and ‡ to be sent forward * by you there, if first I should be partly satisfied with your society.

25 But now ‡ I am going to Jerusalem, ministering to the SAINTS.

26 For Macedonia and Achaia ‡ were pleased to make some Contribution for the POOR of THOSE SAINTS who are in Jerusalem.

27 They were pleased [I say,] and their Debtors they are; for if the GENTILES have ‡ participated in their SPIRITUAL things, ‡ they are obligated also to serve them in things pertaining to the FLESH.

° VATICAN MANUSCRIPT.—18. by my Word. 19. holy—*omit.* 22. frequently hindered. 24. from you.

‡ 18. Rom. i. 5; xvi. 26. ‡ 18. Acts xix. 11; 2 Cor. xii. 12. ‡ 20. 2 Cor. x. 13, 15, 16. ‡ 21. Isa. lii. 15. ‡ 22. Rom. i. 13; 1 Thess. ii. 17, 18. ‡ 24. Acts xv. 3. ‡ 25. Acts xix. 21; xx. 22; xxiv. 17. ‡ 26. 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12. ‡ 27. Rom. xi. 17. ‡ 27. 1 Cor. ix. 11; Gal. vi. 6.

τουργησαι αυτοις. [28]Τουτο ουν επιτελεσας,
der service to them. This then having finished,
και σφραγισαμενος *[αυτοις] τον καρπον του-
and having sealed [to them] the fruit this,
τον, απελευσομαι δι' ὑμων εις την Σπανιαν.
I will go through of you into the Spain.
[29]Οιδα δε, ὁτι ερχομενος προς ὑμας, εν πληρω-
I know and, that coming to you, in fullness
ματι ευλογιας Χριστου ελευσομαι.
of blessing of Anointed I will come.
[30]Παρακαλω δε ὑμας, *[αδελφοι,] δια του
I entreat and you, [brethren,] by the
κυριου ἡμων Ιησου Χριστου, και δια της αγα-
Lord of us Jesus Anointed, and by the love
πης του πνευματος, συναγωνισασθαι μοι εν ταις
of the spirit, to strive together with me in the
προσευχαις ὑπερ εμου προς τον θεον· [31]ἱνα
prayers on behalf of me to the God; that
ῥυσθω απο των απειθουντων εν τη Ιουδαιᾳ,
I may be delivered from those being disobedient in the Judea,
και ἱνα ἡ διακονια μου, ἡ εις Ἱερουσαλημ, ευ-
and that the service of me, that for Jerusalem, well-
προσδεκτος γενηται τοις ἁγιοις· [32]ἱνα εν χαρᾳ
pleasing may be to the saints; so that with joy
ελθω προς ὑμας δια θεληματος θεου, *[και
I may come to you through will of God, [and
συναναπαυσωμαι ὑμιν.] [33]Ὁ δε θεος της ειρη-
may take rest together with you.] The and God of the peace
νης μετα παντων ὑμων. Αμην. ΚΕΦ. ιϛ'. 16.
with all of you. So be it.
[1]Συνιστημι δε ὑμιν Φοιβην, την αδελφην ἡμων,
I recommend and to you Phebe, the sister of us,
ουσαν διακονον της εκκλησιας της εν Κεγχρε-
being a servant of the congregation of that in Cenchrea;
αις· [2]ἱνα αυτην προσδεξησθε εν κυριῳ αξιως
that her you may receive in Lord worthily
των ἁγιων, και παραστητε αυτῃ εν ᾡ αν ὑμων
of the saints, and you may assist her in which of you
χρηζη πραγματι· και γαρ αυτη προστατις
she may need business; also for she a patroness
πολλων εγενηθη, και αυτου εμου. [3]Ασπασασ-
of many became, and myself of me. Salute you
θε Πρισκαν και Ακυλαν, τους συνεργους μου εν
Prisca and Aquila, the fellow-workers of me in

28 Having, then, completed this, and having secured to them this FRUIT, I will go through your country into * Spain;

29 ‡ and I know that when I come to you, I shall come with the Fullness of the Blessing of Christ.

30 And I entreat you, Brethren, by our LORD Jesus Christ, and by the LOVE of the SPIRIT, ‡ to strive together with me in your PRAYERS to God on my behalf;

31 ‡ that I may be delivered from THOSE that OBEY NOT in JUDEA; and that * THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem;

32 so that with Joy I may come to you ‡ through the will of * God, and be refreshed together with you.

33 And ‡ the GOD of PEACE be with you all. Amen.

CHAPTER XVI.

1 I now recommend to you Phebe, our SISTER, being * also a Servant of the CONGREGATION in ‡ † Cenchrea,

2 ‡ that you may receive her in the Lord, in a manner worthy of the SAINTS, and assist her in the Business in which she may have need of you; for she also has been an Assistant of Many, and especially of me.

3 Salute ‡ Priscilla and Aquila my FELLOW-LABORERS in the Anointed Jesus.

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* VATICAN MANUSCRIPT.—28. to them—*omit.* 28. Spain. 30. Brethren—*omit.* 31. THAT GIFT-BEARING of mine may be acceptable to the SAINTS in Jerusalem. 32. the Lord Jesus. And. 32. and may take rest together with you—*omit.* 1 also a Servant.

† 1. Cenchrea was the eastern seaport of Corinth, about nine miles from the city, and situated on the east side of the isthmus which joined the Morea to Greece. Lecheum was on the west side of the same isthmus, here about six miles wide. It was between these two ports that the Isthmian games were celebrated, to which Paul makes so many allusions.

‡ 29. Rom. i. 11. ‡ 30. 2 Cor. i. 11; Col. iv. 12. ‡ 31. 2 Thess. iii. 2. ‡ 32. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. ‡ 33. Rom. xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. ‡ 1. Acts xviii. 18. ‡ 2. Phil. ii. 29; 3 John 5, 6 ‡ 3. Acts xviii. 2, 18, 26; 2 Tim. iv. 19

Χριστῳ Ιησου· [4] (οἵτινες ὑπερ της ψυχης μου
Anointed Jesus; (who on behalf of the life of me

τον ἑαυτων τραχηλον ὑπεθηκαν· οἷς ουκ εγω
the of themselves neck they placed under; to whom not I

μονος ευχαριστω, αλλα και πασαι αἱ εκκλησιαι
alone give thanks, but also all the congregations

των εθνων·) [5] και την κατ' οικον αυτων εκκλη-
of the Gentiles:) also the in house of them congrega-

σιαν. Ασπασασθε Επαινετον, τον αγαπητον
tion. Salute you Epenetus, the beloved one

μου, ὁς εστιν απαρχη της Ασιας εις Χριστον.
of me, who is a first-fruit of the Asia into Anointed.

[6] Ασπασασθε Μαριαμ, ἡτις πολλα εκοπιασεν
Salute you Mary, who much labored

εις ἡμας. [7] Ασπασασθε Ανδρονικον και Ιουνιαν,
for us. Salute you Andronicus and Junias,

τους συγγενεις μου και συναιχμαλωτους μου,
the relatives of me and fellow-prisoners of me,

οἵτινες εισιν επισημοι εν τοις αποστολοις, οἳ
who are noted among the apostles, who

και προ εμου γεγονασιν εν Χριστῳ. [8] Ασπα-
and before me have been in Anointed. Salute

σασθε Αμπλιαν, τον αγαπητον μου εν κυριῳ.
you Amplias, the beloved one of me in Lord.

[9] Ασπασασθε Ουρβανον, τον συνεργον ἡμων εν
Salute you Urbanus, the fellow-worker of us in

Χριστῳ, και Σταχυν, τον αγαπητον μου.
Anointed, and Stachys, the beloved one of me.

[10] Ασπασασθε Απελλην, τον δοκιμον εν Χριστῳ.
Salute you Apelles, the approved one in Anointed.

Ασπασασθε τους εκ των Αριστοβουλου. [11] Ασ-
Salute you those from of the Aristobulus. Sa-

πασασθε Ἡρωδιωνα, τον συγγενη μου. Ασ-
lute you Herodian, the relative of me. Sa-

πασασθε τους εκ των Ναρκισσου, τους οντας εν
lute you those from of the Narcissus, those being in

κυριῳ. [12] Ασπασασθε Τρυφαιναν και Τρυφω-
Lord. Salute you Tryphena and Trypho-

σαν, τας κοπιωσας εν κυριῳ. Ασπασασθε Περ-
sa, those laboring in Lord. Salute you Per-

σιδα, την αγαπητην, ἡτις πολλα εκοπιασεν εν
sis, the beloved one, who much labored in

κυριῳ. [13] Ασπασασθε Ῥουφον, τον εκλεκτον
Lord. Salute you Rufus, the chosen

εν κυριῳ, και την μητερα αυτου και εμου.
in Lord, and the mother of him and of me.

[14] Ασπασασθε Ασυγκριτον, Φλεγοντα, Ἑρμαν,
Salute you Asyncritus, Phlegon, Hermas,

Πατροβαν, Ἑρμην, και τους συν αυτοις αδελ-
Patrobas, Hermes, and the with them brethren.

4 These persons on behalf of my LIFE, laid down their OWN Neck; to whom not I alone give thanks, but also All the CONGREGATIONS of the GENTILES.

5 Salute also ‡the CONGREGATION at their House. Salute Epenetus, my BELOVED, who is ‡the First-fruit of †ASIA to Christ.

6 Salute Mary, who labored much for us.

7. Salute Andronicus and Junias, my RELATIVES, and Fellow-prisoners, who are highly esteemed among the APOSTLES, and who ‡were in Christ before me.

8 Salute *THAT Amplias who is BELOVED in the Lord.

9 Salute Urbanus, our Fellow-laborer in Christ, and Stachys, my BELOVED.

10 Salute THAT Apelles who is approved in Christ. Salute THOSE who are of the family of ARISTOBULUS.

11 Salute Herodian, my RELATIVE. Salute THOSE of the family of NARCISSUS, THOSE BEING in the Lord.

12 Salute Tryphena and Tryphosa, THOSE sisters LABORING in the Lord. Salute Persis, the BELOVED, her who labored much in the Lord.

13 Salute THAT Rufus who was ‡CHOSEN in the Lord, and his MOTHER and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the BRETHREN with them.

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* VATICAN MANUSCRIPT.—8. THAT Amplias who is BELOVED.

† 5. The common version reads *of Achaia;* but the best MSS. have *Asia.* In 1 Cor. xvi. 15, the house of Stephanas is said to be "the first fruits of *Achaia.*" Sharpe in his Notes on this passage says:—"This is an important change as helping to prove that the persons here greeted dwelt in Ephesus, where the apostle had numerous friends, and not in Rome, where he was unknown. Thus Prisca and Aquilas in particular dwelt in Ephesus; and it seems not improbable that this chapter, together, perhaps, with xii. 1—xv. 7, formed part of an epistle to the Ephesians; which by a mistake of the editor has been added on at the end of the epistle to the Romans. This remark is not a little supported by those MSS. which say that the epistle now titled as to the Ephesians was written not to that church, but to the Laodiceans."

‡ 5. 1 Cor. xvi. 19, Col. iv. 15; Philemon 2. ‡ 5. 1 Cor. xvi. 15. ‡ 7. Gal. i. 22.
13 2 John 1

φους. [15] Ασπασασθε Φιλολογον και Ιουλιαν,
Salute you Philologus and Julia,
Νηρεα και την αδελφην αυτου, και Ολυμπαν,
Nereus and the sister of him, and Olympas,
και τους συν αυτοις παντας ἁγιους. [16] Ασπα-
and the with them all saints. Salute
σασθε αλληλους εν φιληματι ἁγιῳ. Ασπαζον-
you each other with a kiss holy. Salute
ται ὑμας αἱ εκκλησιαι πασαι του Χριστου.
you the congregations all of the Anointed.

[17] Παρακαλω δε ὑμας, αδελφοι, σκοπειν τους
I entreat now you, brethren, to watch those
τας διχοστασιας και τα σκανδαλα, παρα την
the separations and the stumbling-blocks, contrary to the
διδαχην ἡν ὑμεις εμαθετε, ποιουντας· και εκ-
teaching which you learned, are making; and turn
κλινατε απ' αυτων. [18] Οἱ γαρ τοιουτοι τῳ
away from them. They for such like ones to the
κυριῳ ἡμων Χριστῳ ου δουλευουσιν, αλλα τῃ
Lord of us Anointed not are in subjection, but to the
ἑαυτων κοιλιᾳ· και δια της χρηστολογιας και
of themselves belly; and through the fair speaking and
ευλογιας εξαπατωσι τας καρδιας των ακακων.
good speaking they deceive the hearts of the simple ones.
[19] Ἡ γαρ ὑμων ὑπακοη εις παντας αφικετο.
The for of you obedience for all went abroad.
Χαιρω ουν *[το] εφ' ὑμιν· θελω δε ὑμας
I rejoice therefore [that] in respect to you; I wish but you
σοφους *[μεν] ειναι εις το αγαθον, ακεραιους
wise ones [indeed] to be in respect to the good, blameless ones
δε εις το κακον. [20] Ὁ δε θεος της ειρηνης
but in respect to the evil. The and God of the peace
συντριψει τον σαταναν ὑπο τους ποδας ὑμων εν
will crush the adversary under the feet of you in
ταχει. Ἡ χαρις του κυριου ἡμων Ιησου
a short time. The favor of the Lord of us Jesus
*[Χριστου] μεθ' ὑμων. [21] Ασπαζονται ὑμας
[Anointed] with you. Salute you
Τιμοθεος, ὁ συνεργος μου, και Λουκιος και
Timothy, the fellow-worker of me, and Lucius and
Ιασων και Σωσιπατρος, οἱ συγγενεις μου. [22] Ασ-
Jason and Sosipater, the relatives of me. Sa-
παζομαι ὑμας εγω Τερτιος, ὁ γραψας την
lute you I Tertius, the one having written the
επιστολην, εν κυριῳ. [23] Ασπαζεται ὑμας
letter, in Lord. Salutes you
Γαιος, ὁ ξενος μου και της εκκλησιας ὁλης.
Gaius, the host of me and of the congregation whole.
Ασπαζεται ὑμας Εραστος, ὁ οικονομος της
Salutes you Erastus, the treasurer of the
πολεως, και Κουαρτος ὁ αδελφος. *[[24] Ἡ
city, and Quartus the brother. [The

15 Salute Philologus and Julia, Nereus and his SISTER, and Olympas, and ALL the SAINTS with them.

16 ‡Salute each other with a holy Kiss. All the CONGREGATIONS of the ANOINTED one salute you.

17 Now I entreat you, Brethren, to watch THOSE who are ‡MAKING FACTIONS and laying SNARES, contrary to the TEACHING which you have learned, and ‡turn away from them.

18 For SUCH LIKE ones as THEY are not in subjection to our Anointed LORD, but to their OWN ‡Appetite; and by KIND and Complimentary words they deceive the HEARTS of the UNSUSPECTING.

19 YOUR Obedience, indeed, is reported to all. Therefore, I rejoice on your account; but I wish you to be ‡wise with respect to THAT which is GOOD, and HARMLESS with respect to THAT which is EVIL.

20 And the GOD of PEACE will soon bruise the ADVERSARY under your FEET. The FAVOR of our LORD Jesus Christ be with you.

21 ‡Timothy, my FELLOW-LABORER, and ‡Lucius, and ‡Jason, and ‡Sosipater, my RELATIVES, salute you.

22 I, Tertius, who WROTE this LETTER, salute you in the Lord.

23 ‡Gaius, the HOSPITABLE friend of me and of the whole CONGREGATION, salutes you. ‡Erastus, the TREASURER of the CITY, salutes you, and our BROTHER Quartus.

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* VATICAN MANUSCRIPT.—19. that—*omit.* 19. indeed—*omit.* 20. Anointed—*omit.* 24. *omit.*

‡ 16. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14. ‡ 17. Acts xv. 1, 5, 24; 1 Tim. iv. 3. ‡ 17. 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Titus iii. 10; 2 John 10. ‡ 18. Phil. iii. 19; 1 Tim. vi. 5. ‡ 19. Matt. x. 16; 1 Cor. xiv. 20. ‡ 21. Acts xvi. 1; Col. i. 1; Phil. ii. 19; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23. ‡ 21. Acts xiii. 1. ‡ 21. Acts xvii. 5. ‡ 21. Acts xx. 4. ‡ 23. 1 Cor. i. 14. ‡ 23. Acts xix. 22; 2 Tim. iv. 20.

χαρις του κυριου ἡμων Ιησου Χριστου μετα
favor of the Lord of us Jesus Anointed with

παντων ὑμων. Αμην.] [25] Τῳ δε δυναμενῳ
all of us. So be it.] To him now being able

ὑμας στηριξαι κατα το ευαγγελιον μου και
you to establish according to the glad tidings of me and

το κηρυγμα Ιησου Χριστου, κατα αποκαλυ-
the proclaiming of Jesus Anointed, according to a revelation

ψιν μυστηριου χρονοις αιωνιοις σεσιγημενου·
of a secret in times of ages has been concealed;

[26] φανερωθεντος δε νυν, δια τε γραφων προφη-
having been manifested but now, through and writings pro-

τικων, κατ᾽ επιταγην του αιωνιου θεου, εις
phetic, according to an appointment of the age-lasting God, for

ὑπακοην πιστεως, εις παντα τα εθνη γνωρισ-
obedience of faith, to all the nations having been

θεντος· [27] μονῳ σοφῳ θεῳ, δια Ιησου Χριστου,
made known; to only wise God, through Jesus Anointed,

ᾡ ἡ δοξα εις τους αιωνας. Αμην.
to him the glory for the ages. So be it.

24 *[The FAVOR of our LORD Jesus Christ be with you all. Amen.]

25 Now ‡ to HIM who is ABLE to establish You according to my GLAD TIDINGS and the PROCLAMATION of Jesus Christ, agreeably to the Revelation of the Secret, ‡ kept concealed in the Times of the Ages,

26 but ‡ now having been disclosed; and through the Prophetic Writings, according to the Appointment of the AIONIAN God, has been made known to All the NATIONS, ‡ in order to the Obedience of Faith;

27 ‡ to the Wise God alone, through Jesus Christ, to him be the GLORY for the AGES. Amen.

*TO THE ROMANS. WRITTEN FROM CORINTH.

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* VATICAN MANUSCRIPT.—*Subscription*—TO THE ROMANS. WRITTEN FROM CORINTH.

‡ 25. Eph. iii. 20; 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3; Jude 25. ‡ 25. Eph. i. 9; iii. 3—5; Col. i. 27. ‡ 25. 1 Cor. ii. 7; Eph. iii. 5, 9; Col. i. 26. ‡ 26. Eph. i. 9; 2 Tim. i. 10; Titus i. 2, 3; 1 Pet. i. 20. ‡ 26. Acts vi. 7; Rom. i. 5; xv. 18. ‡ 27. 1 Tim. i. 17; vi. 16; Jude 25.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΠΡΩΤΗ.
[OF PAUL EPISTLE] TO CORINTHIANS FIRST.

FIRST TO THE CORINTHIANS.

ΚΕΦ. α'. 1.

[1] Παυλος, κλητος αποστολος Ιησου Χριστου,
Paul, called an apostle of Jesus Anointed,

δια θεληματος θεου, και Σωσθενης ὁ αδελφος,
through will of God, and Sosthenes the brother,

[2] τῃ εκκλησιᾳ του θεου τῃ ουσῃ εν Κορινθῳ,
to the congregation of the God to that being in Corinth,

ἡγιασμενοις εν Χριστῳ Ιησου, κλητοις ἁγιοις
having been sanctified in Anointed Jesus, called saints

συν πασι τοις επικαλουμενοις το ονομα του
with all those calling upon the name of the

κυριου ἡμων Ιησου Χριστου εν παντι τοπῳ,
Lord of us Jesus Anointed in every place,

αυτων *[τε] και ἡμων· [3] χαρις ὑμιν και ειρηνη
of them [both] and of us; favor to you and peace

απο θεου πατρος ἡμων, και κυριου Ιησου Χριστου.
from God father of us, and Lord Jesus Anointed.

[4] Ευχαριστω τῳ θεῳ *[μου] παντοτε
I give thanks to the God [of me] always

περι ὑμων, επι τῃ χαριτι του θεου τῃ δοθειση
concerning you, for the favor of the God for that having been given to you

ὑμιν εν Χριστῳ Ιησου· [5] ὁτι εν παντι
in Anointed Jesus; that in everything

επλουτισθητε εν αυτῳ, εν παντι λογῳ και
you were enriched in him, in every word and

πασῃ γνωσει, [6] (καθως το μαρτυριον του Χριστου
all knowledge, (when the testimony of the Anointed

εβεβαιωθη εν ὑμιν·) [7] ὡστε ὑμας μη ὑστερεισθαι
was confirmed among you,) so that you not to be inferior

εν μηδενι χαρισματι, απεκδεχομενους
in any one gracious gift, waiting for

την αποκαλυψιν του κυριου ἡμων Ιησου Χριστου·
the revelation of the Lord of us Jesus Anointed;

[8] ὁς και βεβαιωσει ὑμας ἑως τελους ανεγκλητους
who also will confirm you to an end irreproachable ones

εν τῃ ἡμερᾳ του κυριου ἡμων Ιησου
in the day of the Lord of us Jesus

Χριστου. [9] Πιστος ὁ θεος, δι' οὗ εκληθητε
Anointed. Faithful the God, through whom you were called

εις κοινωνιαν του υἱου αυτου Ιησου Χριστου,
into fellowship of the son of him Jesus Anointed,

του κυριου ἡμων. [10] Παρακαλω δε ὑμας, αδελφοι,
the Lord of us. I entreat and you, brethren,

δια του ονοματος του κυριου ἡμων Ιησου
through the name of the Lord of us Jesus

CHAPTER I.

1 Paul, ‡a Constituted Apostle of the *Anointed Jesus, by the Will of God, and ‡Sosthenes, the BROTHER,

2 to THAT CONGREGATION of GOD which IS in Corinth, having been sanctified in the Anointed Jesus, Constituted Holy ones, with ALL THOSE ‡INVOKING the NAME of our LORD Jesus Christ in Every Place,—theirs and ours;

3 ‡Favor and Peace be with you from God our Father, and the Lord Jesus Christ.

4 ‡I give thanks to GOD always concerning you, for THAT FAVOR of God which has been IMPARTED to you in the Anointed Jesus;

5 because in every thing you were enriched by him, ‡in Every Word, and in All Knowledge,

6 (‡when the TESTIMONY of the ANOINTED was confirmed among you.)

7 so that you are not inferior in Any one Gift, ‡waiting for the REVELATION of our LORD Jesus Christ;

8 who also will confirm you to the End, Irreproachable in the DAY of our LORD Jesus Anointed.

9 ‡Faithful is GOD, by whom you were invited into ‡the Fellowship of his SON Jesus Christ, our LORD.

10 Now I entreat you, Brethren, through the NAME of our LORD Jesus

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* VATICAN MANUSCRIPT.—*Title*—FIRST TO THE CORINTHIANS. 1. Anointed Jesus. 2. both—*omit*. 4. of me—*omit*.

‡ 1. Rom. i. 1. ‡ 1. Acts xviii. 17. ‡ 2. Acts ix. 14, 21; xxii. 16; 2 Tim. ii. 22. ‡ 3. Rom. i. 7; 2 Cor. i. 2; Eph. i. 2; 1 Pet. i. 2. ‡ 4. Rom. i. 8. ‡ 5. 1 Cor. xii. 8; 2 Cor. viii. 7. ‡ 6. Heb. ii. 3, 4. ‡ 7. Phil. iii. 20, Titus ii. 13; 2 Pet. i. 1[illegible]. ‡ 9. 1 Cor. x. 13; 1 Thess. v. 24; 2 Thess. iii. 3; Heb. x. 23. ‡ 9. John xv. 4; xvii. 21; 1 John i. 3; iv. 13.

Χριστου, ἱνα το αυτο λεγητε παντες, και μη
Anointed, that the same thing you speak all, and not

ᾑ εν ὑμιν σχισματα, ητε δε κατηρτισμενοι
may be among you divisions, you may be but knit together

εν τῳ αυτῳ νοι και εν τῃ αυτῃ γνωμῃ. [11] Εδη-
in the same mind and in the same sentiment. It was

λωθη γαρ μοι περι ὑμων, αδελφοι μου, ὑπο
declared for to me concerning you, brethren of me, by

των Χλοης, ὁτι εριδες εν ὑμιν εισι. [12] Λεγω δε
those of Chloe, that contentions among you are. I say and

τουτο, ὁτι ἑκαστος ὑμων λεγει· Εγω μεν ειμι
this, because each one of you says; I indeed am

Παυλου· εγω δε, Απολλω· εγω δε, Κηφα· εγω
of Paul; I but, of Apollos; I and, of Cephas; I

δε, Χριστου. [13] Μεμερισται ὁ Χριστος; μη
and, of Anointed. Has been divided the Anointed? not

Παυλος εσταυρωθη ὑπερ ὑμων; η εις το ονομα
Paul was crucified on behalf of you? or into the name

Παυλου εβαπτισθητε; [14] Ευχαριστω τῳ θεῳ,
of Paul were you dipped? I give thanks to the God,

ὁτι ουδενα ὑμων εβαπτισα, ει μη Κρισπον και
that no one of you I dipped, if not Crispus and

Γαιον· [15] ἱνα μη τις ειπῃ, ὁτι εις το εμον
Gaius; so that not any one may say, that into the my

ονομα εβαπτισα. [16] Εβαπτισα δε και τον
name I dipped. I dipped and also the

Στεφανα οικον· λοιπον ουκ οιδα, ει τινα αλλον
Stephanas house; remainder not I know, if any other

εβαπτισα. [17] Ου γαρ απεστειλε με Χριστος
I dipped. Not for sent me Anointed

βαπτιζειν, αλλ' ευαγγελιζεσθαι· ουκ εν σοφιᾳ
to dip, but to announce glad tidings; not in wisdom

λογου, ἱνα μη κενωθῃ ὁ σταυρος του
of speech, so that not may be of no effect the cross of the

Χριστου. [18] Ὁ λογος γαρ ὁ του σταυρου τοις
Anointed. The word for that of the cross to those

μεν απολλυμενοις μωρια εστι, τοις δε σωζομε-
indeed being destroyed foolishness is, to those but being saved

νοις ἡμιν δυναμις θεου εστι. [19] Γεγραπται γαρ·
to us power of God it is. It has been written for;

Απολω την σοφιαν των σοφων, και την συνε-
I will destroy the wisdom of the wise, and the learn-

σιν των συνετων αθετησω. [20] Που σοφος;
ing of the intelligent ones I will set aside. Where a wise man?

Christ, ‡that you all speak the SAME thing, and that there may be no Divisions among you; but that you may be knit together in the SAME Mind and in the SAME Sentiment.

11 For it has been declared to me, my Brethren, by THOSE of the family of Chloe, That there are Contentions among you.

12 And this I say, ‡Because each one of you says, "I, indeed, am of Paul," but, "I of ‡Apollos, and, "I of ‡Cephas," and, "I of Christ."

13 Has the ANOINTED one been divided? Was Paul crucified on your behalf? or were you immersed into the NAME of Paul?

14 *I give thanks to GOD that I immersed none of you, except ‡Crispus and ‡Gaius;

15 so that no one may say that I immersed into MY OWN Name.

16 And I immersed also the Family of ‡STEPHANAS; besides, I do not know whether I immersed Any Other.

17 For the ANOINTED one sent me not to immerse, but to announce glad tidings; ‡not in Wisdom of Speech, so that the CROSS of the ANOINTED one may not be frustrated.

18 For this WORD, (that of the CROSS,) is indeed Foolishness ‡to THOSE who are PERISHING; but to THOSE who are ‡being SAVED, even to us, it is the ‡Power of God.

19 For it has been written, ‡"I will destroy the "WISDOM of the WISE, "and I will set aside the "LEARNING of the INTELLIGENT."

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* VATICAN MANUSCRIPT.—14. I give thanks That I immersed.

‡ 10. Rom. xii. 16; xv. 5; 2 Cor. xiii. 11; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. ‡ 12. 1 Cor. iii. 4. ‡ 12. Acts xviii. 24; xix. 1; 1 Cor. xvi. 12. ‡ 12. John i. 42. ‡ 14. Acts xviii. 8. ‡ 14. Rom. xvi. 23. ‡ 16. 1 Cor. xvi. 15, 17. ‡ 17. 1 Cor. ii. 1, 4, 13; 2 Pet. i. 16. ‡ 18. 2 Cor. ii. 15. ‡ 18. Acts ii. 47. ‡ 18. Rom. i. 16. ‡ 19. Isa. xxix. 14.

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που γραμματευς; που συζητητης του αιωνος
where a scribe? where a disputer of the age

τουτο; Ουχι εμωρανεν ὁ θεος την σοφιαν του
this? Not did make foolish the God the wisdom of the

κοσμου *[τουτο;] [21] Επειδη γαρ εν τῃ σοφιᾳ
world [this?] When for in the wisdom

του θεου ουκ εγνω ὁ κοσμος δια της σοφιας
of the God not knew the world through the wisdom

τον θεον, ευδοκησεν ὁ θεος, δια της μωριας του
the God, was pleased the God, through the foolishness of the

κηρυγματος σωσαι τους πιστευοντας. [22] Επειδη
proclamation to save those believing. Although

και Ιουδαιοι σημεια αιτουσι, και Ἑλληνες
and Jews signs are asking, and Greeks

σοφιαν ζητουσιν· [23] ἡμεις δε κηρυσσομεν Χρισ-
wisdom are seeking; we yet proclaim an

τον εσταυρωμενον, Ιουδαιοις μεν σκανδαλον,
Anointed having been crucified, to Jews indeed a stumbling-block,

εθνεσι δε μωριαν· [24] αυτοις δε τοις κλητοις,
to Gentiles and foolishness; to those but to the called ones,

Ιουδαιοις τε και Ἑλλησι, Χριστον θεου δυναμιν
Jews both and Greeks, Anointed of God power

και θεου σοφιαν. [25] Ὁτι το μωρον του θεου,
and of God wisdom. Because the foolishness of the God,

σοφωτερον των ανθρωπων εστι· και το ασθενες
wiser of the men is; and the weakness

του θεου, ισχυροτερον των ανθρωπων *[εστι.]
of the God, stronger of the men [is.]

[26] Βλεπετε γαρ την κλησιν ὑμων, αδελφοι, ὁτι
You see for the calling of you, brethren, that

ου πολλοι σοφοι κατα σαρκα, ου πολλοι
not many wise ones according to flesh, not many

δυνατοι, ου πολλοι ευγενεις· [27] αλλα τα μωρα
strong ones, not many well-born; but the foolish things

του κοσμου εξελεξατο ὁ θεος, ἱνα τους σοφους
of the world chose the God, that the wise ones

καταισχυνῃ· και τα ασθενη του κοσμου εξελε-
he may shame; and the weak things of the world chose

ξατο ὁ θεος, ἱνα καταισχυνῃ τα ισχυρα· [28] και
the God, that he may shame the powerful ones; and

τα αγενη του κοσμου και τα εξουθενημενα
the low-born of the world and the things having been despised

εξελεξατο ὁ θεος, και τα μη οντα, ἱνα τα
chose the God, and the things not existing, that the things

οντα καταργησῃ· [29] ὁπως μη καυχησαται
existing he may bring to nothing; so that not may boast

20 Where is a Wise man? Where a Scribe? Where a Disputant of this AGE? ‡ Did not GOD make foolish the WISDOM of *this WORLD.

21 ‡ For when, in the WISDOM of GOD, the WORLD by WISDOM knew not GOD, GOD was pleased through "the FOOLISHNESS" of this PROCLAMATION, to save the BELIEVERS.

22 And although ‡ Jews are demanding Signs, and Greeks are seeking Wisdom;

23 yet we proclaim a crucified Christ, ‡ to the Jews, indeed, a Stumbling-block, and to the Gentiles, Foolishness;

24 but to THOSE who are INVITED, both Jews and Greeks, Christ, the ‡ Power of God, and the ‡ Wisdom of God.

25 Because "the FOOLISHNESS" of GOD is wiser than MEN; and "the WEAKNESS" of GOD is stronger than MEN.

26 For behold your INVITATION, Brethren, ‡ That not Many are Wise according to the Flesh, not Many Powerful, not Many Noble;

27 but ‡ GOD selected the FOOLISH things of the WORLD, that he may shame the WISE; and God selected the WEAK things of the WORLD, that he may shame the POWERFUL;

28 and the IGNOBLE things of the WORLD, and the THINGS that are DESPISED, God selected, and ‡ the THINGS not existing, that he may ‡ bring to nothing existing THINGS.

29 so that No Flesh

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* VATICAN MANUSCRIPT.—20. this—*omit*. 25. is—*omit*.

‡ 20. Rom. i. 22. ‡ 21. Rom. i. 20, 21, 28. ‡ 22. Matt. xii. 38; xvi. 1; Mark viii. 11; Luke xi. 16; John iv. 48. ‡ 23. Isa. viii. 14; Matt. xi. 6; xiii. 57; Luke ii. 34; Rom. ix. 32; Gal. v. 11; 1 Pet. ii. 8. ‡ 24. Rom. i. 4, 16. ‡ 24. Col. ii. 3. ‡ 26. John vii. 48. ‡ 27. Matt. xi. 25; James ii. 5. ‡ 28. Rom. iv. 17. ‡ 28. 1 Cor. ii. 6.

πασα σαρξ ενωπιον του θεου. [30]Εξ αυτου δε
all flesh in presence of the God. Out of him but

ὑμεις εστε εν Χριστῳ Ἰησου, ὁς εγενηθη ἡμιν
you are in Anointed Jesus, who became to us

σοφια απο θεου, δικαιοσυνη τε και ἁγιασμος
wisdom from God, righteousness also and sanctification

και απολυτρωσις· [31]ἱνα, καθως γεγραπται· Ὁ
and redemption; so that, even as it has been written; He

καυχωμενος, εν κυριῳ καυχασθω.
boasting, in Lord let him boast.

ΚΕΦ. β'. 2.

[1]Καγω ελθων προς ὑμας, αδελφοι, ηλθον ου
And I having come to you, brethren, came not

καθ' ὑπεροχην λογου η σοφιας, καταγγελλων
according to excellence of speech or of wisdom, declaring

ὑμιν το μαρτυριον του θεου. [2]Ου γαρ εκρινα
to you the testimony of the God Not for I determined

τι ειδεναι εν ὑμιν, ει μη Ιησουν Χριστον,
anything to make known among you, if not Jesus Anointed,

και τουτον εσταυρωμενον. [3]Και εγω εν ασθε-
and him having been crucified. And I in weak-

νειᾳ, και εν φοβῳ και εν τρομῳ πολλῳ εγενο-
ness, and in fear and in trembling much was

μην προς ὑμας· [4]και ὁ λογος μου και το κηρυγ-
with you; and the speech of me and the preach-

μα μου ουκ εν πειθοις σοφιας λογοις, αλλ' εν
ing of me not in persuasive wisdom of words, but in

αποδειξει πνευματος και δυναμεως· [5]ἱνα ἡ πισ-
a display of spirit and of power; so that the faith

τις ὑμων μη 'η εν σοφιᾳ ανθρωπων, αλλ' εν
of you not may be in wisdom of men, but in

δυναμει θεου. [6]Σοφιαν δε λαλουμεν εν τοις
power of God. Wisdom but we speak among the

τελειοις· σοφιαν δε ου του αιωνος τουτου, ουδε
perfect ones; wisdom but not of the age this, nor

των αρχοντων του αιωνος τουτου, των καταρ-
of the rulers of the age this, of those coming to

γουμενων· [7]αλλα λαλουμεν θεου σοφιαν εν
an end; but we speak of God wisdom in

μυστηριῳ, την αποκεκρυμμενην, ην προωρι-
a mystery, that having been hidden, which previously mar-

σεν ὁ θεος προ των αιωνων, εις δοξαν ἡμων·
ked out the God before the ages, for glory of us;

[8]ἡν ουδεις των αρχοντων του αιωνος τουτου
which no one of the rulers of the age this

εγνωκεν· (ει γαρ εγνωσαν, ουκ αν τον κυριον
has known; (if for they knew, not would the Lord

may boast in the presence of GOD.

30 But from him you are in the Anointed Jesus, who became *our ‡Wisdom from God, ‡Righteousness also, and ‡Sanctification, and ‡Redemption;

31 that, as it has been written, ‡"Let him who "BOASTS, boast in the "Lord."

CHAPTER II.

1 And when I came to you, Brethren, ‡I came not with Excellency of Speech, or of Wisdom, declaring to you the TESTIMONY of GOD;

2 for I determined to make known Nothing among you, ‡except Jesus Christ, and him crucified.

3 ‡And I, in ‡Weakness, and in Fear, and in much Trembling, was with you.

4 And my DISCOURSE and my PROCLAMATION ‡were not in Persuasive Words of Wisdom, ‡but with a Demonstration of Spirit and of Power;

5 so that your FAITH might not be by the Wisdom of Men, but by the Power of God.

6 Wisdom, however, we speak among the PERFECT; ‡but Wisdom, not of this AGE, nor of THOSE RULERS of this AGE who ‡are coming to an end;

7 but we speak the Wisdom of God, which was HIDDEN in a Mystery, and ‡which GOD previously designed, before the AGES, for our Glory;

8 ‡which no one of the RULERS of this AGE knew; for if they had known ‡they

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* VATICAN MANUSCRIPT.—30. our Wisdom from God, Righteousness also, and Sanctification, and Redemption.

‡ 30. ver. 24. ‡ 30. Jer. xxiii. 5, 6, Rom. iv. 25; 2 Cor. v. 21; Phil. iii. 9. ‡ 30. John xvii. 19. ‡ 30. Eph. i. 7. ‡ 31. Jer. ix. 23, 24; 2 Cor. x. 17. ‡ 1. 1 Cor. i. 17; ver. 4, 13; 2 Cor. x. 10; xi. 6. ‡ 2. Gal. vi. 14; Phil. iii. 8. ‡ 3. Acts xviii. 1, 6, 12. ‡ 3. 2 Cor. iv. 7; x. 1, 10; xi. 30; xii. 5, 9; Gal. iv. 13. ‡ 4. 1 Cor. i. 17; 2 Pet. i. 16. ‡ 4. Rom. xv. 19; 1 Thess. i. 5. ‡ 6. 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15; Heb. v. 14. ‡ 6. 1 Cor. i. 28. ‡ 7. Rom. xvi. 25, 26; Eph. iii. 5, 9; Col. i. 26. ‡ 8. Matt. xi. 25; John vii. 48; Acts xiii. 27; 2 Cor. iii. 14. ‡ 8. Luke xxiii. 34; Acts iii. 17.

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της δοξης εσταυρωσαν·) [9] αλλα, καθως γεγραπ-
of the glory they crucified;) but, even as it has been
ται· ἁ οφθαλμος ουκ ειδε, και ους ουκ
written; what things eye not saw, and ear not
ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη,
heard, and to heart of man not ascended,
ἁ ἡτοιμασεν ὁ θεος τοις αγαπωσιν αυτον.
what prepared the God for those loving him.
[10] Ἡμιν δε απεκαλυψεν ὁ θεος δια του πνευματος
To us but revealed the God through the spirit
*[αὑτου·] το γαρ πνευμα παντα ερευνα, και τα
[of himself;] the for spirit all things searches, even the
βαθη του θεου. [11] Τις γαρ οιδεν ανθρωπων τα του
depths of the God. Who for knows of men the things of the
ανθρωπου, ει μη το πνευμα του ανθρωπου το εν
man, if not the spirit of the man that in
αυτῳ; οὑτω και τα του θεου ουδεις οιδεν, ει μη
him? so also the things of the God no one knows, if not
το πνευμα του θεου. [12] Ἡμεις δε ου το πνευμα του
the spirit of the God. We but not the spirit of the
κοσμου ελαβομεν, αλλα το πνευμα το εκ του
world received, but the spirit that from the
θεου, ἱνα ειδωμεν τα ὑπο του θεου χαρισθεν-
God, that we may know the things by the God having been gra-
τα ἡμιν· [13] ἁ και λαλουμεν, ουκ εν
ciously given to us; which things also we speak, not by
διδακτοις ανθρωπινης σοφιας λογοις, αλλ' εν
teachings of human wisdom in words, but by
διδακτοις πνευματος, πνευματικοις πνευματικα
teachings of spirit, to spiritual ones spiritual things
συγκρινοντες. [14] Ψυχικος δε ανθρωπος ου δε-
explaining. An animal but man not re-
χεται τα του πνευματος του θεου· μωρια
ceives the things of the spirit of the God; foolishness
γαρ αυτῳ εστι, και ου δυναται γνωναι· ὁτι
for to him it is, and not he is able to know; because
πνευματικως ανακρινεται. [15] Ὁ δε πνευματι-
spiritually it is examined. The but spiritual
κος ανακρινει μεν παντα, αυτος δε ὑπ' ουδενος
man examines indeed all things, himself but by no one
ανακρινεται. [16] Τις γαρ εγνω νουν κυριου, ὁς
is examined. Who for knew mind of Lord, who
συμβιβασει αυτον; Ἡμεις δε νουν Χριστου
will instruct him? We but mind of Anointed
εχομεν.
have.

would not have crucified the LORD of GLORY;

9 but, as it has been written, ‡ "Things which Eye has not seen, and Ear has not heard, and to which the Heart of Man has not aspired—things which GOD has prepared for THOSE who LOVE him;"

10 ‡ GOD has revealed even to us through the SPIRIT. For the SPIRIT searches all things, even the DEPTHS of God.

11 For Who of Men knows the THOUGHTS of the MAN, ‡ except THAT SPIRIT of the MAN which is in him? ‡ so also, the THOUGHTS of GOD no one knows, except the SPIRIT of GOD.

12 Now we have received, not the SPIRIT of the WORLD, ‡ but THAT SPIRIT which is from GOD, that we may know the THINGS GRACIOUSLY GIVEN to us by GOD;

13 ‡ and which things we speak, not in Words taught by Human Wisdom, but by the Teachings of the Spirit; * unfolding spiritual things to spiritual persons.

14 ‡ Now, an Animal Man does not receive the THINGS of the SPIRIT of GOD, ‡ for they are Foolishness to him; and he is ‡ not able to understand, Because they are spiritually examined.

15 ‡ But the SPIRITUAL man examines, indeed, all things, yet **he** is examined by no one.

16 ‡ For who has known the Mind of the Lord? who will teach it? But we possess the Mind of * Christ.

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* VATICAN MANUSCRIPT.—10. of himself—*omit.* 13. unfolding spiritual things spiritually. 16. the Lord.

‡ 9. Isa. lxiv. 4. ‡ 10. Matt. xiii. 11; xvi. 17; John xiv. 26; xvi. 13; 1 John ii. 27. ‡ 11. Prov. xx. 27; xxvii. 10; Jer. xvii. 9. ‡ 11. Rom. xi. 33, 34. ‡ 12. Rom. viii. 15. ‡ 13. 2 Pet. i. 16. ‡ 14. Matt. xvi. 23. ‡ 14. 1 Cor. i. 18, 23. ‡ 14. Rom. viii. 5—7; Jude 10. ‡ 15. 1 John iv. 1. ‡ 16. Rom. xi. 34.

ΚΕΦ. γ'. 3.

[1] Καγω, αδελφοι, ουκ ηδυνηθην λαλησαι ὑμιν
And I, brethren, not was able to speak to you
ὡς πνευματικοις, αλλ' ὡς σαρκικοις, ὡς νηπιοις
as to spiritual ones, but as to fleshly ones, even as to babes
εν Χριστῳ. [2] Γαλα ὑμας εποτισα, ου βρωμα·
in Anointed. Milk you I gave to drink, not solid food;
ουπω γαρ εδυνασθε. Αλλ' ουδε *[ετι] νυν
not yet for were you able. But not even [yet] now
δυνασθε· [3] ετι γαρ σαρκικοι εστε. Ὁπου γαρ
are you able; yet for fleshly ones you are. Where for
εν ὑμιν ζηλος και ερις *[και διχοστασιαι,]
among you envy and strife [and divisions,]
ουχι σαρκικοι εστε, και κατα ανθρωπον περι-
not fleshly ones are you, and according to man walk
πατειτε; [4] Ὁταν γαρ λεγῃ τις· Εγω μεν ειμι
you? When for may say any one; I indeed am
Παυλου· ἑτερος δε· Εγω, Απολλω· ουχι σαρ-
of Paul; another and; I, of Apollos; not fleshly
κικοι εστε; [5] Τις ουν εστι Παυλος, τις δε
ones are you? Who then is Paul, who and
Απολλως; Διακονοι, δι' ὡν επιστευσατε, και
Apollos? Servants, through whom you believed, and
ἑκαστῳ ὡς ὁ κυριος εδωκεν. [6] Εγω εφυτευσα,
to each as the Lord gave. I planted,
Απολλως εποτισεν, αλλ' ὁ θεος ηυξανεν· [7] ὡστε
Apollos watered, but the God caused to grow; so
ουτε ὁ φυτευων εστι τι, ουτε ὁ ποτιζων, αλλ'
neither he planting is anything, nor he watering, but
ὁ αυξανων θεος. [8] Ὁ φυτευων δε και ὁ ποτι-
he causing to grow God. He planting but and he watering
ζων ἑν εισιν· ἑκαστος δε τον ιδιον μισθον λη-
one are; each and the own reward will
ψεται κατα τον ιδιον κοπον. [9] Θεου γαρ
receive according to the own labor, Of God for
εσμεν συνεργοι· θεου γεωργιον, θεου οικοδομη
we are fellow-workers; of God a farm, of God a building
εστε. [10] Κατα την χαριν του θεου την δοθει-
you are. According to the favor of the God that having
σαν μοι, ὡς σοφος αρχιτεκτων θεμελιον
been given to me, as a wise architect a foundation
τεθεικα· αλλος δε εποικοδομει· ἑκαστος δε
I have laid; another but builds up; each one but
βλεπετω, πως εποικοδομει. [11] Θεμελιον γαρ
let see, how he builds up. Foundation for

CHAPTER III.

1 And I, Brethren, was not able to speak to you as to spiritual, but as to fleshly persons, as to Babes in Christ.

2 ‡ Milk I gave you—not solid Food; for you were not then able; nor, indeed, are you even now able;

3 because you are still fleshly. For whereas Envy and Strife exist among you, are you not fleshly, and walk according to Man?

4 Besides, when says one, ‡ "I, indeed, am of Paul," and another, "I am of Apollos," are you not * fleshly?

5 * What then is Apollos, and what is Paul? Servants, through whom you believed; and to Each as the LORD gave.

6 ‡ I planted, ‡ Apollos watered; but ‡ GOD caused it to grow.

7 ‡ So that neither the PLANTER is anything, nor the WATERER, but God who CAUSES it TO GROW.

8 Now the PLANTER and the WATERER are one; ‡ and each will receive his PROPER Reward, according to his OWN Labor.

9 ‡ For we are God's Coworkers; you are God's Field; you are ‡ God's Building.

10 According to THAT FAVOR of GOD HAVING BEEN IMPARTED to me, as a Skilful Architect, ‡ I have laid a Foundation, and Another person is building up; but let each one see how he builds up.

11 For no one can lay

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* VATICAN MANUSCRIPT.—2. yet—*omit*. 3. and Divisions—*omit*. 4. Men.
5. What then is Apollos, and what is Paul?

‡ 2. Heb. v. 12, 13; 1 Pet. ii. 2. ‡ 4. 1 Cor i. 12. ‡ 6. Acts xviii. 4, 8, 11; 1 Cor. iv. 15; ix. 1; xv. 1; 2 Cor. x. 14, 15. ‡ 6. Acts xviii. 24, 27; xix. 1. ‡ 6. 1 Cor. xv. 10. ‡ 7. 2 Cor. xii. 11; Gal. vi. 3. ‡ 8. 1 Cor. iv. 4, 5, Gal. vi. 4, 5; Rev. ii. 23. ‡ 9. 2 Cor. vi. 1. ‡ 9. Eph. ii. 20; Col. ii. 7; Heb. iii. 3, 4; 1 Pet. ii. 5. ‡ 10. Rom. xv. 20.

αλλον ουδεις δυναται θειναι παρα τον κειμενον,
another no one is able to have laid besides that being laid,

ὁς εστιν Ιησους Χριστος. [12] Ει δε τις εποικο-
who is Jesus Anointed. If but any one builds

δομει επι τον θεμελιον *[τουτον,] χρυσον,
on the foundation [this,] gold,

αργυρον, λιθους τιμιους, ξυλα, χορτον, καλα-
silver, stones costly, wood, hay, straw;

μην· [13] ἑκαστου το εργον φανερον γενησεται· ἡ
of each one the work manifest shall become; the

γαρ ἡμερα δηλωσει, ὁτι εν πυρι αποκαλυπτε-
for day will show, because in fire it is revealed;

ται· και ἑκαστου το εργον ὁποιον εστι, το πυρ
and of each one the work what kind it is, the fire

δοκιμασει. [14] Ει τινος το εργον μενει ὁ επῳκο-
will try. If of any one the work abides which he built

δομησε, μισθον ληψεται· [15] ει τινος το εργον
up, a reward he will receive; if of any one the work

κατακαησεται, ζημιωθησεται· αυτος δε σωθη-
shall be consumed, he will suffer loss; he himself but shall be

σεται, οὑτω δε ὡς δια πυρος. [16] Ουκ οιδατε,
saved, in this way but as through a fire. Not know you,

ὁτι ναος θεου εστε, και το πνευμα του θεου
that a temple of God you are, and the spirit of the God

οικει εν ὑμιν; [17] Ει τις τον ναον του θεου φθει-
dwells in you? If any one the temple of the God des-

ρει, φθερει τουτον ὁ θεος· ὁ γαρ ναος του θεου
troys, will destroy him the God; the for temple of the God

ἁγιος εστιν, οἱτινες εστε ὑμεις. [18] Μηδεις
holy is, whoever are you. No one

ἑαυτον εξαπατατω· ει τις δοκει σοφος ειναι εν
himself let deceive; if any one seems wise to be among

ὑμιν εν τῳ αιωνι τουτῳ, μωρος γενεσθω, ἱνα
you in the age this, a fool let him become, so that

γενηται σοφος. [19] Ἡ γαρ σοφια του κοσμου
he may become wise. The for wisdom of the world

τουτου, μωρια παρα τῳ θεῳ εστι· γεγραπται
this, foolishness with the God is; it has been written

γαρ· Ὁ δρασσομενος τους σοφους εν τῃ παν-
for: He is catching the wise ones in the crafti-

ουργιᾳ αυτων· [20] και παλιν· Κυριος γινωσκει
ness of them; and again; Lord knows

τους διαλογισμους των σοφων, ὁτι εισι ματαιοι.
the reasonings of the wise ones, that they are vain.

[21] Ὡστε μηδεις καυχασθω εν ανθρωποις·
Therefore no one let boast in men;

παντα γαρ ὑμων εστιν, [22] ειτε Παυλος, ειτε
all things for of you is, whether Paul, or

Απολλως, ειτε Κηφας, ειτε κοσμος, ειτε ζωη,
Apollos, or Cephas, or world, or life,

another ‡ Foundation besides THAT which is LAID, ‡ which is Jesus Christ.

12 And if, on this FOUNDATION, any one build up Gold, Silver, costly Stones; Wood, Hay, Straw;

13 ‡ the WORK of each will become manifest; for ‡ the DAY will show it, Because it is revealed by Fire; and so every one's WORK, whatever it is, * the same FIRE will prove.

14 If the WORK of any one remain, which he built up, he will receive a Recompense;

15 if the WORK of any one shall be consumed, he will suffer loss; he himself, however, will be saved, but so as through a Fire.

16 ‡ Do you not know, That you are a Temple of God, and the SPIRIT of GOD dwells among you?

17 If any one destroy the TEMPLE of GOD, GOD will destroy him; for the TEMPLE of GOD is holy,—which you are.

18 Let no one deceive himself. If any one among you think to be wise in this AGE, let him become a Fool, that he may become wise.

19 For ‡ the WISDOM of this WORLD is Foolishness with GOD; for it has been written, ‡ "HE CAPTURES "the WISE in their CRAFTINESS."

20 And again, ‡ "The "Lord knows the REASONINGS of the WISE, That "they are vain."

21 ‡ Let no one, therefore, boast in Men; for ‡ all things are yours;—

22 whether Paul, or Apollos, or Cephas; whether the World, or Life, or

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* VATICAN MANUSCRIPT.—12. this—*omit*. 13. the same.

‡ 11. Isa. xxviii. 16; Matt. xvi. 18; 2 Cor. xi. 4; Gal. i. 7. ‡ 11. Eph. ii. 20. ‡ 13. 1 Cor. iv. 5. ‡ 13. 1 Pet. i. 7; iv. 12. ‡ 16. 1 Cor. vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; Heb. iii. 6; 1 Pet. ii. 5. ‡ 19. 1 Cor. i. 20; ii. 6. ‡ 19. Job v. 13. ‡ 20. Psa. xciv. 11. ‡ 21. 1 Cor. i. 12; iv. 6. ‡ 21. 2 Cor. iv. 5, 15.

ειτε θανατος, ειτε ενεστωτα, ειτε μελλοντα·
or death, or present things, or being about to be,

παντα ὑμων *[εστιν·] [23] ὑμεις δε, Χριστου·
all things of you [is;) you and, of Anointed;

Χριστος δε, θεου. ΚΕΦ. δ'. 4. [1] Οὑτως ἡμας
Anointed and, of God. Thus us

λογιζεσθω ανθρωπος, ὡς ὑπηρετας Χριστου,
let regard a man, as assistants of Anointed,

και οικονομους μυστηριων θεου. [2] Ὁ δε λοι-
and stewards of mysteries of God. What but re-

πον, ζητειται εν τοις οικονομοις, ἱνα πιστος τις
maining, it is required in the stewards, that faithful one

εὑρεθη. [3] Εμοι δε εις ελαχιστον εστιν, ἱνα ὑφ'
should be found. To me but for least thing it is, that by

ὑμων ανακριθω, η ὑπο ανθρωπινης ἡμερας·
you I should be condemned, or by a human day;

αλλ' ουδε εμαυτον ανακρινω· [4] (ουδεν γαρ ἐμαυ-
but not even myself do I condemn; (nothing for in my-

τῳ συνοιδα, αλλ' ουκ εν τουτῳ δεδικαιωμαι·) ὁ
self I am conscious, but not in this I have been justified;) he

δε ανακρινων με, κυριος εστιν. [5] Ὡστε μη προ
but condemning me, Lord is. Therefore not before

καιρου τι κρινετε, ἑως αν ελθῃ ὁ κυριος, ὁς
proper season anything judge you, till may come the Lord, who

και φωτισει τα κρυπτα του σκοτους, και
both will bring to light the things hidden of the darkness, and

φανερωσει τας βουλας των καρδιων· και τοτε
will make manifest the purposes of the hearts, and then

ὁ επαινος γενησεται ἑκαστῳ απο του θεου.
the praise shall be to each one from the God.

[6] Ταυτα δε, αδελφοι, μετεσχηματισα εις εμαυ-
These things and, brethren, I figuratively applied to myself

τον και Απολλω δι' ὑμας, ἱνα εν ἡμιν μαθητε
and Apollos on account of you, that by us you may learn

το μη ὑπερ ὁ γεγραπται φρονειν, ἱνα μη εις
that not above what has been written to think, so that not one

ὑπερ του ἑνος φυσιουσθε κατα του ἑτερου.
on behalf of the one you may be puffed up against the other.

[7] Τις γαρ σε διακρινει; τι δε εχεις, ὁ ουκ
Who for thee distinguishes? what and hast thou, which not

ελαβες; ει δε και ελαβες, τι καυχασαι
thou didst receive? if and also thou didst receive, why dost thou boast

ὡς μη λαβων; [8] Ηδη κεκορεσμενοι εστε, ἡδη
as not having received? Already having been filled you are, already

επλουτησατε, χωρις ἡμων εβασιλευσατε· και
you were rich, without us you reigned; and

Death; whether Things present, or Things future,—all are yours;

23 and ‡you are Christ's, and Christ is God's.

CHAPTER IV.

1 Let a Man thus esteem us as ‡ Ministers of Christ, and Stewards of the Mysteries of God.

2 But, moreover, it is required in STEWARDS, that every one should be found faithful.

3 Therefore, to me it is of very little importance that I should be condemned by you, or by a Human Day of Judgment; because I do not even condemn Myself;

4 (for I am conscious to myself of Nothing evil; though I am not by this justified;) but HE who JUDGES me is the Lord.

5 ‡ Therefore, judge you not Anything before the proper Time, till the LORD come, who ‡ both will bring to light the SECRETS of DARKNESS, and will make manifest the PURPOSES of the HEARTS; and ‡ then the PRAISE will be to each one from GOD.

6 Now these things, Brethren, ‡ I figuratively applied to myself and to Apollos on your account; that by us you may ‡ learn NOT to think ABOVE what has been written; that no one of you may, on behalf of the ONE, be puffed up against the OTHER.

7 For who distinguishes Thee? and ‡ what hast thou which thou didst not receive? and if thou didst receive, why dost thou boast as not having received.

8 You are already filled! you are already enriched! you have reigned without

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‡ 23. Rom. xiv. 8; 1 Cor. xi. 3; 2 Cor. x. 7; Gal. iii. 29. ‡ 1. 1 Cor. iii. 5; ix. 17; 2 Cor. vi. 4; Col. i. 25. ‡ 5. Matt. vii. 1; Rom. ii. 1, 16; xiv. 4, 10, 13; Rev. xx. 12. ‡ 5. Rom. iii. 13. ‡ 5. Rom. ii. 29; 2 Cor. v. 10. ‡ 6. 1 Cor. i. 12; iii. 4. ‡ 6 Rom. xii. 3. ‡ 7 John i. 17; 1 Pet. iv. 10.

οφελον γε εβασιλευσατε, ἱνα και ἡμεις ὑμιν
I wish indeed you did reign, so that also we with you
συμβασιλευσωμεν. [9] Δοκω γαρ, *[ὁτι] ὁ θεος
might reign together. I think for, [that] the God
ἡμας τους αποστολους εσχατους απεδειξεν, ὡς
us the apostles last set forth, as
επιθανατιους, ὁτι θεατρον εγενηθημεν τῳ
appointed to death, because a spectacle we were made to the
κοσμῳ και αγγελοις και ανθρωποις. [10] Ἡμεις
world and messengers and to men. We
μωρια δια Χριστον, ὑμεις δε φρονιμοι εν Χριστῳ· ἡμεις ασθενεις, ὑμεις δε ισχυροι· ὑμεις
fools on account of Anointed, you but wise ones in Anointed; we weak ones, you but strong ones; you
ενδοξοι, ἡμεις δε ατιμοι. [11] Αχρι της αρτι
honorable ones, we but ignoble ones. Till the present
ὡρας και πεινωμεν, και διψωμεν, και γυμνητευομεν, και κολαφιζομεθα, και αστατουμεν, [12] και
hour both we hunger, and we thirst, and we are naked, and we are beaten, and we are homeless, and
κοπιωμεν εργαζομενοι ταις ιδιαις χερσι· λοιδορουμενοι, ευλογουμεν· διωκομενοι, ανεχομεθα·
we labor working with the own hands; being reviled, we bless; being persecuted, we endure;
[13] βλασφημουμενοι, παρακαλουμεν· ὡς περικαθαρματα του κοσμου εγενηθημεν, παντων περιψημα ἑως αρτι.
being blasphemed, we exhort; as purgations of the world we became, of all things offscrapings till now.
[14] Ουκ εντρεπων ὑμας γραφω ταυτα, αλλ' ὡς τεκνα μου αγαπητα νουθετω.
Not shaming you I write these things, but as children of me beloved I admonish.
[15] Εαν γαρ μυριους παιδαγωγους εχητε εν Χριστῳ, αλλ' ου πολλους πατερας· εν γαρ Χριστῳ *[Ιησου] δια του ευαγγελιου εγω ὑμας εγεννησα.
If for myriads child-leaders you may have in Anointed, but not many fathers; in for Anointed [Jesus] through the glad tidings I you begot.
[16] Παρακαλω ουν ὑμας, μιμηται μου γινεσθε.
I exhort therefore you, imitators of me become you.
[17] Δια τουτο επεμψα ὑμιν Τιμοθεον, ὁς εστι τεκνον μου αγαπητον και πιστον εν κυριῳ, ὁς
On account of this I sent to you Timothy, who is a child of me beloved and faithful in Lord, who

us! and I wish, indeed, you did reign, that **we** also might reign with you.

9 For I think GOD exhibited us the APOSTLES † last, as ‡ devoted to death; ‡ For we are made a Spectacle to the WORLD, both to Angels and to Men.

10 ‡ **We** are ‡ Fools on account of Christ, but **you** are wise in Christ; ‡ **we** are weak, but **you** are strong; **you** are honorable, but **we** are † disgraced.

11 ‡ To the PRESENT Hour we both hunger and thirst, and are in want of clothing; we are buffetted about, and are homeless;

12 and ‡ we labor, working with our OWN Hands. ‡ Being reviled, we bless; being persecuted, we endure;

13 being calumniated, we expostulate; ‡ we are become as † the Purgations of the WORLD, the Refuse of all things till now.

14 I do not write these things to shame you, but as my beloved Children I admonish you.

15 For though you may have Myriads of Leaders in Christ, yet not Many Fathers; for ‡ in Christ **I** begot you through the GLAD TIDINGS.

16 Therefore, I exhort you, to become ‡ Imitators of me.

17 On this account I sent to you ‡ Timothy, who is my beloved and faithful Child in the Lord,

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* VATICAN MANUSCRIPT.—9. That—omit. 15. Jesus—*omit*.

† 9. Alluding to those *last* exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. † 10. The *atimoi* were held to be outlaws, and might be slain as well as ill-treated with impunity. † 13. The words *perikatharmata* and *peripseema* are thought to allude to those *human expiatory sacrifices* which were offered to infernal deities among the Greeks and Romans, selected from the lowest of the people, and loaded with curses, affronts and injuries while on their way to execution.

‡ 9. Rom. viii. 36; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; vi. 9. ‡ 9. Heb. x. 39. ‡ 10. 1 Cor. ii. 3. ‡ 10. Acts xvii. 18; xxvi. 24; 1 Cor. i. 18; ii. 14; iii. 18. ‡ 10. 2 Cor. xiii. 9. ‡ 11. 2 Cor. iv. 8; xi. 23—27; Phil. iv. 12. ‡ 12. Acts xviii. 3; xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8; 1 Tim. iv. 10. ‡ 12. Matt. v. 44; Luke xxiii. 34; Acts vii. 60; Rom. xii. 14, 20; 1 Pet. ii. 23; iii. 9. ‡ 13. Lam. iii. 45. ‡ 15. Acts xviii. 11; James i. 18. ‡ 16. 1 Cor. xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. ‡ 17. Acts xix. 22; 1 Cor. xvi. 10; Phil. ii. 19.

ὑμας αναμνησει τας ὁδους μου τας εν Χριστῳ,
you will remind the ways of me those in Anointed,
καθως πανταχου εν πασῃ εκκλησιᾳ διδασκω.
even as every where in every congregation I teach.
[18] Ὡς μη ερχομενου δε μου προς ὑμας, εφυσι-
As not coming but of me to you, were puffed
ωθησαν τινες. [19] Ἐλευσομαι δε ταχεως προς
up some. I will come but quickly to
ὑμας, εαν ὁ κυριος θελησῃ, και γνωσομαι ου
you, if the Lord should will, and I will know not
τον λογον των πεφυσιωμενων, αλλα την δυνα-
the word of those having been puffed up, but the power.
μιν· [20] ου γαρ εν λογῳ ἡ βασιλεια του θεου,
not for in word the kingdom of the God,
αλλ' εν δυναμει. [21] Τι θελετε; εν ῥαβδῳ ελθω
but in power. What do you wish? with a rod I should come
προς ὑμας, η εν αγαπῃ πνευματι τε πρᾳοτητος;
to you, or in love in a spirit and of meekness?

ΚΕΦ. ε'. 5. [1] Ὁλως ακουεται εν ὑμιν πορνεια,
Actually is heard among you fornication,
και τοιαυτη πορνεια, ἡτις ουδε εν τοις εθνεσιν,
and such fornication, which not even among the Gentiles,
ὡστε γυναικα τινα του πατρος εχειν. [2] Και ὑμεις
as a wife one of the father to have. And you
πεφυσιωμενοι εστε; και ουχι μαλλον επενθη-
having been puffed up are? and not rather lamented,
σατε, ἱνα αρθῃ εκ μεσου ὑμων ὁ το εργον
so that might be removed from midst of you he the work
τουτο ποιησας; [3] Εγω μεν γαρ *[ὡς] απων
this having done? I indeed for [as] being absent
τῳ σωματι, παρων δε τῳ πνευματι, ηδη κεκρικα
in the body, being present but in the spirit, already have judged
ὡς παρων, τον οὑτω τουτο κατεργασαμενον, [4] εν
as being present, him thus this having practised, in
τῳ ονοματι του κυριου ἡμων Ιησου *[Χριστου,]
the name of the Lord of us Jesus [Anointed,]
(συναχθεντων ὑμων και του εμου πνευματος,)
(having been assembled of you and of the my spirit,)
συν τῃ δυναμει του κυριου ἡμων Ιησου *[Χρισ-
with the power of the Lord of us Jesus [Anointed,]
του,] [5] παραδουναι τον τοιουτον τῳ σατανᾳ εις
to deliver up that one to the adversary for
ολεθρον της σαρκος, ἱνα το πνευμα σωθῃ εν τῃ
destruction of the flesh, so that the spirit may be saved in the
ἡμερᾳ του κυριου *[Ιησου.] [6] Ου καλον το
day of the Lord [Jesus.] Not good the

who will remind you of THOSE WAYS of mine which are in Christ, even as I teach everywhere, ‡ in every Congregation.

18 And some are puffed up, as though I were not coming to you;

19 but I will come to you soon, ‡ if the LORD will, and I will know, not the WORD but the POWER of THOSE who are PUFFED UP.

20 ‡ For the KINGDOM of GOD is not in Word, but in Power.

21 What do you wish? ‡ that I come to you with a Rod, or in Love, and in a Spirit of Meekness?

CHAPTER V.

1 Incest is certainly heard of among you, and Such Incest as is not even among the GENTILES, ‡ that one has his FATHER's Wife.

2 And **you** have been puffed up, and did not rather lament, so that HE HAVING DONE this WORK might be removed from the midst of you.

3 For **I**, indeed, ‡ being absent in the BODY, but present in the SPIRIT, have already judged, as if present, HIM who thus HAS PERFORMED this ACT;—

4 in the NAME of our LORD Jesus, you being assembled, and MY Spirit, ‡ with the POWER of our LORD Jesus,

5 ‡ to deliver up THAT PERSON to the ADVERSARY, for the † Destruction of the FLESH, that the SPIRIT may be saved in the DAY of the LORD.

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* VATICAN MANUSCRIPT.—3. as—*omit*. 4. Anointed—*omit twice*. 5. Jesus—*omit*.

† 5. Or the infliction of bodily disease. It is evident the apostles had the power to punish offenders miraculously with disease and even death. See Acts v. 1—11; xiii. 9—11; 1 Cor. iv. 21; 2 Cor. x. 6; xiii. 1, 2, 10.

‡ 17. 1 Cor. xiv. 33. ‡ 19. Acts xviii. 21; Rom. xv. 32; Heb. vi. 3; James iv. 15. ‡ 20. 1 Cor. ii. 4; 1 Thess. i. 5. ‡ 21. 2 Cor. x. 2; xiii. 10. ‡ 1. Lev. xviii. 8; Deut. xxii. 30; xxvii. 20. ‡ 3. Col. ii. 5. ‡ 4. Matt. xvi. 19; xviii. 18; John xx. 23; 2 Cor. xiii. 3, 10. ‡ 5. Job ii. 6; Psa. cix. 6; 1 Tim. i 20.

καυχημα ὑμων. Ουκ οιδατε, ὁτι μικρα ζυμη
boasting of you. Not know you, that a little leaven

ὁλον το φυραμα ζυμοι; 7 Εκκαθαρατε την
whole the mass leavens? Cleanse out the

παλαιαν ζυμην, ἱνα ητε νεον φυραμα, καθως
old leaven, that you may be a new mass, as

εστε αζυμοι· και γαρ το πασχα ἡμων *[ὑπερ
you are unleavened; even for the paschal lamb of us [on behalf

ἡμων] ετυθη, Χριστος. 8 Ὡστε ἑορταζωμεν,
of us] was slain, Anointed. Therefore let us keep the feast,

μη εν ζυμῃ παλαιᾳ, μηδε εν ζυμῃ κακιας και
not with leaven old, nor with leaven of vice and

πονηριας, αλλ' εν αζυμοις ειλικρινειας και αλη-
wickedness, but with unleavened things of sincerity and of

θειας. 9 Εγραψα ὑμιν εν τῃ επιστολῃ, μη συ-
truth. I wrote to you in the letter, not to be

ναναμιγνυσθαι πορνοις. 10 *[Και] ου παντως
associated with fornicators. [And] not altogether

τοις πορνοις του κοσμου τουτου, η τοις πλεον-
with the fornicators of the world this, or with the covetous

εκταις, η ἁρπαξιν, η ειδωλολατραις· επει οφει-
ones, or extortioners, or idolaters; since you are

λετε αρα εκ του κοσμου εξελθειν. 11 Νυνι δε
bound indeed from the world to come out. Now but

εγραψα ὑμιν, μη συναναμιγνυσθαι, εαν τις,
I wrote to you, not to be associated, if any one,

αδελφος ονομαζομενος, ῃ πορνος, η πλεονεκ-
a brother being named, may be a fornicator, or a covetous per-

της, η ειδωλολατρης, η λοιδορος, η μεθυσος, η
son, or an idolater, or a reviler, or a drunkard, or

ἁρπαξ· τῳ τοιουτῳ μηδε συνεσθιειν· 12 τι
an extortioner; with the such like not even to eat; what

γαρ μοι *[και] τους εξω κρινειν; Ουχι τους
for to me [also] those without to judge? Not those

εσω ὑμεις κρινετε; 13 Τους δε εξω ὁ θεος κρι-
within you judge? Those but without the God will

νει; Εξαρατε τον πονηρον εξ ὑμων αυτων.
judge? Put out the evil one from of yourselves.

ΚΕΦ. ς'. 6.

1 Τολμᾳ τις ὑμων, πραγμα εχων προς τον
Dare any one of you, a matter having with the

ἑτερον, κρινεσθαι επι των αδικων, και ουχι επι
other, to be judged by the unjust ones, and not by

6 ‡ Your BOASTING is not good. Do you not know That ‡ a Little Leaven ferments the Whole MASS.

7 † Cleanse out the OLD Leaven, that you may be a New Mass, as you are Unleavened; ‡ for even our PASCHAL LAMB, Christ, was sacrificed.

8 Therefore, let us ‡ keep the festival, not with old Leaven, nor with ‡ Leaven of Vice and Wickedness, but with the Unleavened principles of Sincerity and Truth.

9 In that LETTER I wrote to you ‡ not to be associated with Fornicators;—

10 in no wise with the FORNICATORS of this WORLD, or with the COVETOUS *and Extortioners, or Idolaters, since indeed you are bound to come out from the WORLD;—

11 but now I write to you ‡ not to be associated with any one, named a Brother, if he be a Fornicator, or a Covetous person, or an Idolater, or a Reviler, or a Drunkard, or an Extortioner; with SUCH a person not even to eat.

12 For what is it to me to judge THOSE WITHOUT? Do not you judge THOSE WITHIN?

13 But THOSE WITHOUT GOD will judge. ‡ Put out from among yourselves that EVIL person.

CHAPTER VI.

1 Dare any one of you, having an Affair with ANOTHER, be judged by the UNRIGHTEOUS, and not by the SAINTS?

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* VATICAN MANUSCRIPT.—7. on our behalf—*omit*. 10. And—*omit*. 10. and Extortioners. 12. also—*omit*.

† 7. The Jews were commanded to put away all leaven, before they ate the passover, as being an emblem of wickedness, which sours and corrupts the mind, as leaven does the lump into which it is put, if it remains in it long unbaked.—*Macknight*.

‡ 6. 1 Cor. iii. 21; iv. 19; James iv. 16. ‡ 6. 1 Cor. xv. 33; Gal. v. 9; 2 Tim. ii. 17. ‡ 7. Isa. liii. 7; John i. 29; 1 Pet. i. 19; Rev. v. 6, 12. ‡ 8. Exod. xii. 15; xiii. 6. ‡ 8. Luke xii. 1. ‡ 9. 2 Cor. vi. 14; Eph. v. 11; 2 Thess. iii. 14. ‡ 11. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 John 10. ‡ 13. Deut. xiii. 5; xvii. 7; xxi. 22; xxii. 21, 22, 24.

των αγιων; [2] Η ουκ οιδατε, ὁτι οἱ ἁγιοι τον
the saints? Or not know you, that the saints the

κοσμον κρινουσι; και ει εν ὑμιν κρινεται ὁ
world will judge? and if by you is judged the

κοσμος, αναξιοι εστε κριτηριων ελαχιστων;
world, inadequate are you for tribunals smallest?

[3] ουκ οιδατε, ὁτι αγγελους κρινουμεν; μητιγε
not know you, that messengers we shall judge? much more then

βιωτικα; [4] Βιωτικα μεν ουν κριτηρια εαν
things of this life? Things of this life indeed then judgments if

εχητε, τους εξουθενημενους εν τῃ εκκλησιᾳ,
you may have, those having been of no account in the congregation,

τουτους καθιζετε; [5] Προς εντροπην ὑμιν λεγω·
those do you cause to sit? For shame to you I speak

οὑτως ουκ ἐνι εν ὑμιν σοφος *[ουδε εἱς,] ὁς
thus not one among you wise [not even one,] who

δυνησεται διακριναι ανα μεσον του αδελφου
shall be able to decide between the brethren

αὑτου; [6] αλλα αδελφος μετα αδελφου κρινεται,
of himself? but a brother with brother is judged,

και τουτο επι επιστων; [7] Ηδη μεν ουν ὁλως ἡτ-
and this by unbelievers? Already indeed then certainly a

τημα ὑμιν εστιν, ὁτι κριματα εχετε μεθ᾽ ἑαυτων.
fault to you it is, that law-suits you have with yourselves.

Διατι ουχι μαλλον αδικεισθε; διατι ουχι μαλ-
Why not rather suffer injustice? why not rather

λον αποστερεισθε; [8] Αλλα ὑμεις αδικειτε, και
be defrauded? But you injure, and

αποστερειτε, και ταυτα αδελφους. [9] Η ουκ
defraud, and these things brethren. Or not

οιδατε, ὁτι αδικοι θεου βασιλειαν ου κληρονο-
know you, that unjust ones of God a kingdom not shall in-

μησουσι; Μη πλανασθε· ουτε πορνοι, ουτε
herit? Not be deceived; neither fornicators, nor

ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι,
idolaters, nor adulterers, nor effeminates,

ουτε αρσενοκοιται, [10] ουτε κλεπται, ουτε πλεον-
nor sodomites, nor thieves, nor covetous

εκται, ουτε μεθυσοι, ου λοιδοροι, ουχ ἁρπαγες,
persons, nor drunkards, not revilers, not extortioners,

βασιλειαν θεου ου κληρονομησουσι. [11] Και
a kingdom of God not shall inherit. And

ταυτα τινες ητε· αλλα απελουσασθε, αλλα
these things some you were; but you washed yourselves, but

2 Do you not know ‡ That the SAINTS shall judge the WORLD? And if by you the WORLD is judged, are you inadequate to decide trivial Causes?

3 Do you not know That we shall judge Angels? Why not then things pertaining to this life?

4 If then, indeed, you should have Causes as to the things of this life, do you appoint THOSE, the LEAST ESTEEMED in the CONGREGATION?

5 For shame to you, I say it. It is so, that there is not among you a wise man—not even one—who shall be able to decide between his BRETHREN?

6 but Brother with Brother is judged, and this by Unbelievers?

7 Therefore, indeed, it is now a great Fault in you, Because you have Law-suits with each other. Why not rather ‡ suffer injustice? why not rather be defrauded?

8 But you injure and defraud—even these things you do to Brethren.

9 Do you not know, That Unrighteous persons shall not inherit God's Kingdom? Be not deceived; neither ‡ Fornicators, nor Idolaters, nor Adulterers, nor Effeminates, nor Sodomites,

10 nor Thieves, nor Covetous persons, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

11 ‡ And such characters were some of you, but you were ‡ washed, but you were separated,

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* VATICAN MANUSCRIPT.—5. not even one—*omit*.

‡ 2. Psa. xlix. 14; Dan. vii. 22; Matt. xix. 28; Luke xxii. 30; Rev. ii. 26; iii. 21; xx. 4. ‡ 7. Prov. xx. 22; Matt. v. 39, 40; Luke vi. 29; Rom. xii. 17, 19; 1 Thess. v. 15. ‡ 9. 1 Cor. xv. 50; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; xiii. 4; Rev. xxii. 15. ‡ 11. 1 Cor. xii. 2; Eph. ii. 2; iv. 22; v. 8; Col. iii. 7; Titus iii. 3. ‡ 11. 1 Cor. i. 30; Heb. x. 22.

ἡγιασθητε, αλλ᾽ εδικαιωθητε εν τῳ ονοματι του
you were separated, but you were justified in the name of the

κυριου Ιησου, και εν τῳ πνευματι του θεου
Lord Jesus, and in the spirit of the God

ἡμων. [12] Παντα μοι εξεστιν, αλλ᾽ ου παντα
of us. All things to me is lawful, but not all things

συμφερει· παντα μοι εξεστιν, αλλ᾽ ουκ εγω
is beneficial; all things to me is lawful, but not I

εξουσιασθησομαι ὑπο τινος. [13] Τα βρωματα
will be brought into subjection by any one. The foods

τῃ κοιλιᾳ, και ἡ κοιλια τοις βρωμασιν· ὁ δε
for the belly, and the belly for the foods; the but

θεος και ταυτην και ταυτα καταργησει. Το
God both this and these will make useless. The

δε σωμα ου τῃ πορνειᾳ, αλλα τῳ κυριῳ, και ὁ
and body not for the fornication, but for the Lord, and the

κυριος τῳ σωματι· [14] ὁ δε θεος και τον κυριον
Lord for the body; the and God both the Lord

ηγειρε, και ἡμας εξεγερει δια της δυναμεως
raised up, and us will raise up through the power

αὑτου. [15] Ουκ οιδατε, ὁτι τα σωματα ὑμων
of himself. Not know you, that the bodies of you

μελη Χριστου εστιν; αρας ουν τα μελη
members of Anointed is? Having taken away then the members

του Χριστου, ποιησω πορνης μελη; Μη γενοιτο.
of the Anointed, shall I make of an harlot members? Not let it be.

[16] Η ουκ οιδατε, ὁτι ὁ κολλωμενος τῃ
Or not know you, that the one being joined to the

πορνῃ, ἑν σωμα εστιν; (ἑσονται γαρ, φησιν,
harlot, one body is? (they shall be for, it says,

οἱ δυο εις σαρκα μιαν·) [17] ὁ δε κολλωμενος τῳ
the two for flesh one;) the but one being joined to the

κυριῳ, ἑν πνευμα εστι; [18] Φευγετε την πορνειαν.
Lord, one spirit is; Flee you the fornication.

Παν ἁμαρτημα ὁ εαν ποιησῃ ανθρωπος,
All sins which if may do a man,

εκτος του σωματος εστιν· ὁ δε πορνευων
outside of the body is; he but committing fornication

εις το ιδιον σωμα ἁμαρτανει. [19] Η ουκ οιδατε,
against the own body sins. Or not know you,

ὁτι το σωμα ὑμων ναος του εν ὑμιν ἁγιου πνευματος
that the body of you a temple of the in you holy spirit

εστιν, οὑ εχετε απο θεου, και ουκ εστε
is, which you have from God, and not you are

but you were justified by the NAME of * the LORD Jesus, and by the SPIRIT of our GOD.

12 ‡ "All things are allowed to me;"—but all things are not proper. "All things are allowed to me;"—but I will not be brought into subjection by any one.

13 ‡ "ALIMENTS for the STOMACH, and the STOMACH for ALIMENTS;"—but GOD will put an end both to it and them. Now the BODY is not for FORNICATION, but for the LORD; ‡ and the LORD for the BODY.

14 And GOD both raised the LORD, and * will raise up Us by his POWER.

15 Do you not know ‡ That your BODIES are Members of Christ? Having taken away, then, the MEMBERS of CHRIST; shall I make them members of an Harlot? By no means!

16 What! do you not know That he who adheres to the HARLOT is One Body; (for ‡ "the TWO," it says, "shall be for one Flesh;")

17 ‡ but that HE who ADHERES to the LORD is One Spirit?

18 ‡ Flee from FORNICATION! Every Crime which a Man may commit is exterior to the BODY; but the FORNICATOR sin within his OWN Body.

19 What! ‡ do you not know That your BODY is a Temple of that * holy Spirit in you, which you have from God? ‡ Besides, you are not your own;

20 ‡ for you were bought

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* VATICAN MANUSCRIPT.—11. our LORD Jesus Christ. 14. raised up Us. 19. holy Spirit.

‡ 12. 1 Cor. x. 23. ‡ 13. Rom. xiv. 17; Col. ii. 22, 23. ‡ 13. Eph. v. 23. ‡ 15. Rom. xii. 5; 1 Cor. xii. 27; Eph. iv. 12, 15, 16; v. 30. ‡ 16. Gen. ii. 24; Matt. xix. 5; Eph. v. 3. ‡ 17. John xvii. 21—23; Eph. iv. 4; v. 30. ‡ 18. Rom. vi. 12, 13; Heb. xiii. 4. ‡ 19. 1 Cor. iii. 16; 2 Cor. vi. 16. ‡ 19. Rom. xiv. 7, 8. ‡ 20. Acts xx. 28; 1 Cor. vii. 23; Gal. iii. 13; Heb. ix. 12; 1 Pet. i. 18, 19. 2 Pet. ii. 1; Rev. v. 9.

ἑαυτων; [20] Ηγορασθητε γαρ τιμης· δοξασατε
of yourselves? You were bought for a price; glorify you

δη τον θεον εν τῳ σωματι ὑμων.
therefore the God in the body of you.

ΚΕΦ. ζʹ. 7.

[1] Περι δε ὡν εγραψατε *[μοι,] καλον αν-
Concerning but what things you wrote [to me,] good for

θρωπῳ γυναικος μη ἁπτεσθαι· [2] δια δε τας
a man a woman not to touch; on account of but the

πορνειας ἑκαστος την ἑαυτου γυναικα εχετω,
fornications each man the of himself wife let have,

και ἑκαστη τον ιδιον ανδρα εχετω. [3] Τῃ γυ-
and each woman the own husband let have. To the wife

ναικι ὁ ανηρ την οφειλην αποδιδοτω· ὁμοιως δε
the husband the debt let render; in like manner and

και ἡ γυνη τῳ ανδρι. [4] Ἡ γυνη του ιδιου
also the wife to the husband. The wife of the own

σωματος ουκ εξουσιαζει, αλλ' ὁ ανηρ· ὁμοιως
body not controls, but the husband; in like manner

δε και ὁ ανηρ του ιδιου σωματος ουκ εξουσιαζει,
and also the husband the own body not controls,

αλλ' ἡ γυνη. [5] Μη αποστερειτε αλληλους,
but the wife. Not do you deprive each other,

ει μητι αν εκ συμφωνου προς καιρον, ἱνα
if not from agreement for a season, so that

σχολασητε τῃ προσευχῃ· και παλιν επι το
you may be at leisure for the prayer; and again to the

αυτο ητε, ἱνα μη πειραζῃ ὑμας ὁ σατανας
same you may be, so that not may tempt you the adversary

δια την ακρασιαν *[ὑμων.] [6] Τουτο δε λεγω
through the incontinence [of you.] This but I say

κατα συγγνωμην, ου κατ' επιταγην. [7] Θελω
as a concession, not as an injunction. I wish

γαρ παντας ανθρωπους ειναι ὡς και εμαυτον·
for all men to be as even myself;

αλλ' ἑκαστος ιδιον εχει χαρισμα εκ θεου, ὁς
but each own has gift from God, one

μεν οὑτως, ὁς δε οὑτως. [8] Λεγω δε τοις αγα-
indeed so, another and so. I say but to the un-

μοις και ταις χηραις· καλον αυτοις, εαν μεινω-
married and to the widows; good for them, if they should

σιν ὡς καγω· [9] ει δε ουκ εγκρατευονται,
remain as even I; if but not they possess self-control,

γαμησατωσαν· κρεισσον γαρ εστι γαμησαι, η
let them marry; better for it is to have married, than

πυρουσθαι. [10] Τοις δε γεγαμηκοσι παραγγελ-
to be inflamed. To those but having been married I charge,

λω, ουκ εγω, αλλ' ὁ κυριος, γυναικα απο
not I, but the Lord, a wife from

ανδρος μη χωρισθηναι, [11] (εαν δε και χωρισ-
an husband not to be separated, (if but even she should be

with a Price; glorify GOD, then, in your BODY.

CHAPTER VII.

1 Now concerning the things of which you wrote;—‡ It is well for a Man not to touch a Woman.

2 But on account of FORNICATIONS, let each man have a Wife of HIS OWN, and let each woman have her OWN Husband.

3 ‡ Let the HUSBAND render to the WIFE the conjugal OBLIGATION; and in like manner also, the WIFE to the HUSBAND.

4 The WIFE controls not her OWN Body, but the HUSBAND; and in like manner also, the HUSBAND controls not his OWN Body, but the WIFE.

5 ‡ Do not deprive each other, unless by agreement for a Season, that you may have leisure for PRAYER; and again you should RE-UNITE, so that the ADVERSARY may not tempt you through your INCONTINENCE.

6 But this I say as a Concession—not as an Injunction.

7 For I wish All Men to be even as myself; but each one has his appropriate Gift from God; one, indeed, of one kind, and another of another.

8 To the UNMARRIED men, however, and to the WIDOWS, I say, It is well for them, if they should remain even as I do;

9 ‡ but if they do not possess self-control, let them marry; for it is better to have married, than to be inflamed.

10 And to the MARRIED it is not I, but the LORD who commands, that a Wife must not be separated from her Husband;—

11 but, if she should

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* VATICAN MANUSCRIPT.—1. to me—*omit*. 5. of you—*omit*.

‡ 1. ver. 8, 26. ‡ 3. Exod. xxi. 10; 1 Pet. iii. 7. ‡ 5. Joel ii. 16; Zech. vii. 3. See Exod. xix. 15; 1 Sam. xxi. 4, 5. ‡ 9. 1 Tim. v. 14.

θη. μενετω αγαμος, η τῳ ανδρι καταλλα-
separated, let her remain unmarried. or to the husband let her be re-

γητω·) και ανδρα γυναικα μη αφιεναι. [12]Τοις
conciled;) and a husband a wife not to dismiss. To the

δε λοιποις εγω λεγω, ουχ ὁ κυριος· ει τις
but remaining things I speak, not the Lord, if any

αδελφος γυναικα εχει απιστον, και αυτη συνευ-
brother a wife has an unbeliever and she thinks

δοκει οικειν μετ' αυτου, μη αφιετω αυτην·
well to dwell with him, not let him dismiss her;

[13]και γυνη ἡτις εχει ανδρα απιστον, και αυτος
and a wife who has a husband an unbeliever, and he

συνευδοκει οικειν μετ' αυτης, μη αφιετω αυτον.
thinks well to dwell with her, not let her dismiss him.

[14]Ἡγιασται γαρ ὁ ανηρ ὁ απιστος εν τῃ γυναι-
Has been sanctified for the husband the unbelieving in the wife,

κι, και ἡγιασται ἡ γυνη ἡ απιστος εν τῳ
and has been sanctified the wife the unbelieving in the

ανδρι· επει αρα τα τεκνα ὑμων ακαθαρτα
husband; otherwise indeed the children of you unclean

εστι, νυν δε ἁγια εστιν. [15]Ει δε ὁ απιστος
is, now but holy is. If but the unbelieving

χωριζεται, χωριζεσθω· ου δεδουλωται ὁ αδελ·
withdraws, let him withdraw; not is enslaved the brother

η ἡ αδελφη εν τοις τοιουτοις. Εν δε ειρηνῃ
or the sister with the such like. In but peace

κεκληκεν ἡμας ὁ θεος. [16]Τι γαρ οιδας, γυναι,
has called us the God. How for knowest thou, O wife,

ει τον ανδρα σωσεις; η τι οιδας, ανερ, ει
if the husband thou shalt save? or how knowest thou, O husband, if

την γυναικα σωσεις. [17]Ει μη ἑκαστῳ ὡς
the wife thou shalt save. If not to each as

εμερισεν ὁ κυριος, ἑκαστον ὡς κεκληκεν ὁ θεος
distributed the Lord, each one even as has called the God

οὑτω περιπατειτω. Και οὑτως εν ταις εκκλη-
so let him walk. And thus in the congre-

σιαις πασαις διατασσομαι. [18]Περιτετμημενος
gations all I appoint. Having been circumcised

τις εκληθη, μη επισπασθω· εν ακρο-
any one was called. not let him be uncircumcised; in uncircum-

βυστιᾳ τις εκληθη, μη περιτεμνεσθω. [19]Ἡ
cision any one was called, not let him be circumcised. The

be separated, let her remain unmarried, or let her be reconciled to her HUSBAND;—and that a Husband do not dismiss his Wife.

12 But to the REMAINING matters I speak, the † LORD does not;—If any Brother have a Wife, an unbeliever, and she is pleased to dwell with him, let him not dismiss her:

13 and if any Wife have a Husband, an unbeliever, and he is pleased to dwell with her, let her not dismiss * the Husband.

14 For the UNBELIEVING HUSBAND is sanctified in the believing WIFE, and the UNBELIEVING WIFE is sanctified in the *BROTHER; otherwise, indeed ‡ your CHILDREN were impure, but now they are holy.

15 But if the UNBELIEVER withdraw, let him withdraw; the BROTHER or the SISTER is not enslaved in SUCH cases,—but ‡ in Peace GOD has called us;—

16 for how knowest thou, O Wife, whether thou shalt save thy HUSBAND? or how knowest thou, O Husband, whether ‡ thou shalt save thy WIFE?

17 If not, as the LORD has apportioned to each one, even as GOD has called each one, so let him walk. And ‡ thus in all the CONGREGATIONS I appoint.

18 Was any one called having been circumcised? let him not become uncircumcised; in Uncircumcision * has any one been called? ‡ let him not be circumcised.

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* VATICAN MANUSCRIPT.—13. the Husband. 14. BROTHER. 18. has any one been called.

† 12. These words do not intimate that the apostle was not now under the influence of the divine Spirit; but that there was nothing in the sacred writings which bore directly on this point.—*Clarke*.

‡ 14. Mal. ii. 15. ‡ 15. Rom. xii. 18; xiv. 19; 1 Cor. xiv. 33; Heb. xii. 14. ‡ 16. 1 Pet. iii. 1. ‡ 17. 1 Cor. iv. 17; 2 Cor. xi. 28. ‡ 18. Acts xv. 1, 5, 19, 24, 28; Gal. v. 2.

περιτομη ουδεν εστι, και ἡ ακροβυστια ουδεν
circumcision nothing is and the uncircumcision nothing

εστιν, αλλα τηρησις εντολων θεου. [20] Ἑκασ-
is, but keeping of commandments of God. Each

τος εν τῃ κλησει ᾗ εκληθη, εν ταυτῃ μενετω.
one in the calling in which he was called, in this let him remain

[21] Δουλος εκληθης, μη σοι μελετω· αλλ' ει
A slave wast thou called, not to thee let it be a care; but if

και δυνασαι ελευθερος γενεσθαι, μαλλον χρη-
also thou art able free to become, rather use

σαι. [22] Ὁ γαρ εν κυριῳ κληθεις δουλος, απε-
He for in Lord being called a slave, a

λευθερος κυριου εστιν· ὁμοιως *[και] ὁ ελευθερος
freedman of Lord is in like manner [also] the freeman

κληθεις, δουλος εστι Χριστου. [23] Τιμης ηγο-
being called, a slave is of Anointed. For a price you

ρασθητε· μη γινεσθε δουλοι ανθρωπων.
were bought; not become you slaves of men.

[24] Ἑκαστος εν ᾧ εκληθη, αδελφοι, εν τουτῳ
Each one in which he was called, brethren, in this

μενετω παρα θεῳ.
let him remain with God.

[25] Περι δε των παρθενων; επιταγην κυριου
Concerning and the virgins, a commandment of Lord

ουκ εχω· γνωμην δε διδωμι, ὡς ηλεημενος
not I have; a judgment but I give, as having obtained mercy

ὑπο κυριου πιστος ειναι. [26] Νομιζω ουν, τουτο
from Lord faithful to be. I declare then, this

καλον ὑπαρχειν δια την ενεστωσαν αναγκην,
well to be because of the having been present distress,

ὁτι καλον ανθρωπῳ το οὑτως ειναι. [27] Δεδε-
that well for a man the thus to be. Art thou hav-

σαι γυναικι, μη ζητει λυσιν· λελυσαι
ing been bound to a wife, not seek thou a release; hast thou been loosed

απο γυναικος, μη ζητει γυναικα. [28] Εαν δε
from a wife, not seek thou a wife. If but

και γημῃς, ουχ ἡμαρτες· και εαν
even thou shouldst have married, not thou didst sin; and if

γημῃ ἡ παρθενος, ουχ ἡμαρτε· θλιψιν
should have married the virgin, not she sinned; affliction

δε τῃ σαρκι ἑξουσιν οἱ τοιουτοι· ἐγω δε ὑμων
but in the flesh shall have those such like; I but you

φειδομαι. [29] Τουτο δε φημι, αδελφοι, ὁ καιρος
spare. This but I say, Brethren, the season

συνεσταλμενος το λοιπον εστιν· ἱνα και οἱ
having been shortened the remainder is; that both those

19 ‡CIRCUMCISION is nothing, and UNCIRCUMCISION is nothing; ‡but Keeping God's Commandments.

20 Let each one remain in that VOCATION in which he was called.

21 Wast thou invited when a Slave? Let it not give thee concern; (but if, indeed, thou art able to become free, prefer it;)

22 for the Slave BEING CALLED by the Lord, is ‡the Lord's freedman; in like manner the FREEMAN being called is ‡Christ's Bond-servant.

23 †Have you been bought with a Price? Become not the Slaves of Men.

24 Brethren, ‡let each one remain with God in that vocation in which he was called.

25 And concerning the †VIRGINS, I have not ‡a Commandment of the Lord, but I give my Judgment, as ‡having received mercy from the Lord ‡to be faithful.

26 I declare this to be well, then, on account of the PRESENT Distress; Because it is well for a Man to be thus;—

27 Art thou bound to a Wife? seek not a Release. Art thou loosed from a Wife? seek not a Wife.

28 But even if thou shouldst marry, thou dost not sin; and if *a Virgin should marry, she does not sin; but Affliction in the FLESH SUCH will have;—however, I spare you.

29 But this I say, Brethren, ‡the TIME being shortened, it remains,

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* VATICAN MANUSCRIPT.—22. also—*omit.* 28. a Virgin.

† 23. So rendered interrogatively by Whitby, Wakefield, and Turnbull. † 25. The word *parthenos*, a virgin, signifies, in this place, a young unmarried person of either sex, as is evident from verses 26, 27, 32—34, and Rev. xiv. 4. † 25. See Note on verse 12.

‡ 19. Gal. v. 6; vi. 15. ‡ 19. John xv. 14; 1 John ii. 3; iii. 24. ‡ 22. John viii. 36; Rom. vi. 18, 22; Philemon 16. ‡ 22. 1 Cor. ix. 21; Gal. v. 13; Eph. vi. 6; 1 Pet. ii. 16. ‡ 24. ver. 20. ‡ 25. verse 10; 2 Cor. viii. 8. ‡ 25. 1 Tim. i. 12. ‡ 29. Matt. xxiv. 22; Rom. xiii. 11; 1 Pet. iv. 7.

εχοντες γυναικας, ὡς μη εχοντες ωσι· [30] και
having wives, as not *having should be; and

οἱ κλαιοντες, ὡς μη κλαιοντες· και οἱ χαιρον-
those weeping, as not weeping; and those rejoicing,

τες, ὡς μη χαιροντες· και οἱ αγοραζοντες, ὡς
as not rejoicing; and those buying, as

μη κατεχοντες· [31] και οἱ χρωμενοι τῳ κοσμῳ
not possessing; and those using the world

τουτῳ, ὡς μη καταχρωμενοι. Παραγει γαρ
this, as not abusing. Passes by for

το σχημα του κοσμου τουτου. [32] Θελω δε
the form of the world this. I wish but

ὑμας αμεριμνους ειναι. Ὁ αγαμος μεριμνᾳ τα
you free from anxieties to be. The unmarried cares for the things

του κυριου, πως αρεσει τῳ κυριῳ· [33] ὁ δε γα-
of the Lord, how he shall please the Lord; he but having

μησας μεριμνᾳ τα του κοσμου, πως αρεσει
married cares for the things of the world, how he shall please

τῃ γυναικι. [34] Μεμερισται ἡ γυνη και ἡ παρ-
the wife. Has been divided the wife and the virgin;

θενος· ἡ αγαμος μεριμνᾳ τα του κυριου, ἱνα
the unmarried cares for the things of the Lord, so that

ῃ ἁγια και σωματι και πνευματι· ἡ δε γα-
may be holy both in body and in spirit; the but one

μησασα μεριμνᾳ *[τα του κοσμου,] πως
having married cares for [the things of the world,] how

αρεσει τῳ ανδρι. [35] Τουτο δε προς το ὑμων
she shall please the husband. This and for the of you

αυτων συμφερον λεγω· ουχ ἱνα βροχον ὑμιν
yourselves benefit I say; not that a snare to you

επιβαλω, αλλα προς τα ευσχημον και ευπαρε-
I may throw, but for the decorum and devoted-

δρον τῳ κυριῳ απερισπαστως. [36] Ει δε τις
ness to the Lord without solicitude. If but any one

ασχημονειν επι την παρθενον αυτου νομιζει,
to behave indecently toward the virgin of himself thinks,

εαν ῃ ὑπερακμος, και οὑτως οφειλει γινεσ-
if she may be beyond age, and so it is fitting to be;

θαι· ὁ θελει ποιειτω, ουχ ἁμαρτανει· γαμειτω-
what he wishes let him do, not he sins; let them

that both THOSE HAVING Wives, should be as not having them;

30 and THOSE who are WEEPING, as not weeping; and THOSE who are REJOICING, as not rejoicing; and THOSE who are BUYING, as not possessing;

31 and THOSE who are USING this WORLD, as not using it; ‡ for the † SCENE of this WORLD is passing away.

32 But I wish you to be without anxiety. ‡ The UNMARRIED man is concerned for the THINGS of the LORD, how * he may please the LORD;

33 but HE HAVING MARRIED is anxious about the THINGS of the WORLD, how * he may please his WIFE,—and is divided.

34 And the UNMARRIED WOMAN, even the VIRGIN, is concerned for the THINGS of the LORD, that she may be holy both in * BODY and in MIND; but SHE HAVING MARRIED is anxious how * she may please her HUSBAND.

35 But I say this for YOUR OWN Advantage, not that I may throw † a Snare over you; but for the HONORABLE and constant attention to the LORD without distraction.

36 But if any one think he acts improperly † in remaining single, if he be past age, and thus it is fitting to be married, let him do what he wishes, he sins not; † let them marry.

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* VATICAN MANUSCRIPT.—32. he may please. 33. he may please his WIFE,—and is divided. And the UNMARRIED WOMAN, even the VIRGIN, is concerned. 34. BODY and in MIND. 34. the THINGS of the WORLD—*omit*. 34. she may please.

† 31. Probably a reference to the shifting scenes in a theatre. † 35. An allusion to a small *casting net*, something like the *lasso* of the South Americans, which was in use among the Romans and Persians, to throw on the heads of their adversaries, and thus entangle them. † 36. *Parthenos*, commonly translated *virgin*, has been rendered as meaning also a state of *virginity* or *celibacy*. † 36 Many think—"let *him* marry"—the true reading, which is supported by many MSS. However, there are different views entertained by critics on the whole of this difficult passage; some referring it to the power of *fathers* over their *daughters*; others to the *young women* dedicated to the service of God in the primitive church, who were called *virgins*; and others again to *young men*, who had renounced matrimony, and devoted themselves to the Lord. The latter view has been adopted in the text.

‡ 31. 1 John ii. 17. ‡ 32. 1 Tim. v. 5.

[illegible]. [37] Ὁς δε ἑστηκεν ἑδραιος εν τῃ καρδιᾳ,
marry, Who but he has stood settled in the heart,
μη εχων αναγκην, εξουσιαν δε εχει περι του
not having necessity, control but has concerning the
ιδιου θεληματος, και τουτο κεκρικεν εν τῃ καρδιᾳ αυτου του τηρειν την ἑαυτου παρθενον,
own will, and this has resolved in the heart of himself the to keep the of himself virgin,
καλως ποιει. [38] Ὡστε και ὁ εκγαμιζων, καλως
well does. So that even he giving in marriage, well
ποιει· και ὁ μη γαμιζων, κρεισσον ποιει.
does; and he not marrying, better does.
[39] Γυνη δεδεται εφ' ὁσον χρονον ζῃ ὁ ανηρ
A wife is bound for so long a time may live the husband
αυτης· εαν δε κοιμηθῃ ὁ ανηρ αυτης, ελευθερα εστιν ᾡ θελει γαμηθηναι, μονον εν
of her; if but should fall asleep the husband of her, free she is to whom she wills to be married, only in
κυριῳ. [40] Μακαριωτερα δε εστιν, εαν οὑτω
Lord. Happier but she is, if thus
μεινῃ, κατα την εμην γνωμην· δοκω
she should remain according to the my judgment; I think
δε καγω πνευμα θεου εχειν.
and even I spirit of God to have.

ΚΕΦ. η'. 8.

[1] Περι δε των ειδωλοθυτων, οιδαμεν· (ὁτι
Concerning and the things offered to idols, we know; (because
παντες γνωσιν εχομεν· ἡ γνωσις φυσιοι, ἡ δε
all knowledge we have; the knowledge puffs up, the but
αγαπη οικοδομει· [2] ει *[δε] τις δοκει ειδεναι
love builds up; if [but] any one thinks to have known
τι, ουδεπω ουδεν εγνωκε καθως δει γνωναι· [3] ει δε τις αγαπᾳ τον θεον, οὑτος εγνωσται ὑπ' αυτου·) [4] περι της βρωσεως ουν
something, not yet nothing he has known as it behoves to have known; if but any one should love the God, this has been acknowledged by him;) concerning the eating therefore
των ειδωλοθυτων, οιδαμεν, ὁτι ουδεν ειδωλον
of the things offered to idols, we know, that nothing an idol
εν κοσμῳ, και ὁτι ουδεις θεος ἑτερος, ει μη εἱς.
in world, and that no one God other, if not one.
[5] Και γαρ ειπερ εισι λεγομενοι θεοι, ειτε εν
Indeed for though they are being called gods, whether in
ουρανῳ, ειτε επι γης· (ὡσπερ εισι θεοι πολλοι,
heaven, or on earth; (as they are Gods many,
και κυριου πολλοι·) [6] *[αλλ'] ἡμιν εἱς θεος ὁ
and lords many;) [but] to us one God the

37 But he who stands firm in his HEART, not having Necessity, but has Control over his OWN Will, and has determined this in his HEART, to maintain HIS Celibacy, * does well.

38 so that even HE who * MARRIES, does well; but HE who * MARRIES NOT, does better.

39 ‡ A Wife is bound as long as her HUSBAND lives; but if * her HUSBAND be deceased, she is free to be married to whom she pleases;—‡ only in the Lord.

40 But she is happier, if she should so remain, according to MY Judgment; * and I am certain that even I have the Spirit of God.

CHAPTER VIII.

1 Now concerning the ‡ IDOL-SACRIFICES, "we know," (Because ‡ we all have Knowledge. KNOWLEDGE puffs up, but LOVE builds up.

2 ‡ If any one is confident of knowing anything, he knows it * not yet as he ought to know.

3 But if any one love God, the same has been acknowledged by him.

4 Therefore, concerning the EATING of the IDOL-SACRIFICES, (we know,) That an ‡ Image is nothing in the World, ‡ and That * no one is God but one.

5 For though there are, indeed, ‡ Gods so called, whether in Heaven or on Earth; (as they are many Gods, and many Lords;)

6 yet to us there is but

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* VATICAN MANUSCRIPT.—37. shall do well. 38. MARRIES his VIRGIN shall do well; and he who MARRIES not, shall do better. 39. the HUSBAND. 40. for I am. 2. But—*omit.* 2. not yet as. 4. no one is God but one. 6. but—*omit.*

‡ 39. Rom. vii. 2. ‡ 39. 2 Cor. vi. 14. ‡ 1. Acts xv. 20, 29; 1 Cor. x. 19. ‡ 1. Rom. xiv. 14, 22. ‡ 2. 1 Cor. xiii. 8, 9, 12; Gal. vi. 3; 1 Tim. vi. 4. ‡ 4. Isa. xli. 24; 1 Cor. x. 19. ‡ 4. Deut. iv. 39; vi. 4; Isa. xliv. 8; Matt. xii. 29; verse 6; Eph. iv. 6, 1 Tim. ii. 5. ‡ 5. John x. 34.

πατηρ, ἐξ οὑ τα παντα, και ἡμεις εις αυτον·
father, out of whom the all things, and we for him;
και εἱς κυριος, Ιησους Χριστος, δι' οὑ τα
and one Lord, Jesus Anointed, through whom the
παντα, και ἡμεις δι' αυτου. [7] Αλλ' ουκ εν
all things, and we through him. But not in
πασιν ἡ γνωσις· τινες δε τη συνειδησει του
all the knowledge; some but in the conscience of the
ειδωλου ἑως αρτι ὡς ειδωλοθυτον εσθιουσι, και
idol till now as offered to an idol they eat, and
ἡ συνειδησις αυτων, ασθενης ουσα, μολυνεται.
the conscience of them, weak being, is defiled.
[8] Βρωμα δε ἡμας ου παριστησι τῳ θεῳ· ουτε
Food but us not brings near to the God; neither
*[γαρ] εαν φαγωμεν, περισσευομεν· ουτε εαν
[for] if we should eat, do we abound; nor if
μη φαγωμεν, ὑστερουμεθα. [9] Βλεπετε δε, μηπως
not we should eat, are we deficient. Look you but, lest
ἡ εξουσια ὑμων αὑτη προσκομμα γενηται
in any way the liberty of you this a stumbling-block may become
τοις ασθενουσιν. [10] Εαν γαρ τις ιδη σε, τον
to those being weak. If for any one may see thee, the
εχοντα γνωσιν, εν ειδωλειῳ κατακειμενον, ουχι
one having knowledge, in an idol-temple reclining, not
ἡ συνειδησις αυτου, ασθενους οντος, οικοδομηθησεται
the conscience of him, weak being, will be built up
εις το τα ειδωλοθυτα εσθιειν; [11] και
in order that the things offered to idols to eat? and
απολειται ὁ ασθενων αδελφος επι τη σῃ γνωσει
will be destroyed the being weak brother by the thy knowledge
δι' ὁν Χριστος απεθανεν. [12] Οὑτω δε
on account of whom Anointed died. Thus but
ἁμαρτανοντες εις τους αδελφους και τυπτοντες
sinning against the brethren and smiting
αυτων την συνειδησιν ασθενουσαν, εις Χριστον
of them the conscience being weak against Anointed
ἁμαρτανετε. [13] Διοπερ ει βρωμα σκανδαλιζει
you sin. Wherefore if food ensnares
τον αδελφον μου, ου μη φαγω κρεα εις τον
the brother of me, not not I may eat flesh to the
αιωνα, ἱνα μη τον αδελφον μου σκανδαλισω.
age, so that not the brother of me I may ensnare.

ΚΕΦ. θ'. 9.

[1] Ουκ ειμι ελευθερος; ουκ ειμι αποστολος;
Not am I a freeman? not am I an apostle?
Ουχι Ιησουν *[Χριστον] τον κυριον ἡμων ἑω-
Not Jesus [Anointed] the Lord of us have

‡One God, the FATHER, ‡out of whom are ALL things, and we for him; and ‡One Lord, Jesus Christ, ‡ through whom are ALL things, and we through him."

7 But this KNOWLEDGE is not in all; and some, ‡ with the *CONSCIOUSNESS of the IDOL till now eat as of an Idol-Sacrifice; and their CONSCIENCE, being weak, ‡ is defiled.

8 "And ‡ Food does not bring us before GOD; for * neither if we should not eat, are we deficient, nor if we should eat, do we abound."

9 But ‡ take care lest, in any way, this your RIGHT become ‡ a Stumbling-block to THOSE BEING WEAK.

10 For if any one should see * THEE who HAST Knowledge, reclining in an Idol's temple, will not ‡ the CONSCIENCE of him who is weak be strengthened for the EATING of the IDOL-SACRIFICES?

11 * And will not the WEAK Brother, on account of whom Christ died, perish by this THY Knowledge?

12 And thus sinning against the BRETHREN, and smiting Their weak CONSCIENCE, ‡ you sin against Christ.

13 Wherefore ‡ if Food ensnare my BROTHER, I will NEVER eat FLESH, lest I should ensnare my BROTHER.

CHAPTER IX.

1 Am I not a Freeman? ‡ Am I not an Apostle? ‡ Have I not seen Jesus Christ our LORD? Are

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* VATICAN MANUSCRIPT.—7. CUSTOM of the IDOL. 8. for—*omit*. 8. neither if we should not eat, are we deficient, nor if we should eat, do we abound. 10. HIM who HAS Knowledge. 11. For by the KNOWLEDGE the WEAK Brother perishes, on account of whom Christ died. 1. Anointed—*omit*.

‡ 6. Mal. ii. 10; Eph. iv. 6. ‡ 6. Acts xvii. 28; Rom. xi. 36. ‡ 6. John xiii. 13; Acts ii. 36; 1 Cor. xii. 3; Eph. iv. 5; Phil. ii. 11. ‡ 6. Col. i. 16; Heb. i. 2. ‡ 7. 1 Cor. x. 28, 29. ‡ 7. Rom. xiv. 14, 23. ‡ 8. Rom. xiv. 17. ‡ 9. Gal. v. 13. ‡ 9. Rom. xiv. 13, 20. ‡ 10. 1 Cor. x. 28, 32. ‡ 12. Matt. xxv. 40, 45. ‡ 13. Rom. xiv. 21; 2 Cor. xi. 29. ‡ 1. Acts ix. 15; xiii. 2, &c. ‡ 1. Acts ix. 3, 17, &c.

ρακα; ου το εργον μου ὑμεις εστε εν κυριῳ;
seen? not the work of me you are in Lord?

Ει αλλοις ουκ ειμι αποστολος, αλλαγε ὑμιν
If to others not I am an apostle, at all events to you

ειμι· ἡ γαρ σφραγις της εμης αποστολης ὑμεις
I am; the for seal of the my apostleship you

εστε εν κυριῳ. [3]Ἡ εμη απολογια τοις εμε
are in Lord. The my defence to those me

ανακρινουσιν, αὑτη εστι. [4]Μη ουκ εχομεν
condemning, this is. Not not have we

εξουσιαν φαγειν και πιειν; [5]Μη ουκ εχομεν
a right to eat and to drink? Not not have we

εξουσιαν αδελφην γυναικα περιαγειν, ὡς και οἱ
a right a sister a wife to lead about, as also the

λοιποι αποστολοι, και οἱ αδελφοι του κυριου,
others apostles, and the brothers of the Lord,

και Κηφας; [6]Η μονος εγω και Βαρναβας ουκ
and Kephas? Or only I and Barnabas not

εχομεν εξουσιαν του μη εργαζεσθαι; [7]Τις
have we a right of the not to work? Who

στρατευεται ιδιοις οψωνιοις ποτε; τις φυτευει
serves in war with his own wages any time? who plants

αμπελωνα, και *[εκ] του καρπου αυτου ουκ
a vineyard, and [from] of the fruit of it not

εσθιει; η τις ποιμαινει ποιμνην, και εκ του
eats? or who tends a flock, and from of the

γαλακτος της ποιμνης ουκ εσθιει; [8]Μη
milk of the flock not eats? Not

κατα ανθρωπον ταυτα λαλω; η ουχι και
according to man these things I speak? or not also

ὁ νομος ταυτα λεγει; [9]Εν γαρ τῳ Μωυσεως
the law these things says? In for the Moses

νομῳ γεγραπται· Ου φιμωσεις βουν αλοων-
law it has been written; Not thou shalt muzzle an ox threshing.

τα. Μη των βοων μελει τῳ θεῳ; [10]η δι'
Not for the oxen cares the God? or on account of

ἡμας παντως λεγει; Δι' ἡμας γαρ εγρα-
us altogether he says? On account of us for it was

φη, ὁτι επ' ελπιδι οφειλει ὁ αροτριων αρο-
written, because in hope it is right he plowing to

τριαν· και ὁ αλοων, επ' ελπιδι του μετεχειν.
plow; and he threshing, in hope of that to partake.

[11]Ει ἡμεις ὑμιν τα πνευματικα εσπειραμεν,
If we to you the spiritual things sowed,

μεγα, ει ἡμεις ὑμων τα σαρκικα θερισομεν;
a great thing, if we of you the fleshly things shall reap?

[12]Ει αλλοι της ὑμων εξουσιας μετεχουσιν, ου
If others of the of you right partake, not

not **you** my WORK in the Lord?

2 If to others I am not an Apostle, yet certainly I am to you; for **you** are ‡the SEAL of * My APOSTLESHIP in the Lord.

3 MY Defence to THOSE who CONDEMN Me is this;—

4 ‡ Have we not a Right to eat and to drink?

5 Have we not a Right to lead about a Sister—a Wife, as the OTHER Apostles, and ‡the BROTHERS of the LORD, and ‡ Cephas?

6 Or **I** and Barnabas, ‡have we alone no Right * to abstain from labor?

7 ‡ Who serves in war at his Own Expense at any time? Who ‡plants a Vineyard, and does not eat the FRUIT of it? or who tends a Flock, and does not eat of the MILK of the FLOCK?

8 Do I speak These things according to Man? or does not the LAW also say these things?

9 For in the LAW of MOSES it has been written, ‡ "Thou shalt not muzzle "the Ox threshing?" Is GOD concerned for OXEN?

10 or does he say it altogether on our account? It was written certainly, on our account; Because it is right for the ‡ PLOWMAN to plow in Hope, and the THRESHER to PARTICIPATE in that Hope.

11 ‡If **we** have sown for you SPIRITUAL things, is it too much if **we** shall reap your FLESHLY things?

12 If others are partaking of this Right over

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* VATICAN MANUSCRIPT.—2. My APOSTLESHIP. 6 to abstain from labor. 7. from—*omit*.

‡ 2. 2 Cor. iii. 2; xii. 12. ‡ 4. verse 14; 1 Thess. ii. 6; 2 Thess. iii. 9. ‡ 5. Matt. xiii. 55; Mark vi. 3; Luke vi. 15; Gal. i. 19. ‡ 5. Matt. viii. 14. ‡ 6. 2 Thess. iii. 8. ‡ 7. 2 Cor. x. 4; 1 Tim. i. 18; vi. 12; 2 Tim. ii. 3; iv 7. ‡ 7. Deut. xx. 6; Prov. xxvii. 18; 1 Cor. iii. 6—8. ‡ 9. Deut. xxv. 4; 1 Tim. v. 18. ‡ 10. 2 Tim. ii. 6. ‡ 11. Rom. xv. 27; Gal. vi. 6.

μαλλον ἡμεις; Αλλ᾽ ουκ εχρησαμεθα τη εξου-
rather we! But not we did use the right
σιᾳ ταυτῃ αλλα παντα στεγομεν, ἱνα μη
this; but all things we endure, so that not
εγκοπην τινα δωμεν τῳ ευαγγελιῳ του Χρισ-
hinderance any we may give to the glad tidings of the Anointed.
του. [13] Ουκ οιδατε, ὁτι οἱ τα ἱερα εργαζο-
Not know you, that those the holy things performing,
μενοι, εκ του ἱερου εσθιουσιν; οἱ τῳ θυσιασ-
from of the temple eat? those to the alter
τηριῳ προσεδρευοντες, τῳ θυσιαστηριῳ συμ-
attending, with the altar are
μεριζονται; [14] Οὑτω και ὁ κυριος διεταξε τοις
partakers? Thus also the Lord has appointed for those
το ευαγγελιον καταγγελλουσιν, εκ του ευαγ-
the glad tidings proclaiming, from of the glad
γελιου ζῃν. [15] Εγω δε ου κεχρημαι ουδενι
tidings to live. I but not have used not one
τουτων. Ουκ εγραψα δε ταυτα, ἱνα οὑτω
of these things. Not I did write and these things, that thus
γενηται εν εμοι· καλον γαρ μοι μαλλον α
it may be done to me; well for to me rather to
θανειν, η το καυχημα μου ἱνα τις κενωσῃ.
die, than the boasting of me that any one should make void.
[16] Εαν γαρ ευαγγελιζωμαι, ουκ εστι μοι
If for I may announce glad tidings, not it is to me
καυχημα· αναγκη γαρ μοι επικειται· ουαι
a cause of boasting; necessity for to me lies on, woe
γαρ μοι εστιν, εαν μη ευαγγελιζωμαι. [17] Ει
for to me is, if not I should preach glad tidings. If
γαρ ἑκων τουτο πρασσω, μισθον εχω· ει δε
for willing this I do, a reward I have; if but
ακων, οικονομιαν πεπιστευμαι. [18] Τις
unwilling, a stewardship I have been entrusted with. What
ουν μοι εστιν ὁ μισθος; Ἱνα ευαγγελιζομενος
then to me is the reward? So that announcing glad tidings
αδαπανον θησω το ευαγγελιον *[του Χρισ-
without expense I will place the glad tidings [of the Anointed,]
του,] εις το μη καταχρησασθαι τῃ εξουσιᾳ
in order that not to fully use the authority
μου εν τῳ ευαγγελιῳ. [19] Ελευθερος γαρ ὢν
of me in the glad tidings. Free for being
εκ παντων, πασιν εμαυτον εδουλωσα, ἱνα τους
from all, to all myself I was enslaved, that the
πλειονας κερδησω· [20] και εγενομην τοις Ιουδαι-
more I might gain; and I became to the Jews

you, ought not we rather? ‡ But we did not use this RIGHT; but we endure all things, ‡ that we may not cause any Hindrance to the GLAD TIDINGS of the ANOINTED.

13 ‡ Do you not know That THOSE who PERFORM the TEMPLE SERVICES, eat from the TEMPLE?—that THOSE ATTENDING to the ALTAR are partakers with the ALTAR?

14 Thus, also, ‡ the LORD has appointed to THOSE who PUBLISH the GLAD TIDINGS, ‡ to live by the GLAD TIDINGS.

15 ‡ But I have not used any of these things; and I did not write these things that thus it should be done to me; ‡ for it is good for me to die, rather than that any one should make my BOASTING void.

16 For if I should evangelize, it is no cause of exultation to me; ‡ because Necessity is laid on Me; Woe, indeed, there is for me if I should not evangelize.

17 For if I do This voluntarily, ‡ I have a Reward; but if ‡ I have been entrusted with a Stewardship reluctantly,

18 what is my Reward then? So that evangelizing, I will establish the GLAD TIDINGS without expense, so as not to USE my entire AUTHORITY in the GLAD TIDINGS.

19 For, being free from all, I enslaved myself to all, that I might gain the more.

20 And ‡ to the JEWS I became as a Jew, that

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* VATICAN MANUSCRIPT.—18. of the Anointed—*omit*.

‡ 12. Acts xx. 33; verses 15, 18; 2 Cor. xi. 7, 9; xii. 13; 1 Thess. ii. 6. ‡ 12. 2 Cor. xi. 12. ‡ 13. Lev. vi. 16, 26; vii. 6; Num. v. 9, 10; xviii. 8—20; Deut. x. 9; xviii. 1. ‡ 14. Matt. x. 10; Luke x. 7. ‡ 14. Gal. vi. 6; 1 Tim. v. 17. ‡ 15. Acts xviiii. 3, xx. 34. 1 Cor. iv. 12; verse 12; 1 Thess. ii. 9; 2 Thess. iii. 8. ‡ 15. 2 Cor. xi. 10. ‡ 16. Rom. i. 14. ‡ 17. 1 Cor. iii. 8, 14. ‡ 17. 1 Cor. iv. 1; Gal. ii. 7; Phil. i. 17; Col. i. 25 ‡ 18. 1 Cor. x. 33; 2 Cor. iv. 5; xi. 7. ‡ 20. Acts xvi. 3; xviii. 18; xxi. 23.

οις ὡς Ιουδαιος, ἱνα Ιουδαιους κερδησω· τοις
as a Jew. that Jews I might gain; to those

ὑπο νομον ὡς ὑπο νομον, (μη ων αυτος ὑπο
under law as under law, (not being myself under

νομον,) ἱνα τους ὑπο νομον καρδησω· [21] τοις
law,) that those under law I might gain; to those

ανομοις ὡς ανομος, (μη ων ανομος θεω, αλλ'
without law as without law, (not being without law to God, but

εννομος Χριστω,) ἱνα κερδησω ανομους·
within law to Anointed,) that I might gain lawless ones;

[22] εγενομην τοις ασθενεσιν *[ὡς] ασθενης, ἱνα
I became to the weak [as] weak, that

τους ασθενεις κερδησω· τοις πασι γεγονα τα
the weak ones I might gain; to them all I have become the

παντα, ἱνα παντως τινας σωσω. [23] Τουτο δε
all things, that by all means some I may save. This but

ποιω δια το ευαγγελιον, ἱνα συγκοινωνος
I do on account of the glad tidings, that a co-partner

αυτου γενωμαι. [24] Ουκ οιδατε, ὁτι οἱ εν στα-
of it I may become. Not know you, that those in a race-

διω τρεχοντες, παντες μεν τρεχουσιν, εἱς δε
course running, all indeed run, one but

λαμβανει το βραβειον; Οὑτω τρεχετε, ἱνα
receives the prize? Thus run you, that

καταλαβητε. [25] Πας δε ὁ αγωνιζομενος, παντα
you may obtain. Every one but the contending, all things

εγκρατευεται· εκεινοι μεν ουν, ἱνα φθαρτον
possesses self-control; they indeed therefore, that a perishable

στεφανον λαβωσιν· ἡμεις δε, αφθαρτον. [26] Εγω
wreath they may receive; we but, an imperishable. I

τοινυν οὑτω τρεχω, ὡς ουκ αδηλως· οὑτω
therefore thus run, as not uncertainly thus

πυκτευω, ὡς ουκ αερα δερων· [27] αλλ' ὑπωπιαζω
I box, as not air beating; but I brow-beat

μου το σωμα και δουλαγωγω, μηπως αλλοις
of me the body and lead it captive, lest possibly to others

κηρυξας, αυτος αδοκιμος γενωμαι.
having proclaimed, myself without proof should become.

I might gain the Jews; to THOSE UNDER Law, as under Law, (not being myself under Law,) that I might gain THOSE UNDER Law;

21 to THOSE WITHOUT LAW, as without Law, (yet not being *without God's Law, but under Christ's law,) that I might gain THOSE WITHOUT LAW.

22 To the WEAK, I became weak, that I might gain the WEAK; ‡ to them ALL I have become *All things, that I might by all means ‡ save † Some.

23 And I do *all things on account of † the GLAD TIDINGS, that I may become a Joint-partaker of the same.

24 Do you not know, that THOSE RUNNING in a Race-course,—all indeed run, but one receives the PRIZE? ‡ Thus run, that you may obtain.

25 ‡ And EVERY COMBATANT is † temperate in all things;—they, indeed, that they may receive † a Perishable Crown; but *we*, ‡ one Imperishable.

26 **I** therefore so run, as not uncertainly; I so strike, as not beating the Air;

27 ‡ but I severely discipline My BODY, ‡ and make it subservient; lest possibly, having proclaimed to Others, I myself should ‡ become one unapproved.

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* VATICAN MANUSCRIPT.—21. without God's law, but under Christ's law, that I might gain THOSE WITHOUT LAW. 22. as—*omit*. 22. All things. 23. all things.

† 22. Some important MSS., read *pantas*, all, instead of *tinas*, some, which reading is adopted by *Pearce* [illegible] *Wakefield* as agreeing better with chap. x. 33. † 23. *Clarke* thinks that *to euangelion*, the glad tidings, should be rendered here *prize* or *reward*, which he says is frequently its meaning. † 25. The apostle here alludes to the course of training to which each one was subjected, who contended for the prizes given at the Isthmian games, which were celebrated among the Corinthians. The training regulated their diet, their hours of exercise and rest, the restraint of the passions, the kind of exercise, &c. † 25. The crown won by the victor, in the *Olympian* games was made of the *wild olive*; in the *Pythian* games, of *laurel*, in the *Numean* games, of *parsley*; and in the *Isthmian* games, of the *pine*;—all of which, though evergreens, soon withered.

‡ 22. 1 Cor. x. 33. ‡ 22. Rom. xi. 14. ‡ 24. Gal. ii. 2; v. 7; Phil. ii. 16; iii. 14, 2 Tim. iv. 7; Heb. xii. 1. ‡ 25. 2 Tim. ii. 5 ‡ 25. 2 Tim. iv. 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10; iii. 11. ‡ 27. Rom. viii. 13; Col. iii. 5. ‡ 27. Rom. vi. 18, 19. ‡ 27. Jer. vi. 30; 2 Cor. xiii. 5, 6.

ΚΕΦ. ι'. 10.

[1] Ου θελω γαρ ὑμας αγνοειν, αδελφοι, ὁτι οἱ
Not I wish for you to be ignorant, brethren, that the
πατερες ἡμων παντες ὑπο την νεφελην ησαν,
fathers of us all under the cloud were,
και παντες δια της θαλασσης διηλθον, [2] και
and all through the sea passed, and
παντες εις τον Μωυσην εβαπτισαντο εν τῃ
all into the Moses were dipped in the
νεφελῃ και εν τῃ θαλασσῃ, [3] και παντες το
cloud and in the sea, and all the
αυτο βρωμα πνευματικον εφαγον, [4] και παντες
same food spiritual did eat, and all
το αυτο πομα πνευματικον επιον· (επινον
the same drink spiritual did drink; (they drank
γαρ εκ πνευματικης ακολουθουσης πετρας· ἡ
for from spiritual following a rock; the
δε πετρα ην ὁ Χριστος·) [5] αλλ' ουκ εν τοις
but rock was the Anointed;) but not with the
πλειοσιν αυτων ευδοκησεν ὁ θεος· κατεστρωθη-
greater number of them was well-pleased the God; they were laid pros-
σαν γαρ εν τῃ ἑρημῳ. [6] Ταυτα δε τυποι ἡμων
trate for in the desert. These things but types of us
εγενηθησαν, εις το μη ειναι ἡμας επιθυμητας
were made, in order that not to be us lusters
κακων, καθως κακεινοι επεθυμησαν. [7] Μηδε
of evil things, as even they lusted. Nor
ειδωλολατραι γινεσθε, καθως τινες αυτων· ὡς
image-worshippers become you, as some of them; as
γεγραπται· Εκαθισεν ὁ λαος φαγειν και πιειν,
it has been written; Sat down the people to eat and to drink,
και ανεστησαν παιζειν. [8] Μηδε πορνευωμεν,
and stood up to sport. Nor should we fornicate,
καθως τινες αυτων επορνευσαν, και επεσον εν
as some of them fornicated, and fell in
μιᾳ ἡμερᾳ εικοσιτρεις χιλιαδες. [9] Μηδε εκπει-
one day twenty-three thousands. Nor should
ραζωμεν τον Χριστον, καθως *[και] τινες
we tempt the Anointed, as [also] some
αυτων επειρασαν, και ὑπο των οφεων απω-
of them tempted, and by the serpents were
λοντο. [10] Μηδε γογγυζετε, καθως *[και] τινες
destroyed. Nor murmur you, as [also] some
αυτων εγογγυσαν, και απωλοντο ὑπο του ολο-
of them murmured, and were destroyed by the des-

CHAPTER X.

1 For I wish you not to be ignorant, Brethren. That our FATHERS were all under ‡the CLOUD, and all passed through ‡the SEA;

2 and that all were immersed into Moses in the CLOUD and in the SEA;

3 and that all ate ‡the SAME †spiritual Food,

4 and all drank ‡the SAME spiritual Drink; for they drank [water] from a Spiritual Rock which followed them; (but the ROCK was the ANOINTED)

5 With the MOST of them, however, GOD was not well-pleased; ‡ for they were laid prostrate in the DESERT.

6 Now these things were made †Types for us, in order that we might not be Cravers after Evil things, ‡ even as they craved.

7 Nor become you Image worshippers, like some of them; as it has been written, ‡"The PEO-"PLE †sat down to eat "and drink, and stood up "to dance"

8 Nor should we practice fornication as some of them committed it, ‡and fell in One Day twenty-three thousand.

9 Nor should we tempt *the LORD, ‡as some of them tempted him, and were destroyed by the SERPENTS.

10 Neither murmur you, ‡as some of them murmured, ‡and were destroyed by the DESTROYER.

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* VATICAN MANUSCRIPT.—9. the LORD. 9. also—*omit*. 10. also—*omit*.

† 3. Or perhaps to be used in the sense of *typical*. See Rev. xi. 8. † 6. A type, figure, pattern, or example. The same phrase occurs, 1 Pet. v. 3. † 7. In ancient times the Hebrews always sat at meat, Gen. xliii. 33. It was in later times only, that, in compliance with the manners of the Greeks and Romans, they lay on couches at their meals.—*Macknight*.

‡ 1. Exod. xiii. 21; xl. 34—38 &c. ‡ 1. Exod. xiv. 22; Num. xxxiii. 8, &c. ‡ 3. Exod. xvi. 15, 35. ‡ 4. Exod. xvii. 6. ‡ 5. Num. xiv. 29, 32, 35; xxvi. 64, 65; Psa. cvi. 26; Heb. iii. 17; Jude 5. ‡ 6. Num. xi. 4, 33, 34; Psa. cvi. 14. ‡ 7. Exod. xxxii. 6. ‡ 8. Num. xxv. 1, 9; Psa. cvi. 29. ‡ 9. Exod. xvii. 2, 7; Num. xxi. 4—6 ‡ 10. Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29; xvi. 41. ‡ 10. Num. xiv. 37; xvi. 49.

θρευτου. [11] Ταυτα δε παντα τυποι συνεβαι-
troyer. These things and all types happened

νον εκεινοις· εγραφη δε προς νουθεσιαν ἡμων
to them; was written and for admonition of us,

εις οὑς τα τελη των αιωνων κατηντησεν.
on whom the ends of the ages met.

[12] Ὡστε ὁ δοκων ἑστανει, βλεπετω μη
So that the one thinking to have stood, let him take care lest

πεσῃ. [13] Πειρασμος ὑμας ουκ ειληφεν ει μη
he should fall. A temptation you not has taken if not

ανθρωπινος· πιστος δε ὁ θεος, ὁς ουκ εασει
belonging to man; faithful but the God, who not will permit

ὑμας πειρασθηναι ὑπερ ὁ δυνασθε, αλλα ποιη-
you to be tempted above what you are able, but will

σει συν τῳ πειρασμῳ και την εκβασιν, του
make with the temptation also the way out, that

δυνασθαι ὑπενεγκειν.
you may be able to bear up under.

[14] Διοπερ, αγαπητοι μου, φευγετε απο της
Wherefore, beloved ones of me, flee you from the

ειδωλολατρειας. [15] Ὡς φρονιμοις λεγω, κρι-
image-worship. As to wise men I speak, judge

νατε ὑμεις ὁ φημι. [16] Το ποτηριον της ευλογιας
you what I say. The cup of the blessing

ὁ ευλογουμεν, ουχι κοινωνια του αἱματος του
which we bless, not a participation of the blood of the

Χριστου εστι; τον αρτον ὁν κλωμεν, ουχι κοι-
Anointed is it? the loaf which we break, not a par-

νωνια του σωματος του Χριστου εστιν;
ticipation of the body of the Anointed is it?

[17] Ὁτι εἱς αρτος, ἑν σωμα οἱ πολλοι εσμεν· οἱ
Because one loaf, one body the many we are; these

γαρ παντες εκ του ἑνος αρτου μετεχομεν.
for all from of the one loaf partake.

[18] Βλεπετε τον Ισραηλ κατα σαρκα· ουχι οἱ
See you the Israel according to flesh; not those

εσθιοντες τας θυσιας κοινωνοι του θυσιαστη-
eating the sacrifices partakers of the altar

ριου εισι; [19] Τι ουν φημι; ὁτι ειδωλον τι
are? Why then do I say? because an idol anything

εστιν; η ὁτι ειδωλοθυτον τι εστιν; [20] Αλλ',
is? or because an idol sacrifice anything is? But,

ὁτι ἁ θυει τα εθνη, δαιμονιοις θυει, και ου
because what sacrifice the Gentiles, to demons they sacrifice, and not

θεῳ· ου θελω δε ὑμας κοινωνους των δαιμονιων
to God; not I wish and you partners of the demons

11 *But these things occurred to them typically, and ‡were written for our Admonition, on whom the ENDS of the AGES *have come.

12 Wherefore, ‡let HIM who is THINKING that he has stood, take care lest he fall.

13 No Trial has assailed You except what belongs to Man; and GOD is faithful, ‡who will not permit you to be tried beyond your ability; but with the TRIAL, will also direct the ISSUE, that you may be ABLE to bear it.

14 Wherefore, my Beloved, ‡flee away from IMAGE-WORSHIP.

15 I am speaking as to wise men; judge you what I say.

16 ‡The CUP of BLESSING, for which we bless God,—is it not a Participation of the BLOOD of the ANOINTED one? ‡The LOAF which we break,—is it not a Participation of the BODY of the ANOINTED one?

17 Because there is One Loaf, ‡we, the MANY, are One Body; for we ALL partake of the ONE Loaf.

18 Look at ISRAEL according to the Flesh; are not THOSE ‡who EAT the SACRIFICES Partakers with the ALTAR?

19 Why then do I affirm this? Because *what is sacrificed to an image is anything, or Because ‡an Image is anything?

20 No; but Because what *they sacrifice, ‡they sacrifice to Demons, and not to God; and I do not wish you to become Associates of the DEMONS.

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* VATICAN MANUSCRIPT.—11. But these things occurred to them typically. 11. have come. 19. what is sacrificed to an image is anything, or Because an Image is anything? 20. they sacrifice, they.

‡ 11. Rom. xiv. 4; 1 Cor. ix. 10. ‡ 12. Rom. xi. 20. ‡ 13. 2 Pet. ii. 9. ‡ 14. verse 7; 2 Cor. vi. 17; 1 John v. 21. ‡ 16. Matt. xxvi. 26—28. ‡ 16. Acts ii. 42; 1 Cor. xi. 23, 24. ‡ 17. Rom. xii. 5; 1 Cor. xii. 27. ‡ 18. Lev. iii. 3; vii. 15. ‡ 19. 1 Cor. viii. 4. ‡ 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37.

γινεσθαι. [21] Ου δυνασθε ποτηριον κυριου πινειν
to become. Not you are able a cup of Lord to drink

και ποτηριον δαιμονιων· ου δυνασθε τραπεζης
and a cup of demons; not you are able a table

κυριου μετεχειν και τραπεζης δαιμονιων. [22] Η
of Lord to partake and a table of demons. Or

παραζηλουμεν τον κυριον; μη ισχυροτεροι
do we provoke to jealousy the Lord? not stronger

αυτου εσμεν; [23] Παντα εξεστιν, αλλ' ου παντα
of him we are? All things it is lawful, but not all things

συμφερει· παντα εξεστιν, αλλ' ου παντα οικο-
are beneficial; all things it is lawful but not all things builds

δομει. [24] Μηδεις το ἑαυτου ζητειτω, αλλα το
up. No one that of himself let him seek, but that

του ἑτερου. [25] Παν το εν μακελλῳ πωλουμε-
of the other. Every thing that in market is being sold

νον εσθιετε, μηδεν ανακρινοντες, δια την
eat you, not asking questions, on account of the

συνειδησιν· [26] του γαρ κυριου ἡ γη και το πλη-
conscience; of the for Lord the earth and the fulness

ρωμα αυτης. [27] Ει *[δε] τις καλει ὑμας των
of her. If [but] any one invites you the

απιστων, και θελετε πορευεσθαι, παν το
unbelieving, and you wish to go, everything that

παρατιθεμενον ὑμιν εσθιετε, μηδεν ανακρινον-
is being presented to you eat you, not asking questions,

τες, δια την συνειδησιν. [28] Εαν δε τις ὑμιν
on account of the conscience. If but any one to you

ειπη· Τουτο ειδωλοθυτον εστι· μη εσθιετε,
should say, This an idol-sacrifice is; not eat you,

δι' εκεινον τον μηνυσαντα, και την συνει-
on account of him the one having disclosed, and the con-

δησιν. [29] Συνειδησιν δε λεγω, ουχι την ἑαυ-
science. Conscience now I say, not that of thy-

του, αλλα την του ἑτερου. Ἱνατι γαρ ἡ ελευ-
self but that of the other. Why for the free-

θερια μου κρινεται ὑπο αλλης συνειδησεως;
dom of me is judged by another conscience?

[30] Ει εγω χαριτι μετεχω, τι βλασφημουμαι
If I by favor partake, why am I blamed

ὑπερ οὑ εγω ευχαριστω; [31] Ειτε ουν εσθιε-
on account of which I give thanks? Whether then you

τε, ειτε πινετε, ειτε τι ποιειτε, παντα εις
eat, or you drink, or anything you do, all things for

21 ‡You cannot drink the Lord's Cup, and ‡the Cup of Demons; you cannot partake of the Lord's Table, and the Table of Demons.

22 Do we provoke the LORD to jealousy? Are we stronger than he?

23 ‡"All things are allowed."—But all things are not beneficial. "All things are allowed."—But all things do not edify.

24 ‡Let no one seek HIS OWN, but that of ANOTHER.

25 ‡Eat EVERYTHING which is SOLD in the Market, asking no questions on account of CONSCIENCE;

26 for ‡"the EARTH is "the LORD'S, and the FUL-"NESS of it."

27 If any UNBELIEVER invite you, and you wish to go, ‡eat EVERYTHING which is PRESENTED to you, asking no questions on account of CONSCIENCE.

28 But if any one should say to you, "This is *an IDOL-SACRIFICE;" do not eat, ‡on account of HIM who INFORMED you, and CONSCIENCE.

29 Now, I say Conscience, not THAT of thine ownself, but THAT of the OTHER. ‡"But why is my FREEDOM judged by the Conscience of Another?

30 If I partake with Gratitude, why am I defamed on account of that ‡for which I give thanks?"

31 ‡Therefore, whether you eat, or whether you drink, or do anything, do All for the Glory of God.

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* VATICAN MANUSCRIPT.—28. offered in sacrifice.

‡ 21. 2 Cor. vi. 15, 16. ‡ 21. Deut. xxxii. 38. ‡ 23. 1 Cor. vi. 12. ‡ 24. Rom. xv. 1, 2; v. 33; 1 Cor. xiii 5; Phil. ii. 4, 21. ‡ 25. 1 Tim. iv. 4. ‡ 26. Exod. xix. 5; Deut. x. 14; Psa. xxiv 1; ‡ 12. ‡ 27. Luke x. 7. ‡ 28. 1 Cor. viii. 10, 12. ‡ 29. Rom. xiv. 16. ‡ 30. Rom. xiv 6; 1 Tim iv. 3, 4. ‡ 31. Col. iii. 17; 1 Pet. iv 11.

δοξαν θεου ποιειτε. [32] Απροσκοποι γινεσθε και
glory of God do you. Not causes of stumbling become you both

Ιουδαιοις και Ἑλλησι και τῃ εκκλησιᾳ του
to Jews and Greeks and to the congregation of the

θεου· [33] καθως κἀγω παντα πασιν αρεσκω, μη
God; even as also I all things all men please, not

ζητων το εμαυτου συμφερον, αλλα το των πολ-
seeking that of myself being profitable, but that of the many,

λων, ἱνα σωθωσι.
that they may be saved.

ΚΕΦ. ια'. 11.

[1] Μιμηται μου γινεσθε, καθως κἀγω Χριστου.
Imitators of me become you, even as also I of Anointed.

[2] Επαινω δε ὑμας, *[αδελφοι,] ὁτι παντα μου
I praise and you, [brethren,] because all things of me

μεμνησθε, και καθως παρεδωκα ὑμιν τας
you have remembered, and as I delivered to you the

παραδοσεις κατεχετε. [3] Θελω δε ὑμας ειδε-
traditions you retain. I wish but you to have know-

ναι, ὁτι παντος ανδρος ἡ κεφαλη ὁ Χριστος
ledge, that of every man the head the Anointed

εστι· κεφαλη δε γυναικος, ὁ ανηρ· κεφαλη δε
is; head but of woman, the man; head but

Χριστου, ὁ θεος. [4] Πας ανηρ προσευχομενος η
of Anointed, the God. Every man praying or

προφητευων κατα κεφαλης εχων, καταισχυνει
prophesying upon head having, disgraces

την κεφαλην αὑτου. [5] Πασα δε γυνη προσευ-
the head of himself. Every but woman praying

χομενη η προφητευουσα ακατακαλυπτῳ τῃ
or prophesying uncovered with the

κεφαλῃ, καταισχυνει την κεφαλην ἑαυτης· ἑν
head, disgraces the head of herself; one

γαρ εστι και το αυτο τῃ εξυρημενῃ. [6] Ει
for it is and the same with the having been shaven. If

γαρ ου κατακαλυπτεται γυνη, και κειρασθω· ει
for not is covered a woman, also let her hair be cut off; if

δε αισχρον γυναικι το κειρασθαι η ξυρασθαι,
but a disgrace to a woman the hair to be cut off or to be shaven,

κατακαλυπτεσθω. [7] Ανηρ μεν γαρ ουκ οφειλει
let her be covered. A man indeed for not it is fitting

κατακαλυπτεσθαι την κεφαλην, εικων και δοξα
to be covered the head, a likeness and glory

θεου ὑπαρχων· γυνη δε δοξα ανδρος εστιν·
of God being; a woman but glory of a man is;

[8] ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ
not for is man from woman, but woman from

32 ‡ Be you inoffensive both to Jews and Greeks, and ‡ to the CHURCH of GOD;

33 even as ‡ I also please all men in all things, not seeking MY OWN Advantage, but THAT of the MANY, so that they may be saved.

CHAPTER XI.

1 Become ‡ Imitators of me, even as I also am of Christ.

2 And, Brethren, I praise you, ‡ Because you have remembered all My [instructions,] and retain the OBSERVANCES as I delivered them to you.

3 But I wish you to know, ‡ That the ANOINTED is HEAD of Every Man; and the ‡ Head of Woman, the MAN; and ‡ the Head of the Anointed, GOD.

4 Every Man praying or prophesying, having his Head covered, disgraces his HEAD;

5 but Every Woman praying or prophesying with her HEAD uncovered, disgraces her HEAD; for it is just the same as if it were SHAVEN.

6 For if a Woman be unveiled, * let her hair also be cut off or shaven; but if it is ‡ Disgraceful to a Woman to have her HAIR CUT OFF, or to be shaven, let her be veiled.

7 Now a Man, indeed, ought not to cover the HEAD, he being God's Glorious Likeness; but Woman is Man's Glory;

for Man is not from Woman, but Woman from Man;

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* VATICAN MANUSCRIPT.—2. brethren—*omit*. 6. let her hair also be cut off or shaven.

‡ 32. Rom. xiv. 13; 1 Cor. viii. 13; 2 Cor. vi. 3. ‡ 32. Acts xx. 28; 1 Cor. xi. 22 ‡ 33. Rom. xv 2; 1 Cor. ix. 19, 22. ‡ 1. 1 Cor. iv. 16; Eph. v. 1; Phil. iii. 17; 1 Thess. i 6; 2 Thess. iii. 9. ‡ 2. 1 Cor. iv. 17. ‡ 3. Eph. v. 23. ‡ 3. Gen iii. 16, 1 Tim. ii. 11, 12; 1 Pet. iii. 1, 5, 6. ‡ 3. John xiv. 28; 1 Cor. iii. 23; xv. 27, 28; Phil. ii. 7--9 ‡ 6. Num. v. 18; Deut xxii. 5. ‡ 8. Gen. ii 21, 22.

ανδρος· [9]και γαρ ουκ εκτισθη ανηρ δια την
man; even for not was created man on account of the

γυναικα, αλλα γυνη δια τον ανδρα. [10]Δια
woman, but woman on account of the man. On account of

τουτο οφειλει ἡ γυνη εξουσιαν εχειν επι της
this it is fitting the woman authority to have on the

κεφαλης, δια τους αγγελους. [11]Πλην
head, on account of the messengers. But

ουτε γυνη χωρις ανδρος, ουτε ανηρ χωρις γυναι-
neither woman without man, nor man without woman,

κος, εν κυριῳ. [12]Ὡσπερ γαρ ἡ γυνη εκ του
in Lord. As for the woman from the

ανδρος, οὑτω και ὁ ανηρ δια της γυναικος· τα
man, so also the man through the woman; the

δε παντα εκ του θεου. [13]Εν ὑμιν αυτοις κρι-
but all things out of the God. In yourselves judge

νατε· πρεπον εστι γυναικα ακατακαλυπτον τῳ
you; becoming is it a woman uncovered to the

θεῳ προσευχεσθαι; [14]Η ουδε αυτη ἡ φυσις
God to pray? Or not even herself the nature

διδασκει ὑμας, ὁτι ανηρ μεν εαν κομᾳ,
teaches you, that a man indeed if he should wear long hair,

ατιμια αυτῳ εστι; [15]Γυνη δε εαν κομᾳ,
a disgrace to him it is? A woman and if she should wear long hair,

δοξα αυτῃ εστιν; ὁτι ἡ κομη αντι περιβολαιου
a glory to her it is? because the hair instead of a covering

δεδοται αυτῃ. [16]Ει δε τις δοκει φιλονεικος
has been given to her. If but any one thinks contentious

ειναι, ἡμεις τοιαυτην συνηθειαν ουκ εχομεν,
to be, we such like custom no. have,

ουδε αἱ εκκλησιαι του θεου. [17]Τουτο δε
nor the congregations of the God. This but

παραγγελλω, ουκ επαινω, ὁτι ουκ εις το κρειτ-
announcing not I praise, because not for the better,

τον, αλλ' εις το ηττον συνερχεσθε. [18]Πρωτον
but for the worse you come together. First

μεν γαρ, συνερχομενον ὑμων εν εκκλησιᾳ,
indeed for, being come together of you in an assembly,

ακουω σχισματα εν ὑμιν ὑπαρχειν· και μερος
I hear divisions among you to be; and of a part

τι πιστευω· [19]δει γαρ και αἱρεσεις εν
certain I believe; it is necessary for also heresies among

9 ‡for Man also was not created for the WOMAN, but Woman for the MAN.

10 Therefore the WOMAN ought ‡to have †Authority on the HEAD, on account of the ANGELS.

11 However, ‡neither is Woman without Man, nor Man without Woman in the Lord.

12 For as the WOMAN is from the MAN, so also the MAN is by the WOMAN; ‡but ALL things are from GOD.

13 Judge for Yourselves; is it becoming for a Woman to pray to GOD, unveiled?

14 Does not NATURE herself teach you, That if a Man indeed should wear long Hair, it is a disgrace to him?

15 but if a Woman should wear long Hair, it is a Glory to her; Because her HAIR has been given to her instead of a Veil.

16 If, however, ‡any one is disposed to be contentious, ‡We have no Such Custom, neither have the CONGREGATIONS of GOD.

17 But in noticing this matter, That you come together not for the BETTER but the WORSE, I do not praise you.

18 For indeed, in the first place, I hear that, on your coming together in the ASSEMBLY, there are Divisions among you; and, as to a certain part I believe it;

19 ‡for it is necessary that there should be Factions among you, ‡so that

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† 10. Benson, gives it as his opinion, that because the Hebrew word *radid*, (which comes from the word *radad*, to have power,) signifies a veil, the apostle uses the word *exousia*, authority, to denote a veil, because the Hebrew women veiled themselves in presence of the men, in token of their being under their power or authority. The veil used by the Eastern women was so large as to cover a great part of their body. Ruth's veil held six measures of barley. Ruth iii. 15. A veil of this sort, called a *plaid*, was worn not long ago by the women of Scotland.—*Macknight*. *Power* seems to have been the name of the head-dress; so called, perhaps, because, like a diadem or turban, it was sometimes a mark of rank.—*Sharpe*.

‡ 9. Gen. ii. 18, 21, 23. ‡ 10. Gen. xxiv. 65. ‡ 11. Gal. iii. 28. ‡ 12. Rom. xi. 36. ‡ 16. 1 Tim. vi. 4. ‡ 16. 1 Cor. vii. 17; xiv. 33. ‡ 19. Matt. xviii. 4; Luke xvii. 1; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1, 2. ‡ 19. Luke ii. 35; 1 John ii. 19.

ὑμιν ειναι, ἱνα οἱ δοκιμοι φανεροι γενωνται εν
you to be, so that the approved ones manifest may become among
ὑμιν. [20] Συνερχομενων ουν ὑμων επι το αυτο,
you. Coming together therefore of you to the same,
ουκ εστι κυριακον δειπνον φαγειν· [21] ἑκαστος
not it is Lord's supper to eat; each one
γαρ το ιδιον δειπνον προλαμβανει εν τῳ φαγειν,
for the own supper takes before in the to eat,
και ὁς μεν πεινᾳ, ὁς δε μεθυει. [22] Μη γαρ
and one indeed is hungry, one but is filled. Not for
οικιας ουκ εχετε εις το εσθιειν και πινειν; η
houses not have you for the to eat and to drink? or
της εκκλησιας του θεου καταφρονειτε, και
the congregation of the God despise you, and
καταισχυνετε τους μη εχοντας; Τι ὑμιν ειπω;
shame you those not having? What to you may I say?
επαινεσω ὑμας; Εν τουτῳ ουκ επαινω. [23] Εγω
shall I praise you? In this not I praise. I
γαρ παρελαβον απο του κυριου, ὁ και παρεδωκα
for received from the Lord, what also I delivered
ὑμιν, ὁτι ὁ κυριος *[Ιησους] εν τη νυκτι ᾗ
to you, that the Lord [Jesus] in the night in which
παρεδιδοτο, ελαβεν αρτον, [24] και ευχαριστησας
he was delivered up, took a loaf, and having given thanks
εκλασε, και ειπε· Τουτο μου εστι το σωμα το
he broke, and said; This of me is the body that
ὑπερ ὑμων *[κλωμενον·] τουτο ποιειτε εις
on behalf of you [being broken:] this do you for
την εμην αναμνησιν. [25] Ὡσαυτως και το
the my remembrance. In like manner also the
ποτηριον, μετα το δειπνησαι, λεγων· Τουτο το
cup, after the to have supped, saying; This the
ποτηριον ἡ καινη διαθηκη εστιν εν τῳ εμῳ
cup the new covenant is in the my
αἱματι· τουτο ποιειτε, ὁσακις αν πινητε, εις
blood; this do you, as often as you may drink, for
την εμην αναμνησιν. [26] Ὁσακις γαρ αν εσθιητε τον αρτον τουτον, και το ποτηριον *[τουτο]
the my remembrance. As often as for you may eat the loaf this, and the cup [this]
πινητε, τον θανατον του κυριου καταγγελλετε αχρις οὗ ελθῃ. [27] Ὡστε ὁς αν εσθιῃ τον
you may drink, the death of the Lord you announce till of whom may come. So that who may eat the
αρτον, η πινῃ το ποτηριον του κυριου αναξιως,
loaf, or may drink the cup of the Lord unworthily,
ενοχος εσται του σωματος και του αἱματος
an offender against will be the body and the blood
του κυριου. [28] Δοκιμαζετω δε ανθρωπος ἑαυτον, και οὑτως εκ του αρτου εσθιετω, και εκ
of the Lord. Let examine but a man himself, and thus from of the loaf let him eat, and from

the APPROVED may be apparent among you.

20 Then, again, your coming together to the SAME place, is not to eat the Lord's Supper;

21 for each one takes first his OWN Supper at the MEAL; and one, indeed, is hungry, and another † is satisfied.

22 Have you not Houses in which to EAT and drink? or do you despise the CONGREGATION of GOD, and put to shame ‡ THOSE who are POOR? What shall I say to you? Shall I praise you? In this I praise you not.

23 ‡ For I received from the Lord, what I also delivered to you,—That the LORD, ‡ on the NIGHT in which he was delivered up, took a Loaf,

24 and having given thanks, broke it, and said, "This is THAT BODY of mine, which is broken on your behalf; this do you for MY Remembrance.

25 In like manner, also, the CUP, after the SUPPER, saying, "This CUP is the NEW Covenant in MY Blood; this do you, as often as you may drink, for MY Remembrance."

26 For as often as you may eat this BREAD, and drink this CUP, you declare the DEATH of the LORD, ‡ till he come.

27 ‡ So that whoever may eat the BREAD, or drink the CUP of the LORD, unworthily, will be an offender against the BODY and BLOOD of the LORD.

28 ‡ But let a Man examine himself, and thus let him eat of the BREAD,

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* VATICAN MANUSCRIPT.—23. Jesus—*omit.* 24. being broken—*omit.* 26. this—*omit.*

† 21. Or, is filled to the full; for the word *methuein* does not necessarily mean drunken. See Note on John ii. 10.

‡ 22. James ii. 6. ‡ 23. 1 Cor. xv. 3; Gal. i. 1, 11, 12. ‡ 23. Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19. ‡ 26. John xiv. 3; xxi. 22; Acts i. 11; 1 Cor. iv. 5; xv. 23; 1 Thess. iv. 16; 2 Thess. i. 10; Rev. i. 7. ‡ 27. John vi. 51, 63, 64; xiii. 27; 1 Cor. x. 21. ‡ 28. 2 Cor. xiii. 5; Gal. vi. 4.

του ποτηριου πινετω· [29] ὁ γαρ εσθιων και πινων
of the cup let him drink; the for one eating and drinking

*[αναξιως,] κριμα ἑαυτῳ εσθιει και πινει, μη
[unworthily,] judgment to himself eats and drinks, not

διακρινων το σωμα *[του κυριου.] [30] Δια
discerning the body [of the Lord.] Through

τουτο εν ὑμιν πολλοι ασθενεις και αρρωστοι,
this among you many weak ones and sickly ones,

και κοιμωνται ἱκανοι. [31] Ει γαρ ἑαυτους διε-
and are asleep some. If for ourselves we

κρινομεν, ουκ αν εκρινομεθα· [32] κρινομενοι δε
examined, not we should be judged; being judged but

ὑπο κυριου, παιδευομεθα, ἱνα μη συν τῳ κοσμῳ
by Lord, we are corrected, so that not with the world

κατακριθωμεν. [33] Ὡστε, αδελφοι μου, συνερ-
we should be condemned. Therefore, brethren of me, being

χομενοι εις το φαγειν, αλληλους εκδεχεσθε.
come together for the to eat, each other you receive from.

[34] Ει τις πεινᾳ, εν οικῳ εσθιετω· ἱνα μη
If any one should be hungry, in a house let him eat; that not

εις κριμα συνερχησθε. Τα δε λοιπα, ὡς αν
for judgment you may come together. The but other things, when

ελθω, διαταξομαι.
I may come, I will arrange.

ΚΕΦ. ιβ'. 12.

[1] Περι δε των πνευματικων, αδελφοι, ου θελω
Concerning and the spirituals, brethren, not I wish

ὑμας αγνοειν. [2] Οιδατε, ὁτι εθνη ητε, προς τα
you to be ignorant. You know, that Gentiles you were, to the

ειδωλα τα αφωνα, ὡς αν ηγεσθε, απαγομενοι·
idols those speechless, even as you might be led, being hurried away;

[3] διο γνωριζω ὑμιν, ὁτι ουδεις εν πνευματι
wherefore I declare to you, that no one by spirit

θεου λαλων, λεγει αναθεμα Ιησουν· και ουδεις
of God speaking, says a curse Jesus; and no one

δυναται ειπειν κυριον Ιησουν, ει μη εν πνευματι
is able to say Lord Jesus, if not by a spirit

ἁγιῳ. [4] Διαιρεσεις δε χαρισματων εισι, το δε
holy. Varieties and of gracious gifts are, the but

αυτο πνευμα· [5] και διαιρεσεις διακονιων εισι,
same spirit; and varieties of services are,

and let him drink of the CUP;

29 for HE EATS and drinks Judgment to Himself, who eats and drinks not discriminating the BODY.

30 Through this, Many are weak and sickly among you, and Some sleep.

31 *If, however, ‡we examined Ourselves, we should not be judged;

32 but being judged by the Lord, ‡we are corrected, so that we may not be condemned with the WORLD.

33 Therefore, my Brethren on coming together to EAT, cordially receive each other.

34 If any one is hungry, let him eat ‡at Home; that you may not come together for Judgment. And the OTHER matters I will arrange ‡when I come.

CHAPTER XII.

1 And concerning ‡SPIRITUAL persons, Brethren, I wish you not to be ignorant.

2 (You know That you were Gentiles, being hurried away after ‡those SPEECHLESS IMAGES, even as you happened to be led.)

3 Therefore, I assure you, ‡That no one speaking by God's Spirit says,—"A Curse on Jesus!"—and ‡that no one is able to say—"Lord Jesus!" except by the holy Spirit.

4 Now ‡there are Varieties of Gracious gifts, but the SAME Spirit;

5 ‡and there are Varieties of Services, and the SAME Lord.

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* VATICAN MANUSCRIPT.—29. unworthily—*omit*. 29. of the LORD—*omit*. 31. But if.

‡ 31. Psa. xxxii. 5; 1 John i. 9. ‡ 32. Psa. xciv. 12, 13; Heb. xii. 5—11. ‡ 34. verse 22. ‡ 34. 1 Cor. iv. 19. ‡ 1. 1 Cor. xiv. 37. ‡ 2. Psa. cxv. 5. ‡ 3. Mark ix. 39; 1 John iv. 2, 3. ‡ 3. Matt. xvi. 17. ‡ 4. Rom. xii. 4; Heb. ii. 4; 1 Pet. iv. 10. ‡ 5. Rom. xii. 6—8; Eph. iv. 11.

και ὁ αυτος κυριος· [6]και διαιρεσεις ενεργημα-
and the same Lord; and varieties of inworkings

των εισιν, ὁ δε αυτος θεος, ὁ ενεργων τα παντα
are, the but same God, who is working the all things

εν πασιν. [7]Ἑκαστῳ δε διδοται ἡ φανερωσις
in all. To each one but is given the manifestation

του πνευματος προς το συμφερον· [8]ᾧ μεν γαρ
of the spirit for the benefit; to one indeed for

δια του πνευματος διδοται λογος σοφιας,
through the spirit is given a word of wisdom,

αλλῳ δε λογος γνωσεως, κατα το αυτο πνευ-
to another and a word of knowledge, according to the same spirit;

μα· [9]ἑτερῳ δε πιστις, εν τῳ αυτῳ πνευματι·
to another and faith, by the same spirit;

αλλῳ δε χαρισματα ιαματων, εν τῳ αυτῳ πνευ-
to another and gracious gifts of cures, by the same spirit;

ματι· [10]αλλῳ δε ενεργηματα δυναμεων, αλλῳ
to another and inworkings of powers, to another

δε προφητεια, αλλῳ δε διακρισεις πνευματων,
and prophecy, to another and discernings of spirits,

ἑτερῳ δε γενη γλωσσων, *[αλλῳ δε ἑρμη-
to another and kinds of tongues, [to another and an interpreta-

νεια γλωσσων.] [11]Παντα δε ταυτα ενεργει
tion of tongues.] All but these things works

το ἑν και το αυτο πνευμα, διαιρουν ιδιᾳ ἑκασ-
that one and the same spirit, distributing particularly to each

τῳ καθως βουλεται. [12]Καθαπερ γαρ το σωμα
one as it wills. Just as for the body

ἑν εστι, και μελη εχει πολλα, παντα δε τα
one is, and members has many, all but the

μελη του σωματος *[του ἑνος,] πολλα οντα,
members of the body [of the one,] many being,

ἑν εστι σωμα· οὑτω και ὁ Χριστος. [13]Και
one is body; thus also the Anointed. Even

γαρ εν ἑνι πνευματι ἡμεις παντες εις ἑν σωμα
for in one spirit we all into one body

εβαπτισθημεν· ειτε Ιουδαιοι, ειτε Ἑλληνες,
were dipped; whether Jews, or Greeks,

ειτε δουλοι, ειτε ελευθεροι· και παντες *[εις]
whether slaves, or freemen; and all [into]

ἑν πνευμα εποτισθημεν. [14]Και γαρ το σωμα
one spirit were made to drink. Also for the body

ουκ εστιν ἑν μελος, αλλα πολλα. [15]Εαν ειπῃ
not is one member, but many. If should say

6 and there are Varieties of Workings, ‡ and * the SAME God is HE who WORKS ALL things among all.

7 ‡ And to each is given the MANIFESTATION of the SPIRIT for the BENEFIT of all.

8 For to one is given, through the SPIRIT, ‡ a Word of Wisdom; and to another, ‡ a Word of Knowledge, according to the SAME Spirit;

9 and to another, ‡ Faith by the SAME Spirit; and to another, ‡ Gifts of Cures by the * SAME Spirit.

10 And to another, ‡ Operations of Mighty works; and to another, ‡ Prophecy; and to another, ‡ Discriminations of Spirits; and to another, ‡ Different Languages; and to another, Interpretation of Languages.

11 But All these things performs the ONE and the SAME Spirit, distributing to each in particular as it will.

12 ‡ For just as the BODY is one, and has many Members, but All the MEMBERS of the BODY, being many, are One Body; so also the ANOINTED.

13 For, indeed, by One Spirit ‡ We were all immersed into One Body.—whether ‡ Jews or Greeks, whether Slaves or Freemen; and ‡ were all made to drink One Spirit.

14 For the BODY also is not One Member, but many.

15 If the FOOT should

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* VATICAN MANUSCRIPT.—6. and the SAME God is HE. 9. the ONE Spirit. 10. and to another, Interpretation of Languages—*omit.* 12. of the one—*omit.* 13. into—*omit.*

‡ 6. Eph. i. 23. ‡ 7. Rom. xii. 6—8; 1 Cor. xiv. 26; Eph. iv. 7; 1 Pet. iv. 10, 11. ‡ 8. 1 Cor. ii. 6, 7. ‡ 8. 1 Cor. i. 5; xiii. 2; 2 Cor. viii. 7. ‡ 9. 2 Cor. xiii. 2. ‡ 9. Mark xvi. 18. ‡ 10. verse 28; Gal. iii. 5. ‡ 10. Rom. xii. 6. ‡ 10. 1 Cor. xiv. 29. ‡ 10. Acts ii. 4; x. 46; xix. 6. ‡ 12. Rom. xii. 4, 5; Eph. iv. 4, 16. ‡ 13. Rom. vi. 4, 5. ‡ 13. Gal. iii. 28; Eph. ii. 13, 14, 16; Col. iii. 11. ‡ 13. John vi. 63; vii. 37—39.

ὁ πους· Ὁτι ουκ ειμι χειρ, ουκ ειμι εκ του
the foot; Because not I am a hand, not I am from of the
σωματος· ου παρα τουτο ουκ εστιν εκ του σω-
body; not from this not is it from of the body?
ματος; [16] Και εαν ειπῃ το ους· Ὁτι ουκ ειμι
And if should say the ear; Because not I am
οφθαλμος, ουκ ειμι εκ του σωματος· ου παρα
an eye, not I am from of the body; not from
τουτο ουκ εστιν εκ του σωματος; [17] Ει
this not is it from of the body? If
ὁλον το σωμα οφθαλμος, που ἡ ακοη; ει ὁλον
whole the body an eye, where the hearing? if whole
ακοη, που ἡ οσφρησις; [18] Νυνι δε ὁ θεος εθετο
hearing, where the smell? Now but the God placed
τα μελη, ἑν ἑκαστον αυτων εν τῳ σωματι,
the members, one each of them in the body,
καθως ηθελησεν. [19] Ει δε ην τα παντα ἑν με-
as he would. If but was the all one mem-
λος, που το σωμα; [20] Νυν δε πολλα μεν μελη,
ber, where the body? Now but many indeed members,
ἑν δε σωμα. [21] Ου δυναται ὁ οφθαλμος ειπειν
one but body. Not is able the eye to say
τῃ χειρι· Χρειαν σου ουκ εχω· η παλιν ἡ
to the hand; Need of thee not I have; or again the
κεφαλη τοις ποσι· Χρειαν ὑμων ουκ εχω.
head to the feet; Need of you not I have.
[22] Αλλα πολλῳ μαλλον τα δοκουντα μελη του
But much more the seeming members of the
σωματος ασθενεστερα ὑπαρχειν, αναγκαια εστι·
body more feeble to be, necessary it is;
[23] και ἁ δοκουμεν ατιμοτερα ειναι του σωματος,
and those we think less honorable to be of the body,
τουτοις τιμην περισσοτεραν περιτιθεμεν· και τα
to these honor more abundant we place around; and the
ασχημονα ἡμων ευσχημοσυνην περισσοτεραν
uncomely parts of us comeliness more abundant
εχει· [24] τα δε ευσχημονα ἡμων, ου χρειαν εχει.
has; the but comely parts of us, no need has.
Αλλ' ὁ θεος συνεκερασε το σωμα, τῳ ὑστερουν-
But the God combined the body, to the part being in-
τι περισσοτεραν δους τιμην, [25] ἱνα μη ᾐ
ferior more abundant having given honor, so that not may be
σχισμα εν τῳ σωματι, αλλα το αυτο ὑπερ
divisions in the body, but the same on behalf
αλληλων μεριμνωσι τα μελη. [26] Και ειτε
of each other may be concerned the members. And whether

say—"Because I am not a Hand, I am no part of the BODY,"—is it for this not of the BODY?

16 And if the EAR should say, "Because I am not an Eye, I am not of the BODY,"—is it for this not of the BODY?

17 If the Whole BODY were an Eye, where is the HEARING? If the Whole were Hearing, where is the SMELL?

18 But now, ‡ GOD has placed the MEMBERS, each One of them in the BODY, ‡as he would.

19 And if the WHOLE were One Member, where is the BODY?

20 But now, indeed, there are Many Members, but One Body.

21 The EYE is not able to say to the HAND, "I have no Need of thee;" or again, the HEAD to the FEET, "I have no need of you."

22 But much more necessary are those MEMBERS of the BODY which are THOUGHT to be more feeble;

23 and those parts of the BODY which we esteem to be less honorable, around them we throw more abundant Honor, and our UNCOMELY parts have more abundant Comeliness;

24 but our COMELY parts have no Need. GOD, however, put together the BODY, having given *somewhat more abundantly to THAT part which WAS LACKING,

25 so that there may be no Division in the BODY, but that the MEMBERS may be concerned EQUALLY for each other;

26 and whether One

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* VATICAN MANUSCRIPT.—24. somewhat more abundantly to THAT which WAS LACKING.

‡ 18. verse 28. ‡ 18. Rom. xii. 3; 1 Cor. iii. 5; verse 11.

πασχει ἑν μελος, συμπασχει παντα τα μελη·
suffers one member, suffers with all the members;
ειτε δοξαζεται ἑν μελος, συγχαιρει παντα τα
or is glorified one member, rejoices with all the
μελη. [27] Ὑμεις δε εστε σωμα Χριστου, και
members. You but are a body of Anointed, and
μελη εκ μερους. [28] Και οὑς μεν εθετο ὁ θεος
members from parts. And these indeed placed the God
εν τῃ εκκλησιᾳ πρωτον αποστολους, δευτερον
in the congregation first apostles, second
προφητας, τριτον διδασκαλους, επειτα δυναμεις,
prophets, third teachers, after that powers,
ειτα χαρισματα ιαματων, αντιληψεις,
then gracious gifts of cures, helpers,
κυβερνησεις, γενη γλωσσων. [29] Μη παντες,
directors, kinds of tongues. Not all,
αποστολοι: μη παντες, προφηται; μη παντες,
apostles? not all, prophets? not all,
διδασκαλοι: Μη παντες, δυναμεις; [30] Μη παντες,
teachers? Not all, powers? Not all,
χαρισματα εχουσιν ιαματων; μη παντες,
gracious gifts have of cures? not all,
γλωσσαις λαλουσι; μη παντες διερμηνευουσι;
with tongues speak? not all interpret?

[31] Ζηλουτε δε τα χαρισματα τα κρειττονα.
You earnestly desire but the gracious gifts those better.
Και ετι καθ' ὑπερβολην ὁδον ὑμιν δεικνυμι.
And yet a more excellent way to you I point out.

ΚΕΦ. ιγ'. 13. [1] Εαν ταις γλωσσαις των
If with the tongues of the
ανθρωπων λαλω και των αγγελων, αγαπην δε
men I speak and of the messengers, love but
μη εχω, γεγονα χαλκος ηχων η κυμβαλον
not I have, I have become brass sounding or a cymbal
αλαλαζον. [2] Και εαν εχω προφητειαν, και
noisy. And if I have prophecy, and
ειδω τα μυστηρια παντα και πασαν την γνωσιν,
I know the secrets all and all the knowledge,
και εαν εχω πασαν την πιστιν, ὡστε ορη
and if I have all the faith, so that mountains
μεθιστανειν, αγαπην δε μη εχω, ουδεν ειμι.
to remove, love but not have, nothing I am.
[3] Και εαν ψωμισω παντα τα ὑπαρχοντα μου,
And if I bestow all the possessions of me,
και εαν παραδω το σωμα μου ἱνα καυθησωμαι,
and if I should give the body of me so that it should be burned,
αγαπην δε μη εχω, ουδεν ωφελουμαι. [4] Ἡ
love but not have, nothing I am profited. The
αγαπη μακροθυμει, χρηστευεται· ἡ αγαπη ου
love suffers long, is gentle; the love not
ζηλοι· *[ἡ αγαπη] ου περπερευεται, ου φυσιουται,
envies; [the love] not is boastful, not is puffed

Member suffer, All the MEMBERS sympathize; or, whether *One Member is glorified, All the MEMBERS rejoice with it.

27 Now ‡you are a Body of Christ, ‡and Members in part.

28 And those whom ‡GOD placed in the CONGREGATION, are first ‡Apostles; second, ‡Prophets; third, Teachers; next, ‡Powers; then, ‡Gifts of Cures; ‡Assistants; ‡Directors; different Languages.

29 All are not Apostles; all are not Prophets; all are not Teachers; all are not Powers;

30 all have not Gifts of Cures; all do not speak in different Languages; all do not interpret.

31 ‡But you earnestly desire the *MORE EMINENT GIFTS; and yet a much more Excellent Way I point out to you.

CHAPTER XIII.

1 If I should speak in the LANGUAGES of MEN and of ANGELS, but have not Love, I have become sounding Brass or a noisy Cymbal.

2 And if I have ‡Prophecy, and know all SECRETS and All KNOWLEDGE, and if I have All Faith, so as to remove Mountains, but have not Love, I am nothing.

3 ‡If I distribute all my POSSESSIONS in feeding the poor, and if I deliver up my BODY to be burned, but have not Love, I am profited nothing.

4 ‡LOVE suffers long and is kind. LOVE does not envy. LOVE is not boastful; is not puffed up;

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* VAT. MANUSCRIPT.—26. a Member be. 31. MORE EMINENT GIFTS. 4. LOVE—*omit.*

‡ 27. Rom. xii. 5; Eph. i. 23; iv. 12; v. 23, 30; Col. i. 24. ‡ 27. Eph. v. 30. ‡ 28. Eph. iv. 11. ‡ 28. Eph. ii. 20; iii. 5. ‡ 28. Acts xiii. 1; Rom. xii. 6. ‡ 28. verse 10. ‡ 28. verse 9. ‡ 28. Num. xi. 17. ‡ 28. Rom. xii. 8; 1 Tim. v. 17; Heb. xiii. 17, 24. ‡ 31. 1 Cor. xiv. 1, 39. ‡ 2. 1 Cor. xii. 8—10, 28; xiv. 1, &c. See Matt. vii. 22 ‡ 3. Matt. vi. 1, 2. ‡ 4. Prov. x. 12; 1 Pet. iv. 8.

ουται, [5] ουκ ασχημονει, ου ζητει τα ἑαυτης, ου
up. not acts unbecomingly, not seeks the things of herself, not

παροξυνεται, ου λογιζεται το κακον, [6] ου χαιρει
is provoked to anger, not imputes the evil, not rejoices

επι τῃ αδικιᾳ, συγχαιρει δε τῃ αληθειᾳ, [7] παν-
in the iniquity, rejoices with but the truth, all things

τα στεγει, παντα πιστευει, παντα ελπιζει,
covers, all things believes, all things hopes,

παντα ὑπομενει· [8] ἡ αγαπη ουδεποτε εκπιπτει·
all things endures; the love not at any time falls off;

ειτε δε προφητειαι, καταργηθησονται· ειτε
whether but prophecies, they will be done away; whether

γλωσσαι, παυσονται· ειτε γνωσις, καταργηθη-
tongues, they will cease; whether knowledge, it will be done

σεται. [9] Εκ μερους γαρ γινωσκομεν, και εκ
away From parts for we know, and from

μερους προφητευομεν· [10] ὁταν δε ελθῃ το
parts we prophesy; when but may come the

τελειον, *[τοτε] το εκ μερους καταργηθησεται.
perfect, [then] that from parts will be done away.

[11] Ὁτε ημην νηπιος, ὡς νηπιος ελαλουν, ὡς
When I was a babe, as a babe I spoke, as

νηπιος εφρονουν, ὡς νηπιος ελογιζομην· ὁτε
a babe I thought, as a babe reasoned; since

*[δε] γεγονα ανηρ, κατηργηκα τα του νηπιου.
[but] I have become a man, I have put away the things of the babe.

[12] Βλεπομεν γαρ αρτι δι' εσοπτρου εν αινιγματι,
We see for now through a glass in an enigma,

τοτε δε προσωπον προς προσωπον· αρτι γινωσ-
then but face to face; now I know

κω εκ μερους, τοτε δε επιγνωσομαι καθως και
from parts, then but I shall know fully even as also

επεγνωσθην. [13] Νυνι δε μενει πιστις, ελπις,
I am fully known. Now but abides faith hope,

αγαπη, τα τρια ταυτα· μειζων δε τουτων ἡ
love, the three these; greater but of these the

αγαπη. ΚΕΦ. ιδ'. 14. [1] Διωκετε την αγα-
love. Pursue you the love;

πην· ζηλουτε δε τα πνευματικα, μαλλον δε
earnestly desire but the spirituals, rather but

ἱνα προφητευητε. [2] Ὁ γαρ λαλων γλωσσῃ,
that you may prophesy. The for one speaking with a tongue,

5 acts not unbecomingly; ‡seeks not *THAT which is not HER OWN; is not provoked to anger; does not impute EVIL;

6 ‡rejoices not with INIQUITY, ‡but rejoices with the TRUTH;

7 covers all things; believes all things; hopes for all things; endures all things.

8 LOVE fails not at any time; but if there be "Prophecyings," they will be done away; or if, "Languages," they will cease; or if, "Knowledge," it will be made useless.

9 For Partitively we know, and Partitively we prophesy;

10 but when the PERFECT thing comes, THAT which is PARTITIVE will be done away.

11 When I was a Child, as a Child I talked; as a Child I thought; as a Child I reasoned; but when I became a Man, I put away the MANNERS of the CHILD.

12. For ‡now we see through a †[dim] Glass obscurely; but then we shall see Face to Face. Now, I know Partitively, but then I shall know fully, even as also I have been fully known.

13 But now these THREE remain,—Faith, Hope, Love;—but of these the greatest is LOVE.

CHAPTER XIV.

1 Ardently pursue LOVE, and ‡be emulous of the SPIRITUAL gifts; ‡but rather that you may prophesy.

2 For HE who is SPEAKING in a foreign Language,

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* VATICAN MANUSCRIPT.—5. THAT which is not HER OWN. 10. then—*omit.* 11. but—*omit.*

† 12. The *esoptrou* is to be understood of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as, thin plates of horn, transparent stone, ill-prepared glass, and such like: through which they saw, indeed, the objects without, but obscurely.—*Bloomfield.*

‡ 5. 1 Cor. x.24; Phil. ii. 4. ‡ 6. Psa. x. 3; Rom. i. 32. ‡ 6. 2 John 4.
‡ 12. 2 Cor. iii. 18; v, 7; Phil. iii. 12. ‡ 1. 1 Cor. xii. 31. ‡ 1. Num. xi. 25, 29.

ουκ ανθρωποις λαλει, αλλα τῳ θεῳ· ουδεις γαρ
not to men speak, but to the God; no one for

ακουει, πνευματι δε λαλει μυστηρια· [3] ὁ δε
hears, in spirit but he speaks mysteries; the but

προφητευων, ανθρωποις λαλει οικοδομην και
one prophesying, to men speaks edification and

παρακλησιν και παραμυθιαν. [4] Ὁ λαλων
exhortation and consolation. The one speaking

γλωσσῃ, ἑαυτον οικοδομει· ὁ δε προφητευων,
with a tongue, himself builds up; the but one prophesying,

εκκλησιαν οικοδομει. [5] Θελω δε παντας ὑμας
a congregation builds up. I wish and all you

λαλειν γλωσσαις, μαλλον δε ἱνα προφη-
to speak with tongues, rather but that you may

τευητε· μειζων γαρ ὁ προφητευων η ὁ λαλων
prophesy, greater for the one prophesying than the one speaking

γλωσσαις, εκτος ει μη διερμηνευῃ, ἱνα ἡ εκκλη-
with tongues, unless if not he should interpret, so that the congrega-

σια οικοδομην λαβῃ. [6] Νυνι δε, αδελφοι, εαν
tion edification may receive. Now but, brethren, if

ελθω προς ὑμας γλωσσαις λαλων, τι ὑμας
I should come to you with tongues speaking, what you

ωφελησω, εαν μη ὑμιν λαλησω η εν αποκαλυ-
shall I profit, if not to you I shall speak either in a revelation,

ψει, η εν γνωσει, η εν προφητειᾳ, η εν διδαχῃ;
or in knowledge, or in a prophecy, or in teaching?

[7] Ὁμως τα αψυχα φωνην διδοντα, ειτε αυ-
In like manner the things without life a sound giving, whether a

λος, ειτε κιθαρα, εαν διαστολην τοις φθογγοις μη
flute, or a harp, if a difference to the notes not

δῳ, πως γνωσθησεται το αυλουμενον η
they should give, how shall be known that being played on flute or

το κιθαριζομενον; [8] Και γαρ εαν αδηλον φωνην
that being played on harp? Also for if an uncertain sound

σαλπιγξ δῳ, τις παρασκευασεται εις πολε-
a trumpet should give, who will prepare himself for battle?

μον; [9] Οὑτω και ὑμεις δια της γλωσσης εαν
So also you through the tongue if

μη ευσημον λογον δωτε, πως γνωσθησεται το
not a well-marked word you give, how shall be known that

λαλουμενον; εσεσθε γαρ εις αερα λαλουντες.
having been spoken? you will be for into air speaking.

[10] Τοσαυτα, ει τυχοι, γενη φωνων εστιν εν κοσ-
So many, if it may be, kinds of voices is in world,

μῳ, και ουδεν *[αυτων] αφωνον. [11] Εαν ουν
and no one [of them] unmeaning. If then

is not speaking to Men, but to *God; for no one listens; but, by the Spirit, he is speaking Mysterious things.

3 HE who is PROPHESYING, however, speaks to Men for Edification, and Exhortation, and Consolation.

4 The SPEAKER in a foreign Language edifies Himself; but HE who PROPHESIES edifies the Congregation.

5 I am willing, indeed, for you all to speak in different Languages, but rather that you should prophesy; for greater is HE who PROPHESIES, than HE who SPEAKS in different Languages; unless, indeed, he should interpret, so that the CONGREGATION may receive Edification.

6 And now, Brethren, if I should come to you speaking in various Languages, what shall I profit You, unless I shall speak to You intelligibly, either by ‡a "Revelation," or by a [word of] "Knowledge," or by a "Prophecy," or by a "Doctrine?"

7 In like manner, INANIMATE THINGS giving a Sound, whether Flute or Harp, if they give no *Difference of Sound, how will the TUNE on the FLUTE OR HARP be known?

8 For also, if a Trumpet should give an Uncertain Sound, who will prepare himself for Battle?

9 So even you by the TONGUE, if you do not give intelligible Speech, how shall it be known WHAT is SPOKEN? For you will be speaking to the Air.

10 It may be there are So many Kinds of Languages in the World, and no one is unmeaning;

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* VATICAN MANUSCRIPT.—2. God. 7. Difference of Sound. 10 of them—*omit.*

‡ 6. ver. 26.

μη ειδω την δυναμιν της φωνης, εσομαι τῳ
not I know the power of the voice, I shall be to the

λαλουντι βαρβαρος· και ὁ λαλων, εν εμοι βαρ-
one speaking a barbarian; and the one speaking, to me a bar-

βαρος. [12] Οὑτω και ὑμεις, επει ζηλωται εστε
barian. So also you, since zealots you are

πνευματων, προς την οικοδομην της εκκλησιας
for spirits, for the building up of the congregation

ζητειτε ἱνα περισσευητε. [13] Διοπερ ὁ λαλων
seek you that you may abound. Wherefore the one speaking

γλωσσῃ, προσευχεσθω ἱνα διερμηνευῃ. [14] Εαν
in a tongue, let him pray that he may interpret. If

γαρ προσευχωμαι γλωσσῃ, το πνευμα μου
for I pray in a tongue, the spirit of me

προσευχεται, ὁ δε νους μου ακαρπος εστι. [15] Τι
prays, the but mind of me unfruitful is. What

ουν εστι; Προσευξομαι τῳ πνευματι, προσευ-
then is it? I will pray with the spirit, I will

ξομαι δε και τῳ νοι· ψαλω τῳ
pray but also with the understanding; I will sing praise with the

πνευματι ψαλω *[δε] και τῳ νοι.
spirit I will sing praise [but] also with the understanding.

[16] Επει, εαν ευλογησῃς τη πνευματι, ὁ αναπλη-
Otherwise, if thou shouldst bless with the spirit, the one filling

ρων τον τοπον του ιδιωτου πως ερει το αμην
the place of the private person how shall say the so be it

επι τῃ σῃ ευχαριστιᾳ; επειδη τι λεγεις ουκ
on the thy thanksgiving? since what thou sayest not

οιδε. [17] Συ μεν γαρ καλως ευχαριστεις· αλλ'
he knows. Thou indeed for well givest thanks; but

ὁ ἑτερος ουκ οικοδομειται.
the other not is built up.

[18] Ευχαριστω τῳ θεῳ, παντων ὑμων μαλλον
I give thanks to the God, all of you more

γλωσσαις, λαλων· [19] αλλ' εν εκκλησιᾳ θελω
with tongues, speaking; but in a congregation I wish

πεντε λογους δια του νοος μου λαλησαι, ἱνα
five words through the understanding of me to have spoken, that

και αλλους κατηχησω, η μυριους λογους εν
also others I may instruct, than a myriad words in

γλωσσῃ. [20] Αδελφοι, μη παιδια γινεσθε ταις
a tongue. Brethren, not children become you in the

φρεσιν· αλλα τῃ κακιᾳ νηπιαζετε, ταις δε
mind; but in the evil be you childlike, in the and

11 if, then I do not know the MEANING of the LANGUAGE, I shall be to the SPEAKER a Barbarian, and the SPEAKER will be a Barbarian to Me.

12 So also you, since you are Zealots for Spiritual gifts, seek them, that you may abound for the EDIFICATION of the CONGREGATION.

13 Wherefore, let the SPEAKER in a foreign Language pray that he may interpret.

14 For if I pray in a foreign Language, my SPIRIT prays, but my UNDERSTANDING is without fruit.

15 How then is it? I will pray in the SPIRIT, but I will pray also with the UNDERSTANDING; ‡ I will sing praise in the SPIRIT, but I will sing praise also with ‡ the UNDERSTANDING;

16 otherwise, if thou shouldst bless in the SPIRIT, how shall HE who FILLS the PLACE of the PRIVATE person say the "AMEN" to THY ‡ Thanksgiving; since he knows not what thou art saying.

17 For thou, indeed, givest thanks well, but the OTHER is not edified.

18 I give thanks to GOD, speaking in different Languages more than all of you;

19 yet, in a Congregation, I would rather speak Five Words through my UNDERSTANDING, so that I might also instruct Others, than Ten Thousand Words in a foreign Language.

20 Brethren, ‡ become not Little Children in THOUGHT; (in EVIL, however, be infantile;) but in THOUGHT become fully mature.

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* VATICAN MANUSCRIPT.—15. but—*omit.*

‡ 15. Eph. v. 19; Col. iii. 16. ‡ 15. Psa. xlvii. 7. ‡ 16. 1 Cor. xi. 24. ‡ 20. Psa. cxxxi. 2; Matt. xi. 25; xviii. 3; xix. 14; Rom. xvi. 19; 1 Cor. iii. 1; Eph. iv. 14; Heb. v. 12, 13; 1 Pet. ii. 2.

φρεσι τελειοι γινεσθε. [21] Εν τῳ νομῳ γεγ-
minds perfect ones become you. In the law it has

ραπται· Ὁτι εν ἑτερογλωσσοις και εν χειλεσιν
been written; That by other tongues and by lips

ἑτεροις λαλησω τῳ λαῳ τουτῳ, και ουδ' οὑτως
others I will speak to the people this, and not even so

εισακουσονται μου, λεγει κυριος. [22] Ὡστε αἱ
will they listen to me, says Lord. So that the

γλωσσαι εις σημειον εισιν, ου τοις πιστευου-
tongues for a sign are, not to those believing,

σιν, αλλα τοις απιστοις· ἡ δε προφητεια ου
but to the unbeliever; the but prophesying not

τοις απιστοις, αλλα τοις πιστευουσιν. [23] Εαν
to the unbelieving, but to those believing. If

ουν *[συν]ελθῃ ἡ εκκλησια ὁλη επι το
therefore should come [together] the congregation whole to the

αυτο, και παντες γλωσσαις λαλωσιν, εισελθωσι
same, and all with tongues should speak, should come in

δε ιδιωται, *[η απιστοι,] ουκ ερουσιν, ὁτι
and unlearned ones, [or unbelievers,] not will they say, that

μαινεσθε; [24] Εαν δε παντες προφητευωσιν,
you are mad? If but all should prophesy,

εισελθῃ δε τις απιστος, η ιδιωτης, ελεγχεται
should come in and any one unbelieving, or unlearned, he is convinced

ὑπο παντων, ανακρινεται ὑπο παντων, [25] τα
by all, he is examined by all, the

κρυπτα της καρδιας αυτου φανερα γινεται· και
secrets of the heart of him manifest become; and

οὑτω πεσων επι προσωπον προσκυνησει τῳ
so falling on a face he will worship the

θεῳ, απαγγελλων, ὁτι ὁ θεος ὀντως εν ὑμιν
God, announcing, that the God really among you

εστι. [26] Τι ουν εστιν, αδελφοι; Ὁταν συνερ-
is. Why then is it, brethren? When you may

χησθε, ἑκαστος *[ὑμων] ψαλμον εχει, διδα-
come together, each one [of you] a psalm has, teach-

χην εχει, γλωσσαν εχει, αποκαλυψιν εχει,
ing has, a tongue has, a revelation has,

ἑρμηνειαν εχει· παντα προς οικοδομην γινεσ-
an interpretation has; all things for building up let be

θω. [27] Ειτα γλωσσῃ τις λαλει, κατα δυο, ἢ
done. If with a tongue any one speaks, by two, or

το πλειστον τρεις, και ανα μερος· και εις διερ-
the most three, and in succession; and one let

μηνευετω. [28] Εαν δε μη ἡ διερμηνευτης,
interpret. If but not may be an interpeter,

σιγατω εν εκκλησιᾳ· ἑαυτῳ δε λαλειτω και
let him be silent in congregation; to himself but let him speak and

21 In the LAW it has been WRITTEN, ‡ "With "Other Languages, and "with the Lips of others "I will speak to this "PEOPLE; and neither "so will they listen to me, "says the Lord."

22 So that the LANGUAGES are for a Sign, not to the BELIEVERS, but to the UNBELIEVERS; the PROPHESYING, however, is not for the UNBELIEVERS, but for the BELIEVERS.

23 If, therefore, the whole CONGREGATION should come into ONE PLACE, and all should speak in foreign Languages, and there should come in illiterate persons or unbelievers, will they not say, ‡ That you are insane?

24 But if all should prophesy, and any unbelieving or illiterate person should enter, he is convinced by all, he is examined by all;

25 the SECRETS of his HEART become manifest; and so falling on his Face, he will worship GOD, announcing ‡ That GOD is really among you.

26 Why then is it, Brethren, when you assemble, each one has a Psalm—‡ has a Discourse *has a Revelation—has a Language—has an Interpretation? ‡ Let all things be done for Edification.

27 And if any one speak in a foreign Language, let it be by two, or at MOST three [sentences,] and in succession, and let one interpret;

28 but if there is no Interpreter, let him be silent in the Congregation; and let him speak to Himself and to GOD.

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* VATICAN MANUSCRIPT.—23. together—*omit.* 23. or Unbelievers—*omit.* 26. of you—*omit.* 26. has a Revelation, has a Language, has an Interpretation.

‡ 21. Isa. xxviii. 11, 12. ‡ 23. Acts ii. 13. ‡ 25. Isa. xlv. 14, Zech. viii. 23. ‡ 26. 1 Cor. xii. 8—10; verse 6. ‡ 26. 1 Cor. xii. 17; 2 Cor. xii. 19; Eph. iv. 12.

τῳ θεῳ. [29] Προφηται δε δυο η τρεις λαλει-
to the God. Prophets but two or three let

τωσαν, και οἱ αλλοι διακρινετωσαν· [30] εαν δε
speak, and the others discern; if but

αλλῳ αποκαλυφθῃ καθημενῳ, ὁ πρωτος σιγα-
to another may be revealed sitting by, the first let be

τω. [31] Δυνασθε γαρ καθ' ἑνα παντες προφητευ-
silent You are able for one by one all to prophesy,

ειν, ἱνα παντες μανθανωσι, και παντες παρακα-
that all may learn, and all may be

λωνται· [32] και πνευματα προφητων προφηταις
comforted; and spirits of prophets to prophets

ὑποτασσεται· [33] ου γαρ εστιν ακαταστασιας ὁ
are subject; not for is of confusion the

θεος, αλλ' ειρηνης. Ὡς εν πασαις ταις εκκλη-
God, but of peace. As in all the congre-

σιαις των ἁγιων, [34] αἱ γυναικες *[ὑμων] εν
gations of the saints, the women [of you] in

ταις εκκλησιαις σιγατωσαν· ου γαρ επιτετραπ-
the congregations let be silent; not for it has been

ται αυταις λαλειν, αλλ' ὑποτασσεσθαι, καθως
permitted to them to speak, but to be submissive, as

και ὁ νομος λεγει. [35] Ει δε τι μαθειν θελου-
even the law says. If and anything to learn they

σιν, εν οικῳ τους ιδιους ανδρας επερωτατωσαν·
wish, in a house the own husbands let them ask;

αισχρον γαρ εστι γυναιξιν εν εκκλησιᾳ λα-
an indecent thing for it is women in a congregation to

λειν. [36] Η αφ' ὑμων ὁ λογος του θεου εξηλθεν;
speak. Or from you the word of the God went out?

η εις ὑμας μονους κατηντησεν; [37] Ει τις δοκει
or to you alone did it come? If any one thinks

προφητης ειναι η πνευματικος, επιγινωσκετω
a prophet to be or spiritual, let him acknowledge

ἁ γραφω ὑμιν, ὁτι κυριου εισιν εντο-
the things I write to you, because of Lord they are command-

λαι· [38] ει δε τις αγνοει, αγνοειτω. [39] Ὡστε,
ments; if but any one is ignorant, let him be ignorant. So that,

αδελφοι, ζηλουτε το προφητευειν, και το
brethren, be you zealous that to prophesy, and that

λαλειν γλωσσαις μη κωλυετε· [40] παντα δε
to speak with tongues not hinder you; all things but

ευσχημονως και κατα ταξιν γινεσθω.
in a becoming manner and according to order let be done.

29 And let two or three Prophets speak, and ‡let the OTHERS judge;

30 but if to another sitting by, there should be a Revelation, let the FIRST be silent.

31 For you can all prophesy one by one, so that all may learn, and all may be comforted.

32 And the Spiritual gifts of Prophets are subject to Prophets;

33 for GOD is not a God of Confusion, but of Peace. As in All the CONGREGATIONS of the SAINTS,

34 ‡let your WIVES be silent in the ASSEMBLIES; for it has not been permitted to them to speak, ‡but *let them be submissive; ‡even as the LAW also says;

35 and if they wish to learn anything, let them ask their OWN Husbands at Home; for it is an indecent thing for *a Woman to speak in the Assembly.

36 Did the WORD of GOD go out from you, or did it only extend to you?

37 ‡If any one assume to be a Prophet, or a Spiritual person, let him acknowledge the things which I write to you, *That they are Commandments of the Lord;

38 but if any be ignorant, let him be ignorant.

39 Wherefore, Brethren, ‡earnestly desire to PROPHESY; and forbid not to *SPEAK in foreign Languages;

40 ‡but let all things be done in a becoming manner, and according to Order.

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* VATICAN MANUSCRIPT.—34. you—*omit*. 34. let them be submissive. 35. a Woman to speak. 37. That it is a Commandment of the Lord. 39. speak.

‡ 29. 1 Cor. xii. 10. ‡ 34. 1 Tim. ii. 11, 12. ‡ 34. 1 Cor. xi. 3; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1. ‡ 34. Gen. iii. 16. ‡ 37. 2 Cor. x. 7; 1 John iv. 6. ‡ 39. 1 Cor. xii. 31; 1 Thess. v. 20. ‡ 40. verse 33.

ΚΕΦ. ιε'. 15.

[1]Γνωριζω δε ὑμιν, αδελφοι, το ευαγγελιον
I declare but to you, brethren, the glad tidings

ὁ ευηγγελισαμην ὑμιν, ὁ και παρελαβετε,
which I announced as glad tidings to you, which also you received,

εν ᾡ και ἑστηκατε, [2]δι' οὑ και σωζεσθε·
in which also you have stood, through which also you are being saved;

(τινι λογῳ ευηγγελισαμεν ὑμιν ει κατεχετε·)
(by a certain word I announced as glad tidings to you if you retain;)

εκτος ει μη εικη επιστευσατε. [3]Παρεδωκα
except if not inconsiderately you believed. I delivered

γαρ ὑμιν εν πρωτοις ὁ και παρελαβον· ὁτι
for to you among first things what also I received; that

Χριστος απεθανεν ὑπερ των ἁμαρτιων ἡμων,
Anointed died on behalf of the sins of us,

κατα τας γραφας· [4]και ὁτι εταφη, και ὁτι
according to the writings; and that he was buried, and that

εγηγερται τῃ τριτῃ ἡμερᾳ, κατα τας γραφας·
he was raised the third day, according to the writings;

[5]και ὁτι ωφθη Κηφᾳ, ειτα τοις δωδεκα. [6]Επειτα
and that he was seen by Kephas, then by the twelve. After that

ωφθη επανω πεντακοσιοις αδελφοις εφαπαξ,
he was seen above by five hundred brethren at once,

εξ ὡν οἱ πλειους μενουσιν ἑως αρτι, τινες δε
out of whom the greater number remain till now, some but

και εκοιμηθησαν. [7]Επειτα ωφθη Ιακωβῳ· ειτα
also have fallen asleep. After that he was seen by James; then

τοις αποστολοις πασιν. [8]Εσχατον δε παντων,
by the apostles all. Last and of all,

ὡσπερει τῳ εκτρωματι, ωφθη καμοι. [9](Εγω
just as if by the abortion, he was seen also by me. (I

γαρ ειμι ὁ ελαχιστος των αποστολων· ὁς ουκ
for am the least of the apostles; who not

ειμι ἱκανος καλεισθαι αποστολος, διοτι εδιωξα
am fit to be called an apostle, because I persecuted

την εκκλησιαν του θεου. [10]Χαριτι δε θεου ειμι
the congregation of the God. By favor but of God I am

ὁ ειμι· και ἡ χαρις αυτου ἡ εις εμε, ου κενη
what I am; and the favor of him that to me, not vain

εγενηθη, αλλα περισσοτερον αυτων παντων
was made, but more abundantly of them all

εκοπιασα· ουκ εγω δε, αλλ' ἡ χαρις του θεου
I labored; not I but, but the favor of the God

CHAPTER XV.

1 Now I make known to you, Brethren, the GLAD TIDINGS ‡ which I evangelized to you, and which you received; in which also you have stood,

2 and through which you are being saved, if you retain a certain Word I evangelized to you; ‡ unless, indeed, you believed inconsiderately.

3 For I delivered to you among the chief things, ‡ what also I received, That Christ died on behalf of our SINS ‡ according to the SCRIPTURES;

4 and That he was buried; and That he was raised the THIRD Day ‡ according to the SCRIPTURES;

5 and That he was seen ‡ by Cephas; then ‡ by the TWELVE;

6 afterwards, he was seen by more than five hundred Brethren at once; of whom the greater number remain till now, but some have fallen asleep.

7 After that, he was seen by James; then, ‡ by all the APOSTLES;

8 and, ‡ last of all, he was seen by me also, as if by the ONE PREMATURELY BORN;

9 for ¶ am ‡ the LEAST of the APOSTLES, who am not worthy to be called an Apostle, ‡ because I persecuted the CHURCH of GOD.

10 But what I am ‡ I am by the Favor of God; and THAT FAVOR of his towards me was not fruitless; ‡ for I labored more abundantly than all of them; ‡ yet not ¶, *but the FAVOR of GOD with me.

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* VATICAN MANUSCRIPT.—10. but the FAVOR of GOD.

‡ 1. Gal. i. 11. ‡ 2. Rom. i. 16; 1 Cor. i. 21. ‡ 3. Gal. i. 12. ‡ 3. Psa. xxii. 15; Isa. liii. 5, 6; Dan. ix. 26; Zech. xiii. 7; Luke xxiv. 26, 46; Acts iii. 18; xxvi. 23; 1 Pet. i. 11; ii. 24. ‡ 4. Psa. ii. 7; xvi. 10; Isa. liii. 10; Luke xxiv. 26, 46; Acts ii. 25—31; xiii. 33—35; xxvi. 22, 23; 1 Pet. i. 11. ‡ 5. Luke xxiv. 34. ‡ 5. Matt. xxviii. 17; Mark xvi. 14; Luke xxiv. 36; John xx. 19, 26; Acts x. 41. ‡ 7. Luke xxiv. 50; Acts i. 3, 4. ‡ 8. Acts ix. 4, 17; xxii. 14, 18; 1 Cor. ix. 1. ‡ 9. Eph. iii. 8. ‡ 9. Acts viii. 3; ix. 1; Gal. i. 13; Phil. iii. 6; 1 Tim. i. 13. ‡ 10. Eph. ii. 7, 8. ‡ 10. 2 Cor. xi. 23; xii. 11. ‡ 10. Matt. x. 20; Rom. xv. 18, 19; 2 Cor. iii. 5; Gal. ii. 8; Eph. iii. 7; Phil. ii. 13.

ἡ συν εμοι.) [11] Ειτε ουν εγω, ειτε εκεινοι,
that with me.) Whether therefore I, or they,

οὑτω κηρυσσομεν, και οὑτως επιστευσατε.
thus we proclaim, and thus you believed.

[12] Ει δε Χριστος κηρυσσεται, ὁτι εκ νεκρων
If but Anointed is proclaimed, that out of dead ones

εγηγερται, πως λεγουσι τινες εν ὑμιν, ὁτι
has been raised, how say some among you, that

αναστασις νεκρων ουκ εστιν. [13] Ει δε αναστα-
a resurrection of dead ones not is? If but a resurrec-

σις νεκρων ουκ εστιν, ουδε Χριστος εγηγερται·
tion of dead ones not is, not even Anointed has been raised;

[14] ει δε Χριστος ουκ εγηγερται, κενον αρα το
if but Anointed not has been raised, void then the

κηρυγμα ἡμων, κενη *[δε] και ἡ πιστις ὑμων.
preaching of us, void [and] also the faith of you.

[15] Ευρισκομεθα δε και ψευδομαρτυρες του θεου·
We are found and even false witnesses of the God;

ὁτι εμαρτυρησαμεν κατα του θεου, ὁτι ηγειρε
because we testified concerning the God, that he raised up

τον Χριστον, ὁν ουκ ηγειρεν, ειπερ αρα νεκροι
the Anointed, whom not he raised up, if indeed dead ones

ουκ εγειρονται. [16] Ει γαρ νεκροι ουκ εγειρον-
not are raised up. If for dead ones not are raised

ται, ουδε Χριστος εγηγερται· [17] ει δε Χριστος
up, not even Anointed has been raised; if but Anointed

ουκ εγηγερται, ματαια ἡ πιστις ὑμων· ετι εστε
not has been raised, deceptive the faith of you; still you are

εν ταις ἁμαρτιαις ὑμων· [18] αρα και οἱ κοιμηθεν-
in the sins of you; then also those having fallen

τες εν Χριστῳ, απωλοντο. [19] Ει εν τῃ ζωῃ
asleep in Anointed, perished. If in the life

ταυτῃ ηλπικοτες εσμεν εν Χριστῳ μονον, ελε-
this having been hoping we are in Anointed alone, more

εινοτεροι παντων ανθρωπων εσμεν. [20] Νυνι δε
pitiable of all men we are. Now but

Χριστος εγηγερται εκ νεκρων, απαρχη των
Anointed has been raised up out of dead ones, a first-fruit of those

κεκοιμημενων.
having fallen asleep.

[21] Επειδη γαρ δι' ανθρωπου ὁ θανατος, και
Since for through a man the death, also

δι' ανθρωπου αναστασις νεκρων. [22] Ὡσπερ
through a man a resurrection of dead ones. As

γαρ εν τῳ Αδαμ παντες αποθνησκουσιν, οὑτω
for in the Adam all die, so

και εν τῳ Χριστῳ παντες ζωοποιηθησονται.
also in the Anointed all will be made alive.

11 Whether I, then, or they, thus we preach, and thus you believed.

13 But if it is proclaimed That Christ has been raised from the Dead, how say some among you That there is not a Resurrection of the Dead?

13 But if there is not a Resurrection of the Dead, ‡neither has Christ been raised;

14 and if Christ has not been raised, void certainly is our PROCLAMATION, and void is your FAITH.

15 And we are found even False witnesses concerning GOD; ‡Because we testified in regard to GOD, That he raised up the ANOINTED one; whom he did not raise up, if indeed Dead persons are not raised.

16 For if Dead persons are not raised up, neither has Christ been raised;

17 and if Christ has not been raised, your FAITH *is deceptive; ‡you are still in your SINS;

18 then, also, THOSE HAVING FALLEN ASLEEP in Christ, have perished.

19 ‡If in this LIFE only we have hope in Christ, we are more pitiable than All Men.

20 But now ‡Christ has been raised from the Dead, ‡a First-fruit of THOSE HAVING FALLEN ASLEEP.

21 For ‡since through a Man, there is *Death, ‡through a Man, also, there is a Resurrection of the Dead;

22 for as by ADAM All die, so by the ANOINTED also, will All be restored to life.

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* VATICAN MANUSCRIPT.—14. and—*omit*. 17. is deceptive. 21. Death.

‡ 13. 1 Thess. iv. 14. ‡ 15. Acts ii. 24, 32; iv. 10, 33; xiii. 30. ‡ 17. Rom. iv. 25 ‡ 19. 2 Tim. iii. 12. ‡ 20. 1 Pet. i. 3. ‡ 20. Acts xxvi. 23; verse 23; Col. i. 18; Rev. i. 5. ‡ 21. Rom. v. 12, 17. ‡ 21. John xi. 25; Rom. vi. 23.

23 ῾Εκαστος δε εν τῳ ἰδιῳ ταγματι· απαρχη
Each one and in the own band; a first-fruit
Χριστος, επειτα οἱ του Χριστου, εν τῃ παρου-
Anointed, after that those of the Anointed, in the presence
σιᾳ αυτου· 24 ειτα το τελος, ὁταν παρα-
of him; then the end, when he should have de-
δῳ την βασιλειαν τῳ θεῳ και πατρι, ὁταν
livered up the kingdom to the God and father, when
καταργησῃ πασαν αρχην και πασαν εξου-
he should have abrogated all government and all autho-
σιαν και δυναμιν. 25 Δει γαρ αυτον βασιλευ-
rity and power. It behoves for him to reign,
ειν, αχρις οὑ αν θῃ παντας τους εχθρους
till he may have placed all the enemies
ὑπο τους ποδας αυτου. 26 Εσχατος εχθρος
under the feet of him. Last enemy
καταργειται ὁ θανατος· 27 παντα γαρ ὑπετα-
is rendered powerless the death; all things for he subjected
ξεν ὑπο τους ποδας αυτου. ῾Οταν δε εἰπῃ,
under the feet of him. When but it may be said,
ὁτι παντα ὑποτετακται, δηλον, ὁτι εκτος του
that all things have been subjected, it is evident, that is excepted the
ὑποταξαντος αυτῳ τα παντα. 28 ῾Οταν δε ὑπο-
one having subjected to him the all things. When but may be
ταγῃ αυτῳ τα παντα, τοτε *[και] αυτος ὁ υἱος
subjected to him the all things, then [also] himself the son
ὑποταγησεται τῳ ὑποταξαντι αυτῳ τα παντα,
will be subject to the one having subjected to him the all things,
ἱνα ᾑ ὁ θεος *[τα] παντα εν πασιν. 29 Επει
so that may be the God [the] all things in all. Otherwise
τι ποιησουσιν οἱ βαπτιζομενοι ὑπερ των νεκ-
what shall they do those being dipped on behalf of the dead
ρων, ει ὁλως νεκροι ουκ εγειρονται; τι και
ones, if at all dead ones not are raised up? why and
βαπτιζονται ὑπερ αυτων; 30 Τι και ἡμεις κιν-
are they dipped on behalf of them? Why and we are in
δυνευομεν πασαν ὡραν; 31 Καθ' ἡμεραν αποθ-
danger every hour? Every day I
νησκω, νη την ὑμετεραν καυχησιν, ἡν εχω εν
die, by the your boasting, which I have in
Χριστῳ Ιησου τῳ κυριῳ ἡμων. 32 Ει κατα
Anointed Jesus the Lord of us. If according to

23 But ‡each one in his OWN rank; Christ a First-fruit; afterwards, those who are CHRIST's at his APPEARING.

24 (Then, the END, when he shall give up the KINGDOM to the GOD and Father; when he shall have abrogated All Government and All Authority and Power.

25 For he must reign ‡till he has placed All ENEMIES under his FEET.

26 Even DEATH, the Last Enemy, ‡will be rendered powerless;

27 for ‡he has subjected All things under his FEET. But when he says that All things are subjected it is manifest that HE is excepted, who HAS SUBJECTED ALL things to him.

28 ‡And when he shall have subdued ALL things to him ‡then the SON himself will be subject to HIM who SUBDUED ALL things to him, that GOD may be all in All.)

29 † Otherwise, what will THOSE do who are BEING IMMERSED on behalf of the DEAD? If the Dead are not raised at all, why then are they immersed on their behalf?

30 and ‡why are we in danger Every Hour?

31 I solemnly declare, ‡by *the BOASTING concerning you, Brethren, which I have in Christ Jesus our LORD, †‡that I am dying daily.

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* VATICAN MANUSCRIPT.—28. also—*omit*. 28. the—*omit*. 31. YOUR boasting, Brethren, which.

† 29. *Clarke*, after saying that this is the most difficult passage in the New Testament, and quoting Matt. xx. 22, 23; Mark x. 38; and Luke xii. 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows:—"If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under water; so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense." † 31. Or, that Every Day I am exposed to death.

‡ 23. verse 20; 1 Thess. iv. 15—17. ‡ 25. Psa. cx. 1; Acts ii. 34, 35; Eph. i. 22; Heb i. 13; x. 13. ‡ 26. 2 Tim. i. 10; Rev. xx. 14. ‡ 27. Psa. viii. 6; Heb. ii. 8. ‡ 28 Phil. iii. 21. ‡ 28. 1 Cor. iii. 23; xi. 3. ‡ 30. 2 Cor. xi. 26; Gal. v. 11. ‡ 31 1 Thess. ii. 19. ‡ 31. Rom. viii. 36; 1 Cor. iv. 9; 2 Cor. iv. 10, 11; xi. 23.

ανθρωπον εθηριομαχησα εν Εφεσῳ, τι μοι το
man I fought with a wild beast in Ephesus, what to me the

οφελος; ει νεκροι ουκ εγειρονται, φαγωμεν και
profit? if dead ones not are raised up, we may eat and

πιωμεν· αυριον γαρ αποθνησκομεν. [33] Μη πλα-
we may drink; to-morrow for we die. Not be you

νασθε. Φθειρουσιν ηθη χρηστα ὁμιλιαι κακαι.
led astray. Corrupt habits virtuous companionships evil.

[34] Εκνηψατε δικαιως, και μη ἁμαρτανετε· ἀγνω-
Awake you as it is fit, and not sin you; igno-

σιαν γαρ θεου τινες εχουσι· προς εντροπην
rance for of God some have; for shame

ὑμιν λεγω. [35] Αλλ' ερει τις· Πως εγειρονται
to you I speak. But will say some one; How are raised up

οἱ νεκροι; ποιῳ δε σωματι ερχονται; [36] Αφ-
the dead ones? in what and body do they come? O fool-

ρον· συ ὁ σπειρεις, ου ζωοποιειται, εαν μη
ish one; thou what sowest, not is made alive, if not

αποθανῃ· [37] και ὁ σπειρεις, ου το σωμα το γενη-
it should die; and what thou sowest, not that body that going

σομενον σπειρεις, αλλα γυμνον κοκκον, ει
to be born thou sowest, but a naked grain, if

τυχοι, σιτου, η τινος των λοιπων· [38] ὁ δε θεος
it may happen, of wheat, or some of the others; the but God

αυτῳ διδωσι σωμα καθως ηθελησε, και ἑκαστῳ
to it gives a body as he willed, and to each

των σπερματων *[το] ἰδιον σωμα. [39] Ου πασα
of the seeds [the] own body. Not all

σαρξ, ἡ αυτη σαρξ· αλλα αλλη μεν ανθρωπων,
flesh, the same flesh; but one indeed of men,

αλλη δε σαρξ κτηνων, αλλη δε ιχθυων, αλλη
another and flesh of cattle, another and of fishes, another

δε πτηνων. [40] Και σωματα επουρανια, και
and of birds. And bodies heavenly, and

σωματα επιγεια· αλλ' ἑτερα μεν ἡ των επουρα-
bodies earthly; but one indeed that of the heaven-

νιων δοξα, ἑτερα δε ἡ των επιγειων. [41] Αλλη
lies glory, another and that of the earthlies. One

δοξα ἡλιου, και αλλη δοξα σεληνης, και αλλη
glory of sun, and another glory of moon, and another

δοξα αστερων· αστηρ γαρ αστερος διαφερει εν
glory of stars; a star for from a star differs in

δοξῃ. [42] Οὑτω και ἡ αναστασις των νεκρων.
glory. Thus and the resurrection of the dead ones.

Σπειρεται εν φθορᾳ, εγειρεται εν αφθαρσιᾳ·
It is sown in corruption, it is raised in incorruption.

[43] σπειρεται εν ατιμιᾳ, εγειρεται εν δοξῃ· σπει-
it is sown in dishonor, it is raised in glory; it is

ρεται εν ασθενειᾳ, εγειρεται εν δυναμει·
sown in weakness, it is raised in power;

32 If, as men do, ‡ I fought a wild beast at Ephesus, of what BENEFIT is it to me? If the Dead are not raised up, ‡ Let us eat and drink, for to-morrow we die.

33 Be not led astray; ‡ vicious intercourse corrupts virtuous Habits.

34 ‡ Awake to sobriety, as it is fit, and sin not; ‡ for some are Ignorant of God; ‡ for Shame to you I say it.

35 But some one will say, "How are the Dead raised up? and in What Body do they come?"

36 O senseless man! ‡ what thou sowest is not made alive unless it die;

37 and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a Bare Grain, it may be of Wheat, or of some of the OTHER kinds;

38 but GOD gives to it a Body, as he designed, and to Each of the SEEDS its Own Body.

39 All Flesh is not the SAME Flesh; but there is One, indeed of Men; and Another Flesh of Cattle; and Another * of Birds, and Another of Fishes.

40 and there are heavenly Bodies, and earthly Bodies; but the GLORY of the HEAVENLY, indeed is One; and of the EARTHLY, Another.

41 There is One Glory of the Sun, and Another Glory of the Moon, and Another Glory of the Stars; for Star differs from Star in Glory.

42 ‡ And thus is the RESURRECTION of the DEAD. It is sown in Corruption, it is raised in Incorruption;

43 ‡ it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power;

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* VATICAN MANUSCRIPT.—38. the—*omit.* 39. of Birds, and another of Fishes.

‡ 32. 2 Cor. i. 8. ‡ 32. Isa. xxii. 13; lvi. 12; Eccl. ii. 24; Luke xii. 19. ‡ 33. 1 Cor. v. 6. ‡ 34. Rom. xiii. 11; Eph. v. 14. ‡ 34. 1 Thess. iv. 5. ‡ 34. 1 Cor. vi. 5. ‡ 36. John xii. 24. ‡ 42. Dan. xii. 2; Matt. xiii. 43. ‡ 43. Phil. iii. 21.

[44] σπειρεται σωμα ψυχικον, εγειρεται σωμα
it is sown a body soulical, it is raised a body

πνευματικον. Εστι σωμα ψυχικον, και εστι
spiritual. Is a body soulical, and is

*[σωμα] πνευματικον. [45] Οὑτω και γεγραπται·
[a body] spiritual. So and it has been written;

Εγενετο ὁ πρωτος *[ανθρωπος] Αδαμ εις ψυχην
Was made the first [man] Adam into a soul

ζωσαν· ὁ εσχατος Αδαμ εις πνευμα ζωοποιουν.
living; the last Adam into a spirit life-giving.

[46] Αλλ' ου πρωτον το πνευματικον, αλλα το
But not first the spiritual, but the

ψυχικον· επειτα το πνευματικον. [47] Ὁ πρωτος
soulical; afterwards the spiritual. The first

ανθρωπος, εκ γης χοικος· ὁ δευτερος ανθρωπος,
man, from earth earthy; the second man,

*[ὁ κυριος] εξ ουρανου. [48] Οἱος ὁ χοικος, τοι-
[the Lord] from heaven. Of what kind the earthy, such

ουτοι και οἱ χοικοι· και οἱος ὁ επουρανιος,
like also the earthy ones; and of what kind the heavenly,

τοιουτοι και οἱ επουρανιοι· [49] και καθως εφορεσ-
such like also the heavenly ones; and even as we bore

αμεν την εικονα του χοικου, φορεσομεν και την
the image of the earthy, we shall bear also the

εικονα του επουρανιου. [50] Τουτο δε φημι,
image of the heavenly. This and I say,

αδελφοι, ὁτι σαρξ και αἱμα βασιλειαν θεου
brethren, that flesh and blood a kingdom of God

κληρονομησαι ου δυνανται, ουδε ἡ φθορα την
to inherit not are able, nor the corruption the

αφθαρσιαν κληρονομει. [51] Ιδου, μυστηριον
incorruption shall inherit. Lo, a mystery

ὑμιν λεγω· Παντες μεν ου κοιμηθησομεθα·
to you I speak; All indeed not we shall be asleep;

παντες δε αλλαγησομεθα, [52] εν ατομῳ, εν ῥι-
all but we shall be changed, in a moment, in a twink-

πῃ οφθαλμου, εν τῃ εσχατῃ σαλπιγγι. (Σαλ-
ling of an eye, in the last trumpet. (It shall

πισει γαρ, και οἱ νεκροι εγερθησονται αφθαρ-
sound for, and the dead ones shall be raised incor-

τοι, και ἡμεις αλλαγησομεθα.) [53] Δει γαρ
ruptible, and we shall be changed.) It is necessary for

το φθαρτον τουτο ενδυσασθαι αφθαρσιαν, και
the corruptible this to be clothed with incorruption, and

το θνητον τουτο ενδυσασθαι αθανασιαν.
the mortal this to be clothed with immortality.

[54] Ὁταν δε το φθαρτον τουνο ενδυσηται αφθαρ-
When but the corruptible this shall be clothed with incor-

σιαν, και το θνητον τουτο ενδυσηται αθανασιαν,
ruption, and the mortal this shall be clothed with immortality,

44 it is sown an animal Body, it is raised a spiritual Body. * If there is an animal Body, there is also a spiritual Body.

45 And so it has been written, The FIRST Adam ‡"became a living Soul;" ‡the LAST Adam, ‡a life-giving Spirit.

46 The SPIRITUAL, however, was not the first, but the ANIMAL; afterwards, the SPIRITUAL.

47 ‡The FIRST Man was from the Ground, ‡earthy; the SECOND Man is ‡ from Heaven.

48 Of what kind the EARTHY one, such also the EARTHY ones; ‡and of what kind the HEAVENLY one, such also the HEAVENLY ones;

49 and ‡even as we bore the LIKENESS of the EARTHY one, ‡we shall also bear the LIKENESS of the HEAVENLY one.

50 And I say this, Brethren, Because ‡Flesh and Blood cannot inherit the Kingdom of GOD; nor shall CORRUPTION inherit INCORRUPTION.

51 Behold! a Secret I disclose to you; ‡We shall not all sleep, but we shall all be changed.—

52 in a Moment, in the Twinkling of an Eye, at the LAST Trumpet; ‡for it will sound, and the DEAD will be raised incorruptible, and we shall be changed.

53 For this CORRUPTIBLE must be clothed with Incorruptibility, and ‡ this MORTAL must be clothed with Immortality.

54 And when this CORRUPTIBLE shall be clothed with Incorruptibility, and this MORTAL, shall be

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* VATICAN MANUSCRIPT.—44. If there is an animal Body, there is also a Spiritual Body. 44. Body—*omit.* 45. Man—*omit.* 47. the LORD—*omit.*

‡ 45. Gen. ii. 7. ‡ 45. Rom. v. 14. ‡ 45. John v. 21; vi. 33, 39, 40, 54, 57; Phil. iii. 21; Col. iii. 4. ‡ 47. John iii. 31. ‡ 47. Gen. ii. 7; iii. 19. ‡ 47. John iii. 13, 31. ‡ 48. Phil. iii. 20, 21. ‡ 49. Gen. v. 3. ‡ 49. Phil. iii. 21; 1 John iii. 2. ‡ 50. John iii. 3, 5 ‡ 51. 1 Thess. iv. 15—17. ‡ 52. Matt. xxiv. 31; John v. 21; 1 Thess. iv. 16. ‡ 53. 2 Cor. v. 4.

τοτε γενησεται ὁ λογος ὁ γεγραμμενος· Κατε-
then will happen the word that having been written; Was
ποτη ὁ θανατος εις νικος. [55] Που σου, θανα-
swallowed up the death into victory. Where of thee, O death,
τε, το κεντρον; που σου, ᾁδη, το νικος;
the sting? where of thee, O unseen, the victory?
[56] Το δε κεντρον του θανατου, ἡ ἁμαρτια· ἡ δε
The but sting of the death, the sin; the and
δυναμις της ἁμαρτιας, ὁ νομος. [57] Τῳ δε θεῳ
power of the sin, the law. To the but God
χαρις, τῳ διδοντι ἡμιν, το νικος δια του
thanks, to the one having given to us, the victory through the
κυριου ἡμων Ιησου Χριστου. [58] Ὡστε, αδελ-
Lord of us Jesus Anointed. Wherefore, breth-
φοι μου αγαπητοι, εδραιοι γινεσθε, αμετακινη-
ren of me beloved, steadfast be you, unmoveable,
τοι, περισσευοντες εν τῳ εργῳ του κυριου
abounding in the work of the Lord
παντοτε, ειδοτες, ὁτι ὁ κοπος ὑμων ουκ εστι
at all times, knowing, that the labor of you not is
κενος εν κυριῳ.
vain in Lord.

ΚΕΦ. ις'. 16.

[1] Περι δε της λογιας της εις τους ἁγιους,
Concerning and the collection that for the saints,
ὡσπερ διεταξα ταις εκκλησιαις της Γαλατιας,
as I appointed to the congregations of the Galatia,
οὑτω και ὑμεις ποιησατε. [2] Κατα μιαν σαββα-
so also you do. Every first of week
των ἑκαστος ὑμων παρ' ἑαυτῳ τιθετω, θησαυ-
each one of you by itself let him place, treasur-
ριζων, ὁ,τι αν ευοδωται· ἱνα μη ὁταν
ing up, what thing he may be prospered; so that not when
ελθω, τοτε λογιαι γινωνται. [3] Ὁταν δε
I may come, then collections may be made. When and
παραγενωμαι, οὑς εαν δοκιμασητε, δι' επισ-
I may arrive, whom if you may approve, by let-
τολων τουτους πεμψω απενεγκειν την χαριν
ters these I will send to carry the gift
ὑμων εις Ἱερουσαλημ· [4] εαν δε ᾑ αξιον του
of you to Jerusalem; if but it may be worthy of the
καμε πορευεσθαι, συν εμοι πορευσονται.
even me to go, with me they shall go.
[5] Ελευσομαι δε προς ὑμας, ὁταν Μακεδονιαν
I will come but to you, when Macedonia
διελθω· (Μακεδονιαν γαρ διερχομαι·)
I may have passed through; Macedonia for I pass through;)
προς ὑμας δε τυχον παραμενω, η και παρα-
with you and it may happen I will remain, or even I shall

clothed with Immortality, then will THAT WORD be accomplished which HAS BEEN WRITTEN, ‡ "DEATH was swallowed up in Victory!"

55 Where, O Death! is Thy STING? Where, O Hades! is Thy Victory?

56 The STING of DEATH is SIN, and the ‡ POWER of SIN is the LAW;

57 ‡ but Thanks to THAT GOD, who GIVES us ‡ the VICTORY, through our LORD, Jesus Christ.

58 ‡ Wherefore, my beloved Brethren, be you settled, unmoved, abounding in the WORK of the LORD at all times, knowing That your LABOR is not in vain in the Lord.

CHAPTER XVI.

1 And concerning ‡ the COLLECTION which is for the SAINTS;—as I directed the CONGREGATIONS of GALATIA, so also do you.

2 † Every † First day of the Week, let each of you lay something by itself, depositing as he may be prospered, so that when I come Collections may not then be made.

3 And when I arrive, ‡ the persons whom you may authorize by Letters, I will send to convey your GIFT to Jerusalem;

4 ‡ and if it be proper that even I should GO, they shall go with me.

5 And I will come to you, ‡ when I have passed through Macedonia; for I am coming by Macedonia;

6 and, perhaps, I shall remain with You, or even

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† 2. As *kata polin* signifies every city; and *kata meena*, every month; and Acts xiv. 23, *kata ekkleesian*, in every church; so *kata mian sabbatoon* signifies the first day of every week.—*Macknight*.

‡ 54. Isa. xxv. 8; Heb. ii. 14, 15; Rev. xx. 14. ‡ 56. Rom. iv. 15; v. 15; vii. 5, 13. ‡ 57. Rom. vii. 25. ‡ 57. 1 John v. 4, 5. ‡ 58. 2 Pet. iii. 14. ‡ 1. Acts xi. 29; xxiv. 17; Rom. xv. 26; 2 Cor. viii. 4; ix. 1, 12; Gal. ii. 10. ‡ 2. Acts xx. 7. ‡ 3. 2 Cor. viii. 19. ‡ 4. 2 Cor. viii. 4, 19. ‡ 5. Acts xix. 21; 2 Cor. i. 16.

χειμασω, ἱνα ὑμεις με προπεμψητε οὑ εαν πορ-
winter, so that you me may send before where if I may

ευωμαι. [7] Ου θελω γαρ ὑμας αρτι εν παρο-
go. Not I wish for you now in passing

δῳ ιδειν· ελπιζω γαρ χρονον τινα επιμειναι
by to see; I hope for time some to remain

προς ὑμας, εαν ὁ κυριος επιτρεπῃ. [8] Επιμενω
with you, if the Lord should permit. I shall remain

δε εν Εφεσῳ ἑως της πεντηκοστης· [9] θυρα γαρ
but in Ephesus till the pentecost; a door for

μοι ανεῳγε μεγαλη και ενεργης, και αντικειμε-
to me has been opened great and effective, and opposers

νοι πολλοι. [10] Εαν δε ελθῃ Τιμοθεος, βλε-
many. If and should have come Timothy, see

πετε, ἱνα αφοβως γενηται προς ὑμας· το γαρ
you, that without fear he may be to you; the for

εργον κυριου εργαζεται ὡς *[και] εγω· [11] μη
work of Lord he works as [even] I: not

τις ουν αυτον εξουθενησῃ. Προπεμψατε δε
any one therefore him may despise. Send on before and

αυτον εν ειρηνῃ, ἱνα ελθῃ προς με· εκδεχομαι
him in peace, so that he may come to me; I expect

γαρ αυτον *[μετα των αδελφων.] [12] Περι δε
for him [with the brethren. Concerning and

Απολλω του αδελφου, πολλα παρεκαλεσα
Apollos the brother, much I entreated

αυτον, ἱνα ελθῃ προς ὑμας μετα των
him, that he would go to you with the

αδελφων· και παντως ουκ ην θελημα, ἱνα νυν
brethren and at all not was will, that now

ελθῃ· ελευσεται δε, ὁταν ευκαιρησῃ. [13] Γρη-
he should go; he will go but, when he may find opportunity. Watch

γορειτε, στηκετε εν τῃ πιστει, ανδριζεσθε,
you, stand you firm in the faith, be you manly,

κραταιουσθε· [14] παντα ὑμων εν αγαπῃ γινεσθω.
be you strong; all things of you in love let be done.

[15] Παρακαλω δε ὑμας, αδελφοι· οιδατε την
I entreat and you, brethren; you know the

ικιαν Στεφανα, ὁτι εστιν απαρχη της Αχαιας,
usehold of Stephanas, that it is a first-fruit of the Achaia,

και εις διακονιαν τοις ἁγιοις εταξαν ἑαυτους·
and for service to the saints they devoted themselves:

[16] ἱνα και ὑμεις ὑποτασσησθε τοις τοιουτοις,
that also you should be submissive to the such like persons,

pass the winter, that you may send Me forward wherever I may go.

7 For I do not wish to see You now in passing, since I hope to remain some Time with you, ‡ if the LORD permit.

8 But I will remain at Ephesus till the PENTECOST;

9 for ‡ a great and effective Door has been opened to Me; yet there are many ‡ Opposers.

10 Now, if Timothy should have come, take care that he may be among you without fear; for ‡ he performs the work of the Lord, even as also I do.

11 ‡ Let no one, therefore, despise him; but send him forward ‡ in Peace, that he may come to me; for I am expecting him with the BRETHREN.

12 But concerning ‡ Apollos, the BROTHER, I entreated him repeatedly that he would come to you with the BRETHREN; but his Inclination was not at all to come at present; he will come, however, when he may find an opportunity.

13 ‡ Watch you! ‡ Stand firm in the FAITH! Be manly! ‡ Be strong!

14 ‡ Let all your deeds be done in Love.

15 And I entreat you, Brethren, as you know the ‡ FAMILY of Stephanas, That it is ‡ a First-fruit of ACHAIA, and that they have devoted themselves to ‡ Service for the SAINTS.

16 ‡ that you also be submissive to SUCH, and to Every one who CO-OPERATES and labors.

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* VATICAN MANUSCRIPT.—10. even—*omit*. 11. with the BRETHREN—*omit*.

‡ 7. Acts xviii. 21; 1 Cor. iv. 19; James iv. 15. ‡ 9. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 2; Rev. iii. 8. ‡ 9. Acts xix. 9. ‡ 10. Acts xix. 22; 1 Cor. iv. 17. ‡ 10. Rom. xvi. 21; Phil. ii. 20, 22; 1 Thess. iii. 2. ‡ 11. 1 Tim. iv. 12. ‡ 11. Acts xv. 33. ‡ 12. 1 Cor. i. 12; iii. 5. ‡ 13. Matt. xxiv. 42; xxv. 13; 1 Thess. v. 6; 1 Pet. v. 8. ‡ 13. 1 Cor. xv. 1; Phil. i. 27; iv. 1; 1 Thess. iii. 8; 1 Pet. v. 8. ‡ 13. Eph. vi. 10; Col. i. 11. ‡ 14. 1 Cor. xiv. 1; 1 Pet. iv. 8. ‡ 15. 1 Cor. i. 16. ‡ 15. Rom. xvi. 5. ‡ 15. 2 Cor. viii. 4; ix. 1; Heb. vi. 10. ‡ 16. Heb. xiii. 17.

και παντι τῳ συνεργουντι και κοπιωντι. [17] Χαι-
and to every one to the one working with and laboring with. I rejoice
ρω δε επι τῃ παρουσιᾳ Στεφανα και Φουρτουνα-
but on the presence of Stephanas and Fortunatus
του και Αχαικου, ὁτι το ὑμων ὑστερημα οὑτοι
and Achaicus, because the of you want these
ανεπληρωσαν· [18] ανεπαυσαν γαρ το εμον πνευ-
supplied; they refreshed for the my spirit
μα και το ὑμων. Επιγινωσκετε ουν τους τοι-
and that of you. Acknowledge therefore the such
ουτους. [19] Ασπαζονται ὑμας αἱ εκκλησιαι της
like persons. Salute you the congregations of the
Ασιας. Ασπαζονται ὑμας εν κυριῳ πολλα
Asia. Salute you in Lord much
Ακυλας και Πρισκιλλα, συν τῃ κατ᾽ οικον
Aquila and Priscilla, with the in house
αυτων εκκλησιᾳ. [20] Ασπαζονται ὑμας οἱ αδελ-
of them congregation. Salute you the breth-
φοι παντες. Ασπασασθε αλληλους εν φιλη-
ren all. Salute you each other with a kiss
ματι ἁγιῳ. [21] Ὁ ασπασμος τῃ εμῃ χειρι Παυ-
holy. The salutation with the my hand of Paul.
λου. [22] Ει τις ου φιλει τον κυριον *[Ιησουν
If any one not has affection for the Lord [Jesus
Χριστον,] ητω αναθεμα· μαραν αθα. [23] Ἡ
Anointed,] let him be accursed; the Lord comes. The
χαρις του κυριου Ιησου *[Χριστου] μεθ᾽ ὑμων.
favor of the Lord Jesus [Anointed] with you.
[24] Ἡ αγαπη μου μετα παντων ὑμων εν Χριστῳ
The love of me with all of you in Anointed
Ιησου. *[Αμην.]
Jesus. [So be it.]

17 And I rejoice at the presence of Stephanus and Fortunatus and Achaicus; Because these brethren supplied the Want of YOU;

18 ‡ for they have refreshed MY Spirit and YOURS. ‡ Acknowledge, therefore, SUCH brethren.

19 The CONGREGATIONS of ASIA salute you. Aquila and * Priscilla, ‡ together with the CONGREGATION at their House, salute you much in the Lord.

20 All the BRETHREN salute you. ‡ Salute each other with a holy Kiss.

21 ‡ This is the SALUTATION of Paul, with MY OWN Hand.

22 If any one ‡ love not the LORD, ‡ let him be accursed. ‡ The Lord comes

23 ‡ The FAVOR of the LORD Jesus be with you.

24 My love be with you all in the Anointed Jesus.

* FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS

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* VATICAN MANUSCRIPT.—19. Prisca. 22. Jesus Anointed—*omit.* 23. Anointed—*omit.* 24. So be it—*omit.* *Subscription*—FIRST TO THE CORINTHIANS, WRITTEN FROM EPHESUS.

‡ 18. Col. iv. 8. ‡ 18. 1 Thess. v. 12; Phil. ii. 29. ‡ 19. Rom. xvi. 5, 15; Phile. 2. ‡ 20. Rom. xvi. 16. ‡ 21. Col. iv. 18, 2 Thess. iii. 17. ‡ 22. Eph. vi. 24. ‡ 22. Gal. i. 8, 9. ‡ 22. Jude 14, 15. ‡ 23. Rom. xvi. 20.

*[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΔΕΥΤΕΡΑ.
[OF PAUL AN EPISTLE] TO CORINTHIANS SECOND.

SECOND TO THE CORINTHIANS.

ΚΕΦ. α′. 1.

[1] Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through

θεληματος θεου, και Τιμοθεος ὁ αδελφος, τῃ
will of God, and Timothy the brother, to the

εκκλησιᾳ του θεου τῃ ουσῃ εν Κορινθῳ, συν
congregation of the God to that being in Corinth, with

τοις ἁγιοις πασι τοις ουσιν εν ὁλῃ τῃ Αχαιᾳ·
the saints to all those being in whole the Achaia;

[2] χαρις ὑμιν και ειρηνη απο θεου πατρος ἡμων,
favor to you and peace from God a father of you,

και κυριου Ιησου Χριστου. [3] Ευλογητος ὁ θεος
and Lord Jesus Anointed. Worthy of praise the God

και πατηρ του κυριου ἡμων Ιησου Χριστου, ὁ
and father of the Lord of us Jesus Anointed, the

πατηρ των οικτιρμων, και θεος πασης παρα-
father of the mercies, and God of all com-

κλησεως, [4] ὁ παρακαλων ἡμας επι πασῃ τῃ
fort, the one comforting us in all the

θλιψει ἡμων, εις το δυνασθαι ἡμας παρακαλειν
affliction of us, in order that to be able us to comfort

τους εν πασῃ θλιψει, δια της παρακλησεως, ἧς
those in every affliction, by means of the comfort, of which

παρακαλουμεθα αυτοι ὑπο του θεου· [5] ὁτι καθως
we are comforted ourselves by the God; because as

περισσευει τα παθηματα του Χριστου εις ἡμας,
abounds the sufferings of the Anointed in us,

οὑτω δια του Χριστου περισσευει και ἡ παρα-
so by means of the Anointed abounds also the com-

κλησις ἡμων. [6] Ειτε δε θλιβομεθα, ὑπερ
fort of us. Whether but we are afflicted, on behalf

της ὑμων παρακλησεως, *[και σωτηριας·] ειτε
of the of you comfort, [and salvation;] whether

παρακαλουμεθα, ὑπερ της ὑμων παρακλησεως,
we are comforted, on behalf of the of you comfort,

της ενεργουμενης εν ὑπομονῃ των αυτων
of that operating in patient endurance of the same

παθηματων, ὡν και ἡμεις πασχομεν· (και ἡ
sufferings, which also we suffer; (and the

ελπις ἡμων βεβαια ὑπερ ὑμων·) [7] ειδοτες, ὁτι
hope of us stedfast on behalf of you;) knowing, that

ὡσπερ κοινωνοι εστε των παθηματων, οὑτω και
as partakers you are of the sufferings, so also

της παρακλησεως. [8] Ου γαρ θελομεν ὑμας αγ-
of the comfort. Not for we wish you to

νοειν, αδελφοι, ὑπερ της θλιψεως ἡμων της
be ignorant, brethren, concerning the affliction of us of that

CHAPTER I.

1 Paul, ‡ an Apostle of the *Anointed Jesus, by the Will of God, and Timothy the BROTHER, to THAT CONGREGATION of GOD which IS in Corinth, ‡together with all THOSE SAINTS who ARE in the Whole of ACHAIA;

2 ‡Favor to you, and Peace, from God our Father and the Lord Jesus Christ.

3 ‡Blessed be the GOD and Father of our LORD Jesus Christ, THAT FATHER of MERCIES, and God of All Comfort,

4 who COMFORTS us in All our AFFLICTION, in order that we may be ABLE to comfort THOSE in Every Affliction, through the COMFORT by which we ourselves are comforted by GOD;

5 because ‡ as the SUFFERINGS for the ANOINTED abound in us, so through the ANOINTED, abounds also our COMFORT.

6 And whether we be afflicted, ‡ it is *on behalf of THAT COMFORT of YOU, which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm;

7 or, whether we be comforted, it is for your Comfort and Salvation, knowing, ‡ That as you are Partakers of the SUFFERINGS, so also of the COMFORT.

8 For we do not wish you, Brethren, to be ignorant concerning THAT

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* VATICAN MANUSCRIPT.—*Title*—SECOND TO THE CORINTHIANS. 1. Anointed Jesus. 6. and salvation—*omit*. 6. on behalf of THAT COMFORT of YOU which OPERATES by a Patient endurance of the SAME Sufferings which we also suffer; and our HOPE on your account is firm; or, whether we be comforted, it is for YOUR Comfort and Salvation, knowing, That.

‡ 1. 1 Cor. i. 1; Eph. i. 1; Col. i. 1; 1 Tim. i. 1; 2 Tim. i. 1. ‡ 1. Phil. i. 1; Col. i. 2. ‡ 2. Rom. i. 7; 1 Cor. i. 3; Gal. i. 3; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Phile. 3. ‡ 3. Eph. i. 3; 1 Pet. i. 3. ‡ 5. Acts ix. 4; 2 Cor. iv. 10; Col. i. 24. ‡ 6. 2 Cor. iv. 15. ‡ 7. Rom. viii. 17; 2 Tim. ii. 12.

γενομηνης *[ἡμιν] εν τη Ασια, ὁτι καθ' ὑπερ-
happening [to us] in the Asia, that according to excess
βολην εβαρηθημεν ὑπερ δυναμιν, ὡστε εξα-
we were pressed above strength, so that to be
πορηθηναι ἡμας και του ζην· [9] αλλα αυτοι εν
in despair us even of the life; but ourselves in
ἑαυτοις το αποκριμα του θανατου εσχηκαμεν,
ourselves the sentence of the death we have,
ἱνα μη πεποιθοτες ωμεν εφ' ἑαυτοις, αλλ' επι
so that not having trusted we should in ourselves, but in
τῳ θεῳ τῳ εγειροντι τους νεκρους· [10] ὁς εκ
the God that one raising up the dead ones; who from
τηλικουτου θανατου ερρυσατο ἡμας, και ῥυεται·
so great a death rescued us, and does rescue;
εις ὁν ηλπικαμεν, ὁτι και ετι ῥυσεται, [11] συνυ-
in whom we have hoped, that even still he will rescue, co-
πουργουντων και ὑμων ὑπερ ἡμων τη δεησει,
operating also you on behalf of us in the prayer,
ἱνα εκ πολλων προσωπων το εις ἡμας χαρισμα
that from many faces the for us gift
δια πολλων ευχαριστηθη ὑπερ ἡμων. [12] Ἡ
through many might be given thanks on behalf of us. The
γαρ καυχησις ἡμων αὑτη εστι, το ματυριον της
for boasting of us this is, the testimony of the
συνειδησεως ἡμων, ὁτι εν απλοτητι και ειλικρι-
conscience of us, that in simplicity and sincerity
νειᾳ θεου, (ουκ εν σοφιᾳ σαρκικῃ, αλλ' εν χαρι-
of God, (not in wisdom fleshly, but in favor
τι θεου) ανεστραφημεν εν τῳ κοσμῳ, περισσο-
of God) we conducted in the world, more abun-
τερως δε προς ὑμας. [13] Ου γαρ αλλα γραφομεν
dantly but to you. Not for other things we write
ὑμιν, αλλ' η ἁ αναγινωσκετε, *[η ἁ αναγινωσ-
to you, but what you read, [or what you acknow-
κετε·] ελπιζω δε, ὁτι *[και] ἑως τελους επιγ-
ledge,] I hope and, that [even] till end you
νωσεσθε, [14] καθως και επεγνωτε ἡμας απο
will acknowledge, as also you acknowledged us from
μερους· ὁτι καυχημα ὑμων εσμεν, καθαπερ και
parts; because a boasting of you we are, even as also
ὑμεις ἡμων, εν τη ἡμερᾳ του κυριου Ιησου.
you of us, in the day of the Lord Jesus.
[15] Και ταυτη τη πεποιθησει εβουλομην προς
And in this the confidence I wished to
ὑμας ελθειν προτερον, ἱνα δευτεραν χαριν
you to come before, so that a second favor
εχητε· [16] και δι' ὑμων διελθειν εις Μακεδο-
you may have, and through you to pass through into Macedo-
νιαν, και παλιν απο Μακεδονιας ελθειν προς
nia, and again from Macedonia to come to

‡ AFFLICTION of ours which HAPPENED in ASIA, That * excessively above Strength we were pressed, so that we despaired even of LIFE;

9 but we had the SENTENCE of DEATH in ourselves, so that we might ‡ not trust in ourselves, but in THAT GOD who RAISES up the DEAD;

10 ‡ who rescued us from so Great a Death, and * is rescuing; in whom we have hope that he will also yet rescue;

11 you, also, ‡ co-operating by PRAYER on our behalf, so that from Many † Mouths thanks may be given by Many on our behalf, ‡ for Our GIFT.

12 For our BOASTING is this, the TESTIMONY of our CONSCIENCE, That with * the greatest Simplicity and ‡ Sincerity, ‡ not with fleshly Wisdom, but by the Favor of GOD, we conducted ourselves in the WORLD; but more especially towards you.

13 For we write no Other things to you, than what you read, or what you acknowledge; and I hope that even to the End you will acknowledge;

14 as also you partially acknowledged us, ‡ That we are your Boast, ‡ as you also will be ours in the DAY of * the LORD Jesus.

15 And in this CONFIDENCE ‡ I was purposing to come to you at first; so that you might have ‡ a * Second Favor;

16 and, by You, to pass through into Macedonia; and from Macedonia ‡ to come again to you, and by

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* VATICAN MANUSCRIPT.—8. to us—*omit*. 8. excessively above strength we were pressed. 10. will rescue. 12. Pureness and godly Sincerity. 13. or what you acknowledge—*omit*. 13. even—*omit*. 14. our LORD Jesus. 15. Second Joy.

† 11. *Prosoopon*, like the Latin *persona*, is a mask with a open mouth rather than a person. The same Greek word occurs in ii. 10, where though we may use the word "person" it means "character."—*Sharpe*.

‡ 8. Acts xix. 23; 1 Cor. xv. 32; xvi. 9. ‡ 9. Jer. xvii. 5, 7. ‡ 10. 2 Pet. ii. 9. ‡ 11. Rom. xv. 30; Phil. i. 19; Philemon 22. ‡ 11. 2 Cor. iv. 15. ‡ 12. 2 Cor. ii. 17; iv. 2. ‡ 12. 2 Cor. ii. 4, 13. ‡ 14. 2 Cor. v. 12. ‡ 14. Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20. ‡ 15. 1 Cor. iv. 9. ‡ 15. Rom. i. 11. ‡ 16. 1 Cor. xvi. 5, 6.

ὑμας, και ὑφ' ὑμων προπεμφθηναι εις την Ιου-
you, and by you to be sent forward into the Ju-

δαιαν. [17] Τουτο ουν βουλευομενος, μητι αρα
dea. This therefore wishing, not certainly

τῃ ελαφριᾳ εχρησαμην; η ἁ βουλευομαι,
in the lightness did I use? or the things I purpose,

κατα σαρκα βουλευομαι, ἱνα ῃ παρ' εμοι το
according to flesh do I purpose, that may be with me the

ναι ναι, και το ου ου; [18] Πιστος δε ὁ θεος,
yes yes, and the no no? Faithful but the God,

ὁτι ὁ λογος ἡμων ὁ προς ὑμας ουκ εγενετο
that the word of us that to you not was

ναι και ου. [19] Ὁ γαρ του θεου υἱος Ιησους
yes and no. The for of the God son Jesus

Χριστος, ὁ εν ὑμιν δι' ἡμων κηρυχθεις,
Anointed, that among you by means of us having been preached,

(δι' εμου και Σιλουανου και Τιμοθεου,) ουκ
(by means of me and Silvanus and Timothy,) not

εγενετο ναι και ου, αλλα ναι εν αυτῳ γεγονεν,
became yes and no, but yes in him has become.

[20] (ὁσαι γαρ επαγγελιαι θεου, εν αυτῳ το ναι,
(as many for promises of God, in him the yes,

και εν αυτῳ το αμην,) τῳ θεῳ προς δοξαν δι'
and in him the so be it,) to the God for glory on account

ἡμων. [21] Ὁ δε βεβαιων ἡμας συν ὑμιν εις
of us. The but one establishing us with you for

Χριστον, και χρισας ἡμας, θεος· [22] ὁ και σφρα-
Anointed, and having anointed us, God; he and having

γισαμενος ἡμας, και δους τον αρραβωνα του
sealed us, and having given the pledge of the

πνευματος εν ταις καρδιαις ἡμων. [23] Εγω δε
spirit in the hearts of us. I but

μαρτυρα τον θεον επικαλουμαι επι την εμην
a witness the God call upon to the my

ψυχην, ὁτι φειδομενος ὑμων, ουκετι ηλθον εις
soul, that sparing you not yet I came to

Κορινθον· [24] ουχ ὁτι κυριευομεν ὑμων της πισ-
Corinth; not because we lord it over you of the faith,

τεως, αλλα συνεργοι εσμεν της χαρας ὑμων· τῃ
but fellow-workers we are of the joy of you; in the

γαρ πιστει ἑστηκατε. ΚΕΦ. β'. 2. [1] Εκρινα
for faith you have stood. I decided

δε εμαυτῳ τουτο, το μη παλιν εν λυπῃ προς
but with myself this, that not again in grief to

ὑμας ελθειν. [2] Ει γαρ εγω λυπω ὑμας, και τις
you to come. If for I grieve you, indeed who

*[εστιν] ὁ ευφραινων με, ει μη ὁ λυπουμενος εξ
[is] the one gladdening me, if not the one being grieved from

You to be sent forward into JUDEA.

17 This therefore, being my intention, did I certainly regard it LIGHTLY? or are my purposes formed ‡ according to the Flesh, that there should be with me both the YES, yes, and the NO, no?

18 † But GOD is witness, That THAT WORD of ours which was toward you * is not yes and no;

19 for that SON of GOD, Jesus Christ, who was PROCLAIMED to You by Us,—by me, and Silvanus, and Timothy,—was not yes and no, but was yes in him.

20 ‡ For whatever be the Promises of God, they are in him YES, * and in him † AMEN, to the Glory of GOD through us.

21 Now HE ESTABLISHING us with you in Christ, and ‡ having anointed us, is THAT God

22 who also ‡ has SEALED us, and ‡ given the PLEDGE of the SPIRIT in our HEARTS.

23 But ‡ I invoke GOD as a Witness to MY Soul, ‡ That, sparing you, I have not yet come to Corinth;

24 not ‡ Because we domineer over You through the FAITH, but because we are Associates of your Joy; for ‡ in the FAITH you have stood firm.

CHAPTER II.

1 But I decided this with myself, * not to COME again to you, in Grief.

2 For if I grieve you, who indeed could MAKE me GLAD, but the ONE who is GRIEVED by me.

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* VATICAN MANUSCRIPT.—18. is not yes and no. 20. wherefore also by him AMEN. 2. is—*omit.*

† 18. The original phrase, *pistos ho theos*, is the same form of an oath with *The Eternal liveth!* that is, "As certainly as the Eternal God liveth." † 20. *Nai*, yes, was the word used by the Greeks for affirming anything; *Amen* was the word used by the Hebrews for the same purpose.—*Macknight.*

‡ 17. 2 Cor. x. 2. ‡ 20. Rom. xv. 8, 9. ‡ 21. 1 John ii. 20, 27. ‡ 22. Eph. i. 13; iv. 30; 2 Tim. ii. 19; Rev. ii. 17. ‡ 22. 2 Cor. v. 5; Eph. i. 14. ‡ 23. Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20; Phil. i. 8. ‡ 23. 1 Cor. iv. 21; 2 Cor. ii. 3; xii. 20; xiii. 2, 10. ‡ 24. 1 Cor. iii. 5; 1 Pet. v. 3. ‡ 24. 1 Cor. xv. 1. ‡ 1. 1 Cor. i. 23; xii. 20, 21; xiii. 10.

εμου; [3] Και εγραψα *[ὑμιν] τουτο αυτο, ἱνα
me? And I wrote [to you] this same thing, so that
μη ελθων λυπην εχω αφ' ὡν εδει με
not having come grief I have from of whom it behoves me
χαιρειν· πεποιθως επι παντας ὑμας, ὁτι ἡ εμη
to rejoice; having confided in all you, that the my
χαρα παντων ὑμων εστιν. [4] Εκ γαρ πολλης
joy of all of you it is. Out of for much
θλιψεως και συνοχης καρδιας εγραψα ὑμιν δια
affliction and anguish of heart I wrote to you through
πολλων δακρυων, ουχ ἱνα λυπηθητε, αλλα την
many tears, not that you might be grieved, but the
αγαπην ἱνα γνωτε, ἡν εχω περισσοτερως
love that you might know, which I have more abundantly
εις ὑμας. [5] Ει δε τις λελυπηκεν, ουκ εμε λελυπηκεν,
towards you. If but any one has been grieved, not me he has grieved,
αλλ' απο μερους, ἱνα μη επιβαρω,
but from parts, that not I may bear hard upon,
παντας ὑμας. [6] Ἱκανον τῳ τοιουτῳ ἡ επιτιμια
all you. Sufficient to the such one the censure
αὑτη ἡ ὑπο των πλειονων· [7] ὡστε τουναντιον
this which by the majority; so that on the other hand
*[μαλλον] ὑμας χαρισασθαι και παρακαλεσαι,
[rather] you to freely forgive and to comfort,
μηπως τῃ περισσοτερᾳ λυπῃ καταποθῃ ὁ τοιουτος.
lest by the more abundant grief should be swallowed the such one.
[8] Διο παρακαλω ὑμας κυρωσαι εις
Wherefore I entreat you to publicly confirm to
αυτον αγαπην. [9] Εις τουτο γαρ και εγραψα,
him love. In order to this for also I wrote,
ἱνα γνω την δοκιμην ὑμων, ει εις παντα
that I might know the proof of you, if to all things
ὑπηκοοι εστε. [10] Ὡι δε τι χαριζεσθε, και
obedient you are. To whom but anything you freely forgive, also
εγω· και γαρ εγω ὁ κεχαρισμαι, ει τι κεχαρισμαι,
I; even for I what have freely forgiven, if anything I have freely forgiven,
δι' ὑμας, εν προσωπῳ Χριστου·
on account of you, in presence of Anointed;
[11] ἱνα μη πλεονεκτηθωμεν ὑπο του σατανα· ου
that not we should be overreached by the adversary; not
γαρ αυτου το νοηματα αγνοουμεν.
for of him the devices we are ignorant.

[12] Ελθων δε εις την Τρωαδα εις το ευαγγελιον
Having come but to the Troas for the glad tidings
του Χριστου, και θυρας μοι ανεῳγμενης εν
of the Anointed, and a door to me having been opened by
κυριῳ, ουκ εσχηκα ανεσιν τῳ πνευματι μου, τῳ
Lord, not I had rest in the spirit of me, by the

3 I wrote also this very thing, that coming, ‡I might not have sorrow from those by whom I ought to rejoice; ‡having confidence in you all, That MY Joy is the joy of you all.

4 For out of Much Affliction and Distress of Heart I wrote to you through many Tears; ‡not that you should be grieved, but that you might know the LOVE which I have more abundantly towards you.

5 But ‡if any one has caused grief, he has not ‡grieved Me, except from a part; that I may not overcharge you all.

6 Sufficient for SUCH a person is THIS ‡PUNISHMENT, which was inflicted by the MAJORITY.

7 ‡ So that, ON THE OTHER HAND, you ought to forgive and comfort him, lest SUCH an one should be overwhelmed by EXCESSIVE SORROW.

8 Wherefore, I entreat you publicly to confirm your Love towards him.

9 Besides, I wrote for this purpose also, that I might know the PROOF of you, whether you are ‡ obedient in all things.

10 But to whom you freely forgive any thing, I do also; for indeed, what I have forgiven, if I have forgiven any thing, is on your account, in the presence of Christ;

11 that we may not be overreached by the ADVERSARY; for we are not ignorant of His DEVICES.

12 But ‡having come to TROAS in order to preach the GLAD TIDINGS of the ANOINTED, and ‡a Door having been opened to me by the Lord, ‡I had no Rest in my SPIRIT, because I

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* VATICAN MANUSCRIPT.—3. to you—*omit*. 7. rather—*omit*.

‡ 3. 2 Cor. xii. 21. ‡ 3. 2 Cor. vii. 16; viii. 22; Gal. v. 10. ‡ 4. 2 Cor. vii. 8, 9, 12. ‡ 5. 1 Cor. v. 1. ‡ 5. Gal. iv. 12. ‡ 6. 1 Cor. v. 4, 5; 1 Tim. v. 20. ‡ 7. Gal. vi. 1. ‡ 9. 2 Cor. vii. 15; x. 6. ‡ 12. Acts xvi. 8; xx. 6. ‡ 12. 1 Cor. xvi. 9. ‡ 12. 2 Cor. vii. 5, 6.

μη ευρειν με Τιτον τον αδελφον μου· [13] αλλα
not to come me Titus the brother of me; but

αποταξαμενος αυτοις, εξηλθον εις Μακεδονιαν.
having bade farewell to them, I went out into Macedonia.

[14] Τῳ δε θεῳ χαρις τῳ παντοτε θριαμβευοντι
To the but God thanks to that always leading to triumph

ἡμας εν τῳ Χριστῳ, και την οσμην της γνωσεως
us in the Anointed, and the odor of the knowledge

αὑτου φανερουντι δι' ἡμων εν παντι τοπῳ.
of himself is manifesting through us in every place.

[15] Ὁτι Χριστου ευωδια εσμεν τῳ θεῳ εν τοις
That of Anointed a sweet odor we are to the God in those

σωζομενοις και εν τοις απολλυμενοις· [16] οἱς
being saved and in those perishing; to these

μεν, οσμη θανατου εις θανατον· οἱς δε, οσμη
indeed, an odor of death into death; to those but, odor

ζωης εις ζωην. Και προς ταυτα τις ἱκανος;
of life into life. And for these things who sufficient?

[17] Ου γαρ εσμεν ὡς οἱ πολλοι, καπηλευοντες
Not for we are like the many, adulterating

τον λογον του θεου· αλλ' ὡς εξ ειλικρινειας, αλλ'
the word of the God: but as from sincerity, but

ὡς εκ θεου, κατενωπιον *[του] θεου, εν Χριστῳ
as from God, in presence [of the] God, in Anointed

λαλουμεν. ΚΕΦ. γ'. 3. [1] Αρχομεθα παλιν
we speak. Do we begin again

ἑαυτους συνιστανειν; η μη χρηζομεν, ὡς τινες,
ourselves to commend? or not we need, as some,

συστατικων επιστολων προς ὑμας, η εξ ὑμων
of recommendation letters to you, or from you.

*[συστατικων;] [2] Ἡ επιστολη ἡμων ὑμεις
[of recommendation?] The letter of us you

εστε, εγγεγραμμενη εν ταις καρδιαις ἡμων,
are, having been written in the hearts of you,

γινωσκομενη και αναγινωκομενη ὑπο παντων
being known and being read by all

ανθρωπων· [3] φανερουμενοι, ὁτι εστε επιστολη
men; being manifest, that you are a letter

Χριστου διακονηθεισα ὑφ' ἡμων, εγγεγραμμενη
of Anointed having been ministered by us, having been written

ου μελανι, αλλα πνευματι θεου ζωντος, ουκ εν
not with ink, but by spirit of God living, not on

FOUND not Titus my BROTHER;

13 but having bid them farewell, I went forth into Macedonia.

14 Now, thanks be to THAT GOD, who always †LEADS us forth to TRIUMPH with the ANOINTED one, and who diffuses by us the FRAGRANCE of the KNOWLEDGE of him, in Every Place.

15 Because we are a Sweet odor of Christ to GOD, ‡among THOSE who are BEING SAVED, and ‡among THOSE who ARE PERISHING;

16 ‡ to these, indeed, an Odor of Death to Death, and to those, an Odor of Life to Life; and ‡for these things who is qualified?

17 For we are not like the MANY, †‡trafficking the WORD of GOD; but really ‡from sincerity, and as from God, in the presence of God, we speak concerning Christ.

CHAPTER III.

1 ‡Are we beginning again to recommend Ourselves? or do we require, as some, ‡ Recommendatory Letters to you, or from you?

2 ‡You are our LETTER, (written on our HEARTS,) known and being read by All Men;

3 it being plainly declared that you are a Letter of Christ ‡ delivered by us, * and written not with Ink, but with the Spirit of the living God, ‡not on Stone-tablets, but ‡ on

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* VATICAN MANUSCRIPT.—17. of the—*omit*. 1. of recommendation—*omit*. 3. and written.

† 14. An allusion to the custom of the victorious generals, who, in their triumphal processions, carried some of their relations with them in their chariot. The streets through which the processions passed were strewed with flowers, and as Plutarch tells us, the streets were full of incense. † 17. or *sophisticating* the word of God; referring to the practice of vinters, who adulterate their wines. Dr. Bentley paraphrases it thus,—"which *adulterate* and *negotiate* the word of God for their own lucre and advantage."

‡ 15. 1 Cor. i. 18. ‡ 15. 2 Cor. iv. 3. ‡ 16. Luke ii. 34; John ix. 39; 1 Pet. ii. 7, 8. ‡ 16. 1 Cor. xv. 10; 2 Cor. iii. 5, 6. ‡ 17. 2 Cor. iv. 2; xi. 13; 2 Pet. ii. 3. ‡ 17. 2 Cor. i. 12; iv. 2. ‡ 1. 2 Cor. v. 12; x. 8, 12; xii. 11. ‡ 1. Acts xviii. 27. ‡ 2. 1 Cor. ix. 2. ‡ 3. 1 Cor. iii. 5. ‡ 3. Exod. xxiv. 12; xxxiv. 1. ‡ 3. Psa. xl. 8; Jer. xxxi. 33; Ezek. xi. 19; xxxvi. 26; Heb. viii. 10.

πλαξι λιθιναις, αλλα εν πλαξι καρδιας σαρκιναις.
tablets of stones, but on tablets of hearts fleshly.

[4] Πεποιθησιν δε τοιαυτην εχομεν δια του Χρισ-
Confidence but such we have through the Anointed

του προς τον θεον· [5] ουχ ὁτι ἱκανοι εσμεν αφ'
towards the God; not because sufficient we are from

εαυτων, λογισασθαι τι, ὡς εξ ἑαυτων, αλλ'
ourselves, to reason anything, as from ourselves, but

ἡ ἱκανοτης ἡμων εκ του θεου· [6] ὁς και ἱκανωσεν
the sufficiency of us from of the God; who also qualified

ἡμας διακονους καινης διαθηκης, ου γραμματος,
us servants of a new covenant, not of letter,

αλλα πνευματος· το γαρ γραμμα αποκτεινει,
but of spirit; the for letter kills,

το δε πνευμα ζωοποιει. [7] Ει δε ἡ διακονια του
the but spirit gives life. If but the service of the

θανατου εν γραμμασιν, εντετυπωμενη *[εν]
death in letters, having been engraved [in]

λιθοις, εγενηθη εν δοξῃ, ὡστε μη δυνασθαι
stones, was made in glory, so that not to be able

ατενισαι τους υἱους Ἰσραηλ εις το προσωπον
to look steadily the sons of Israel into the face

Μωυσεως, δια την δοξαν του προσωπου αυτου,
of Moses, on account of the glory of the face of him,

την καταργουμενην· [8] πως ουχι μαλλον ἡ δια-
that passing away; how not rather the ser-

κονια του πνευματος εσται εν δοξῃ; [9] Ει γαρ ἡ
vice of the spirit shall be in glory? If for the

διακονια της κατακρισεως, δοξα· πολλῳ μαλλον
service of the condemnation, glory; much more

περισσευει ἡ διακονια της δικαιοσυνης εν δοξῃ.
abounds the service of the righteousness in glory.

[10] Και γαρ ου δεδοξασται το δεδοξασμενον εν
Even for not has been glorified that having been glorified in

τουτῳ τῳ μερει, ἑνεκεν της ὑπερβαλλουσης
this the respect, on account of the surpassing

δοξης. [11] Ει γαρ το καταργουμενον, δια
glory. If for that is being annulled, through

δοξης· πολλῳ μαλλον το μενον, εν δοξῃ.
glory; by much more that remaining, in glory.

[12] Εχοντες ουν τοιαυτην ελπιδα, πολλῃ παρ-
Having therefore such a hope, much free-

ρησιᾳ χρωμεθα· [13] και ου, καθαπερ Μωυσεως
dom we use; and not, as Moses

ετιθει καλυμμα επι το προσωπον ἑαυτου, προς
placed a veil on the face of himself, for

το μη ατενισαι τους υἱους Ισραηλ εις το τελος
the not to gaze intently the sons of Israel to the end

του καταργουμενου. [14] (Ἀλλ' επωρωθη τα
of that passing away. (But were blinded the

fleshly Tablets of the Heart.

4 And such Confidence towards GOD we have through the ANOINTED;

5 ‡not That we are qualified of ourselves to reason any thing as from our selves, but ‡our QUALIFICATION is from GOD;

6 who also qualified us to be ‡ Servants of a ‡ New Covenant; not ‡ of the Letter, but of the Spirit; for ‡ the LETTER kills, ‡but the SPIRIT makes alive.

7 Now, if ‡the DISPENSATION of DEATH, ‡engraved in Letters on Stones, was attended with Glory, ‡so that the SONS of Israel were unable to look steadily into the FACE of Moses, because of THE BRIGHTNESS of his COUNTENANCE;——which [dispensation] is PASSING AWAY;—

8 how, rather, shall not the ‡ DISPENSATION of the SPIRIT be attended with Glory?

9 For if the MINISTRY of CONDEMNATION be Glory, much more does the MINISTRY ‡of RIGHTEOUSNESS abound in Glory.

10 For even that having been glorified has not been glorified in this respect, on account of the SURPASSING Glory.

11 For if THAT IS BEING ANNULLED through Glory, far superior is this REMAINING in Glory.

12 Having therefore such a Persuasion, ‡ we exercise much Confidence;

13 and are not like Moses, ‡ who put a Veil over his FACE, for the SONS of Israel not to GAZE INTENTLY to ‡the END of THAT BEING ABOLISHED.

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* VATICAN MANUSCRIPT.—7. in—*omit*.

‡ 5. John xv. 5; 2 Cor. ii. 16. ‡ 5. 1 Cor. xv. 10; Phil. ii. 10. ‡ 6. 1 Cor. iii. 5; 2 Cor. v. 18; Eph. iii. 7; Col. i. 25, 29; 1 Tim. i. 11, 12; 2 Tim. i. 11. ‡ 6. Jer. xxxi. 31; Matt. xxvi. 28; Heb. viii. 6, 8. ‡ 6. Rom. ii. 27, 29; vii. 6. ‡ 6. Rom. iii. 20; iv. 15; vii. 9—11; Gal. iii. 10. ‡ 6. John vi. 63; Rom. viii. 2. ‡ 7. Rom. vii. 10. ‡ 7. Exod. xxxiv. 1, 28; Deut. x. 1. ‡ 7. Exod. xxxiv. 29, 30, 35. ‡ 8. Gal iii. 5. ‡ 9. Rom. i. 17; iii. 21. ‡ 12. 2 Cor. vii. 4; Eph. vi. 19. ‡ 13. Exod. xxxiv. 33, 35. ‡ 13. Rom. x. 4; Gal. iii. 23.

νοηματα αυτων· αχρι γαρ της σημερον το αυτο
minds of them; till for the to-day the same
καλυμμα επι τῃ αναγνωσει της παλαιας διαθηκης,
veil on the reading of the old covenant,
μενει, μη ανακαλυπτομενον, ὁτι εν Χριστῳ
remains, not being discovered, because by Anointed
καταργειται· [15] αλλ' ἑως σημερον, ἡνικα αναγινωσκεται
it is taken away; but till to-day, when is read
Μωυσης, καλυμμα επι την καρδιαν
Moses, a veil on the heart
αυτων κειται. [16] Ἡνικα δ' αν επιστρεψῃ προς
of them lies. When but it may turn to
κυριον, περιαιρειται το καλυμμα. [17] Ὁ δε κυριος
Lord, is taken from around the veil. The but Lord
το πνευμα εστιν· οὑ δε το πνευμα κυριου
the spirit is; where and the spirit of Lord
*[εκει] ελευθερια.) [18] Ἡμεις δε παντες ανακεκαλυμμενῳ
[there] freedom.) We but all having been unveiled
προσωπῳ την δοξαν κυριου κατοπτριζομενοι,
in a face the glory of Lord beholding as in a mirror,
την αυτην εικονα μεταμορφουμεθα
the same image we are transformed
απο δοξης εις δοξαν, καθαπερ απο κυριου πνευματος
from glory to glory, even as from Lord of spirit.

ΚΕΦ. δ'. 4.

[1] Δια τουτο εχοντες την
On account of this having the
διακονιαν ταυτην, καθως ελεηθημεν, ουκ εκκακουμεν·
service this, even as we received mercy, not we faint;
[2] αλλ' απειπαμεθα τα κρυπτα της αισχυνης,
but we refused the secrets of the shame,
μη περιπατουντες εν πανουργιᾳ, μηδε
not walking in craftiness, nor
δολουντες τον λογον του θεου, αλλα τῃ φανερωσει
falsifying the word of the God, but by the manifestation
της αληθειας συνιστωντες ἑαυτους προς
of the truth recommending ourselves to
πασαν συνειδησιν ανθρωπων, ενωπιον του θεου.
every conscience of men, in presence of the God.
[3] Ει δε και εστι κεκαλυμμενον το ευαγγελιον
If but even it is having been veiled the glad tidings
ἡμων, εν τοις απολλυμενοις εστι κεκαλυμμενον·
of us, among those being destroyed it is having been veiled;
[4] εν οἱς ὁ θεος του αιωνος τουτου ετυφλωσε
in whom the God of the age this blinded
τα νοηματα των απιστων, εις το μη
the minds of the unbelieving ones, in order that not
αυγασαι τον φωτισμον του ευαγγελιου της
to see distinctly the effulgence of the glad tidings of the
δοξης του Χριστου, ὁς εστιν εικων του θεου.
glory of the Anointed one, who is an image of the God.

14 (But ‡their MINDS were obtuse; for to THIS DAY, the SAME Veil remains over the READING of the OLD Covenant; not discovering That it is taken away by Christ;

15 but, even to This day, when Moses is read, a Veil lies on their HEART

16 But ‡when it shall turn to the Lord, ‡the VEIL will be taken from around it.

17 And ‡the LORD is the SPIRIT; and where the SPIRIT of the Lord is, there is Freedom.)

18 But we all beholding ‡the GLORY of the Lord in a Face Unveiled, ‡are transformed into the SAME Likeness, from Glory to Glory, as from the Lord, the Spirit.

CHAPTER IV.

1 Therefore, having ‡this MINISTRY, even as we received Mercy, we faint not;

2 but have repudiated the SECRET things of SHAME; not walking in Craftiness, ‡nor falsifying the WORD of GOD; but, by the EXHIBITION of the TRUTH, ‡approving ourselves to Every Human Conscience in the sight of GOD.

3 (But if, indeed, our GLAD TIDINGS be veiled, ‡they have been veiled to THOSE who are PERISHING;

4 to those UNBELIEVERS, whose MINDS the GOD of this AGE blinded, in order that they might not see clearly the EFFULGENCE of the GLAD TIDINGS of the GLORY of the ANOINTED one, ‡who is the Likeness of GOD.)

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* VATICAN MANUSCRIPT.—17. there—*omit*.

‡ 14. Isa. vi. 10; Matt. xiii. 11, 14; John xii. 40; Acts xxviii. 26; Rom. xi. 7, 8, 25; 2 Cor iv. 4. ‡ 16. Exod. xxxiv. 34; Rom. xi. 23, 26. ‡ 16. Isa. xxv. 7. ‡ 17. ver. 6; 1 Cor. xv. 45. ‡ 18. 2 Cor. iv. 4, 6; 1 Tim. i. 11. ‡ 18. Rom. viii. 29; 1 Cor. xv. 49; Col. iii. 10. ‡ 1. 2 Cor. iii. 6. ‡ 2. 2 Cor. ii. 17; 1 Thess. ii. 3, 5. ‡ 2. 2 Cor. v. 11; vi. 4. ‡ 3. 1 Cor. i. 18; 2 Cor. ii. 15; Thess. ii. 10. ‡ 4. John i. 18; xii. 45; xiv. 9; Phil. ii. 6; Col. i. 15; Heb. i. 3.

[5] Ου γαρ ἑαυτους κηρυσσομεν, αλλα Χριστον
Not for ourselves we proclaim, but Anointed
Ιησουν κυριον· ἑαυτους δε, δουλους ὑμων δια
Jesus a Lord; ourselves and, slaves of you through
Ιησουν. [6] Ὁτι ὁ θεος ὁ ειπων εκ σκοτους
Jesus. Because the God that commanding out of darkness
φως λαμψαι, ὁς ελαμψεν εν ταις καρδιαις ἡμων,
light to shine. who shone in the hearts of us,
προς φωτισμον της γνωσεως της δοξης του θεου
for illumination of the knowledge of the glory of the God
εν προσωπῳ *[Ιησου] Χριστου. [7] Εχομεν δε
in face [of Jesus] Anointed. We have but
τον θησαυρον τουτον εν οστρακινοις σκευεσιν,
the treasure this in earthen vessels,
ἱνα ἡ ὑπερβολη της δυναμεως ῃ του θεου,
so that the superabounding of the power may be of the God,
και μη εξ ἡμων· [8] εν παντι θλιβομενοι, αλλ' ου
and not out of us; in everything being afflicted, but not
στενοχωρουμενοι· απορουμενοι, αλλ' ουκ εξα-
being straitened; being perplexed, but not being
πορουμενοι· [9] διωκομενοι, αλλ' ουκ εγκαταλει-
in despair; being persecuted, but not being forsaken;
πομενοι· καταβαλλομενοι, αλλ' ουκ απολλυμε-
being cast down, but not being des-
νοι· [10] παντοτε την νεκρωσιν του Ιησου εν τῳ
troyed; always the putting to death of the Jesus in the
σωματι περιφεροντες ἱνα και ἡ ζωη του Ιησου
body bearing about, that also the life of the Jesus
εν τῳ σωματι ἡμων φανερωθῃ. [11] Αει γαρ
in the body of us may be manifested. Always for
ἡμεις οἱ ζωντες, εις θανατον παραδιδομεθα δια
we the living, to death are delivered because of
Ιησουν, ἱνα και ἡ ζωη του Ιησου φανερωθῃ εν
Jesus, that also the life of the Jesus may be manifested in
τῃ θνητῃ σαρκι ἡμων. [12] Ὡστε ὁ θανατος εν
the mortal flesh of us. So that the death in
ἡμιν ενεργειται, ἡ δε ζωη εν ὑμιν. [13] Εχοντες
us works, the but life in you. Having
δε το αυτο πνευμα της πιστεως, κατα το
but the same spirit of the faith, according to that
γεγραμμενον· Επιστευσα, διο ελαλησα· και
having been written; I believed, therefore I spoke; also
ἡμεις πιστευομεν, διο και λαλουμεν· [14] ειδο-
we believe, therefore and we speak; know-
τες, ὁτι ὁ εγειρας τον *[κυριον] Ιησουν, και
ing, that the one raising up the [Lord] Jesus, also
ἡμας δια Ιησου εγερει, και παραστησει συν
us through Jesus will raise up, and will present with
ὑμιν. [15] Τα γαρ παντα δι' ὑμας, ἱνα ἡ χαρις
you. The for all things on account of you, that the favor

5 ‡For we do not proclaim Ourselves, but the Anointed Jesus, as Lord; and ourselves ‡your Bond-servants on account of Jesus.

6 Because THAT GOD ‡who COMMANDED the LIGHT to shine out of Darkness, ‡shone into our HEARTS for illuminating with the KNOWLEDGE of the GLORY of GOD in the face of Jesus Christ.

7 But we have this TREASURE in ‡Earthen Vessels, in order ‡that the EXCELLENCE of the POWER may be of GOD, and not from us;

8 ‡being afflicted in every thing, but not distressed; being perplexed, but not in despair;

9 being persecuted, but not deserted; being thrown down, but not destroyed;

10 ‡always carrying about in the BODY, the dying state of JESUS, ‡that the LIFE of JESUS may also be manifested in our BODY.

11 For we who are LIVING are always delivered up to Death ‡on account of Jesus; in order that the LIFE of JESUS also may be manifested in our MORTAL Flesh;

12 so that DEATH is working in us, but LIFE in you.

13 But having ‡the SAME Spirit of FAITH, according to that HAVING BEEN WRITTEN; ‡"I believed, therefore I spoke;" we also believe, and therefore we speak;

14 knowing That ‡he who RAISED UP JESUS, will also raise Us up * with Jesus, and will present us with you.

15 For ‡ALL these things are on your account, ‡that

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* VATICAN MANUSCRIPT.—6. Jesus—*omit*. 14. LORD—*omit*. **14. with.**

‡ 5. 1 Cor. i. 13, 23; x. 33. ‡ 5. 1 Cor. ix. 19; 2 Cor. i. 24. ‡ 6. Gen. i.
‡ 6. 2 Pet. i. 19. ‡ 7. 2 Cor. v. 1. ‡ 7. 1 Cor. ii. 5; 2 Cor. xii. 9. ‡ 8. 2 Cor
iii. 5. ‡ 10. 1 Cor. xv. 31; 2 Cor. i. 5—9; Gal. vi. 17; Phil. iii. 10. ‡ 10. Rom. viii
17; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. ‡ 11. Rom. viii. 36. ‡ 13. Rom. i. 12; 2 Pet. i.
‡ 13. Psa. cxvi. 10. ‡ 14. Rom. viii. 11; 1 Cor. vi. 14. ‡ 15. Col. i. 24; 2 Tim. ii.
‡ 15. 2 Cor. i. 11; viii. 19; ix. 11 12.

πλεονασασα δια των πλειονων, την ευχαριστιαν
having abounded through the many, the thanksgiving

περισσευση εις την δοξαν του θεου. [16] Διο
might superabound to the glory of the God. Wherefore

ουκ εκκακουμεν· αλλ' ει και ὁ εξω ἡμων ανθρω-
not we faint; but if even the outward of us man

πος διαφθειρεται, αλλ' ὁ εσωθεν ανακαινουται
is wasted, yet the inward is renewed

ἡμερᾳ και ἡμερᾳ. [17] Το γαρ παραυτικα ελαφ-
by day and by day. The for momentary light-

ρον της θλιψεως *[ἡμων,] καθ' ὑπερβολην εις
ness of the affliction [of us,] according to an exceeding on

ὑπερβολην αιωνιον βαρος δοξης κατεργαζεται
an exceeding age-lasting weight of glory works out

ἡμιν· [18] μη σκοπουντων ἡμων τα βλεπομενα,
for us; not looking of us the things being seen,

αλλα τα μη βλεπομενα· τα γαρ βλεπομενα,
but the things not being seen. the things for being seen,

προσκαιρα· τα δε μη βλεπομενα, αιωνια.
transient things; the things but not being seen, age-lasting things.

ΚΕΦ. ε'. 5. [1] Οἰδαμεν γαρ, ὁτι, εαν ἡ επι-
We know for, that, if the earthly

γειος ἡμων οικια του σκηνους καταλυθῃ, οικο-
of us house of the tent should be taken down, a build-

δομην εκ θεου εχομεν, οικιαν αχειροποιητον,
ing from God we have, a house not made by hands,

αιωνιον, εν τοις ουρανοις. [2] Και γαρ εν τουτῳ
age-lasting, in the heavens. Even for in this

στεναζομεν, το οικητηριον ἡμων το εξ ουρανου
we groan, the abode of us the from heaven

επενδυσασθαι επιποθουντες. [3] Ειγε και ενδυ-
to be invested earnestly desiring. If at least and having

σαμενοι, ου γυμνοι εὑρεθησομεθα. [4] Και γαρ
been invested, not naked ones we shall be found. Indeed for

οἱ οντες εν τῳ σκηνει στεναζομεν βαρουμενοι·
those being in the tent groan being oppressed;

εφ' ᾡ ου θελομεν εκδυσασθαι, αλλ' επενδυ-
in which not we wish to be unclothed, but to be in-

σασθαι, ἱνα καταποθῃ το θνητον ὑπο της
vested, that may be swallowed up the mortal by the

ζωης. [5] Ὁ δε κατεργασαμενος ἡμας εις αυτο
life. The and one having worked out us for same

τουτο θεος· ὁ *[και] δους ἡμιν τον αρραβωνα
this, God; that [also] having given to us the pledge

του πνευματος. [6] Θαρρουντες ουν παντοτε, και
of the spirit. Being confident therefore always, and

ειδοτες, ὁτι ενδημουντες εν τῳ σωματι, εκδη-
knowing, that being at home in the body, we are

the abounding FAVOR may overflow, through the THANKSGIVING of MANY, to the GLORY of GOD.

16 Wherefore, we faint not; but even if our OUTWARD Man is wasted, yet *our ‡INNER man is renewed Day by Day.

17 Besides, ‡the MOMENTARY LIGHTNESS of the AFFLICTION, works out for us an excessively exceeding aionian Weight of Glory;

18 ‡we aiming not at the THINGS which are SEEN, but at the THINGS which are not SEEN; for the THINGS which are SEEN are temporary, but the THINGS which are not SEEN are aionian.

CHAPTER V.

1 For we know, That if the TENT of our ‡EARTHLY Dwelling be taken down, we have a Building from God, a House not made by hands, aionian, in the HEAVENS.

2 For indeed, in this ‡we are groaning, earnestly desiring to be invested with THAT HABITATION of ours which is from Heaven;

3 and surely, having been invested, we shall not be found destitute.

4 For, indeed, THOSE BEING in the TENT are groaning, being oppressed; in which we desire not to be divested, but ‡invested, that the MORTAL may be absorbed by LIFE.

5 Now HE who has PRODUCED us for this same thing is THAT God who ‡has GIVEN to us the PLEDGE of the SPIRIT.

6 Therefore, being always confident, and knowing That being at home in the BODY, we are from

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* VATICAN MANUSCRIPT.—16. our INNER. 17. of us—*omit*. 5. also—*omit*.

‡ 16. Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4. ‡ 17. Matt. v. 12; Rom. viii. 18; 1 Pet. i. 2, 6; v. 10. ‡ 18. Rom. viii. 24; 2 Cor. v. 7; Heb. xi. 1. ‡ 1. Job iv. 19; 2 Cor. iv. 7; 2 Pet. i. 13, 14. ‡ 2. Rom. viii. 23. ‡ 4. 1 Cor. xv. 53, 54. ‡ 5. Rom. viii. 23; 2 Cor. i. 22; Eph. i. 14; iv. 30.

μουμεν απο του κυριου· [7] (δια πιστεως γαρ
from home from the Lord; (by means of faith for

περιπατουμεν ου δια ειδους·) [8] θαρῥουμεν
we are walking, not by means of sight,) we are confident

δε, και ευδοκουμεν μαλλον εκδημησαι εκ του
but; also we are well-pleased rather to be from home out of the

σωματος, και ενδημησαι προς τον κυριον· [9] διο
body, and to be at home with the Lord. wherefore

και φιλοτιμουμεθα, ειτε ενδημουντες, ειτε
also we are very ambitious, whether being at home, or

εκδημουντες, ευαρεστοι αυτῳ ειναι. [10] Τους
being from home, well-pleasing to him to be. The

γαρ παντας ἡμας φανερωθηναι δει εμπροσ-
for all us to appear it is necessary before

θεν του βηματος του Χριστου, ἱνα κομισηται
of the tribunal of the Anointed, that may receive

ἑκαστος τα δια του σωματος, προς ἁ επ-
each one the things through the body, according to what was

ραξεν, ειτε αγαθον, ειτε κακον.
practised, whether good, or bad.

[11] Ειδοτες ουν του φοβον του κυριου, ανθρω-
Knowing therefore the fear of the Lord, men

πους πειθομεν, θεῳ δε πεφανερωμεθα· ελπιζω
we persuade, to God but we have been manifested; I hope

δε και εν ταις συνειδησεσιν ὑμων πεφανερωσθαι.
and also in the consciences of you to have been manifested.

[12] Ου *[γαρ] παλιν ἑαυτους συνιστανομεν ὑμιν,
Not [for] again ourselves do we recommend to you,

αλλα αφορμην διδοντες ὑμιν καυχηματος ὑπερ
but opportunity giving to you of boasting on

ἡμων· ἱνα εχητε προς τους εν προσωπῳ καυχω-
of us; that you may have for those in face boasting,

μενους, και ου καρδιᾳ. [13] Ειτε γαρ εξεστημεν,
and no in heart. Even if for we are besides ourselves,

θεῳ· ειτε σωφρονουμεν, ὑμιν. [14] Ἡ γαρ αγα-
to God; and if we are of sound mind, to you The for love

πη του Χριστου συνεχει ἡμας, [15] κριναντας
of the Anointed constrains us, having judged

τουτο, ὁτι ει εις ὑπερ παντων απεθανεν αρα
this, that if one on behalf of all died, then

οἱ παντες απεθανον· και ὑπερ παντων απεθα-
they all died, and on behalf of all he died,

νεν, ἱνα οι ζωντες μηκετι ἑαυτοις ζωσιν, αλλα
that the living no longer to themselves should live, but

τῳ ὑπερ αὐτων αποθανοντι και εγερθεντι.
to him on behalf of them having died and having been raised up.

home, away from the LORD;

7 (for ‡ we are walking by Faith, not by Sight;)

8 but we are confident, and ‡ well-pleased rather to be separated from the BODY, and to be at home with the LORD.

9 And therefore we are very ambitious, whether being at home, or being from home, to be acceptable to him.

10 ‡ For we must ALL appear before the TRIBUNAL of the ANOINTED, ‡so that each one may receive the THINGS through the BODY, according to what was performed, whether good or bad.

11 Knowing therefore the ‡TERROR of the LORD, we are persuading Men; ‡but we have been manifested to God; and I hope we have been made manifest also in your CONSCIENCES.

12 We are not ‡recommending Ourselves again to you, but are giving you an Opportunity of boasting on our behalf; that you may have something for THOSE who are BOASTING in Appearance, but not in Heart.

13 For even if we were besides ourselves, it was for God; and if we are of sound mind, it is for you.

14 For the LOVE of the ANOINTED one constrains us,

15 judging this, That ‡if one died on behalf of all, then they ALL died; and ‡ that he died on behalf of all, in order that the LIVING might no longer live for Themselves, but for HIM who DIED and rose again on their behalf.

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* VATICAN MANUSCRIPT.—12. For *omit.*

‡ 7. Rom. viii. 24, 25; 2 Cor. iv. 18. ‡ 8. Phil. i. 23. ‡ 10. Rom. xiv 10. ‡ 10. Rom. ii. 6; Gal. vi. 7; Eph. vi. 8; Col. iii. 24, 25; Rev. xxii. 12. ‡ 11. Job xxxi. 23; Heb. x. 31: Jude 23. ‡ 11. 2 Cor. iv. 2. ‡ 12. 2 Cor. iii. 1. ‡ 15. Rom. v. 15. ‡ 15. Rom. vi. 11, 12; xiv. 7, 8; 1. Cor. vi. 19; Gal. ii. 20; 1 Thess. v. 10; 1 Pet. iv. 2.

[16] Ὡστε ἡμεις απο του νυν ουδενα οιδαμεν κατα
So that we from the now no one know according to

σαρκα· ει δε και εγνωκαμεν κατα σαρκα
flesh; if and even we knew according to flesh

Χριστον, αλλα νυν ουκετι γινωσκομεν. [17] Ὡσ-
Anointed, but now no longer we know. So

τε ει τις εν Χριστῳ, καινη κτισις· τα αρχαια
that if any one in Anointed, new creation; the things old

παρηλθεν, ιδου, γεγονε καινα *[τα παντα.]
passed away, lo, has become new [the all things.]

[18] Τα δε παντα εκ του θεου, του καταλλαξαντος
The but all things out of the God, that one having reconciled

ἡμας ἑαυτῳ δια *[Ιησου] Χριστου, και δοντος
us to himself through [Jesus] Anointed, and having given

ἡμιν την διακονιαν της καταλλαγης. [19] Ὡς
to us the service of the reconciliation. Namely

ὁτι θεος ην εν Χριστῳ κοσμον καταλλασσων
that God was in Anointed a world reconciling

ἑαυτῳ, μη λογιζομενος αυτοις τα παραπτωματα
to himself, not reckoning to them the faults

αυτων, και θεμενος εν ἡμιν τον λογον της
of them, and having placed in us the word of the

καταλλαγης. [20] Ὑπερ Χριστου ουν πρεσβευο-
reconciliation. On behalf of Anointed therefore we are ambas-

μεν, ὡς του θεου παρακαλουντος δι' ἡμων·
sadors, as if the God beseeching through us;

δεομεθα ὑπερ Χριστου, καταλλαγητε τῳ θεῳ.
we pray on behalf of Anointed, be you reconciled to the God.

[21] Τον *[γαρ] μη γνοντα ἁμαρτιαν, ὑπερ ἡμων
Him [for] not having known sin, on behalf of us

ἁμαρτιαν εποιησεν, ἱνα ἡμεις γινωμεθα δικαιο-
sin was made, that we might become righteous-

συνη θεου εν αυτῳ. ΚΕΦ. ϛʹ. 6. [1] Συνερ-
ness of God in him. Working

γουντες δε και παρακαλουμεν, μη εις κενον
together but also we exhort, not in vain

την χαριν του θεου δεξασθαι ὑμας· [2] (λεγει
the favor of the God to receive you; (he says,

γαρ· Καιρῳ δεκτῳ επηκουσα σου και εν ἡμερᾳ
for; In a season acceptable I listened to thee and in a day

σωτηριας εβοηθησα σοι. Ιδου, νυν καιρος ευ-
of salvation I helped thee. Lo, now a season well-

16 So that **we**, from this time, respect ‡No one on account of †Flesh; and even if we esteemed Christ on account of Flesh, yet now we no longer thus regard him.

17 For, if any one be in Christ, he is ‡a New Creation; ‡the OLD things have passed away; behold! they have become new.

18 But ALL things are from THAT God ‡who has RECONCILED us to himself through Jesus Christ, and has given to us the MINISTRY of the RECONCILIATION;

19 namely, That ‡God was by Christ reconciling the World to himself, not counting to them their OFFENCES; and has deposited with us the WORD of the RECONCILIATION.

20 On behalf of Christ, therefore, we are ‡ambassadors; as if GOD were inviting through us, we entreat, on behalf of Christ,—be you reconciled to GOD!

21 For ‡HIM who KNEW no Sin, he made †a Sin-offering on our behalf, ‡that **we** might become God's Righteousness in him.

CHAPTER VI.

1 And being also co-laborers, we exhort you not to receive the FAVOR of GOD in vain;

2 (for he says, ‡"In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee." Behold! now is a

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* VATICAN MANUSCRIPT.—17. all things—*omit.* 18. Jesus—*omit.* 21. For—*omit.*

† 16. or fleshly descent. See Rom. xi. 14, where Paul styles his countrymen his *flesh.* Since Christ had died on behalf of all, the salvation of both Jew and Gentile were alike precious. † 21. There are many passages in the Old Testament; where *amartia, sin,* signifies *a sin-offering.* Hosea iv. 8, "They (the priests) eat up the sin (sin-offerings) of my people." In the New Testament, likewise, the word *sin* has the same signification. Heb. ix. 26, 28; xiii. 11.—*Macknight.*

‡ 16. Gal. v. 6. ‡ 17. Gal. vi. 15. ‡ 17. Eph. ii. 15; Rev. xxi. 5. ‡ 18. Rom. v. 10; Eph. ii. 16; Col. i. 20. ‡ 19. Rom. iii. 24, 25. ‡ 20. Eph. vi. 20. ‡ 21. Isa. liii. 6, 9, 12; Gal. iii. 13; 1 Pet. ii. 22, 24; 1 John iii. 5. ‡ 21. Rom. i. 17; v. 19; x. 3. ‡ 2. Isa. xlix. 8.

προσδεκτος, ιδου, νυν ἡμερα σωτηριας.)
accepted, lo, now a day of salvation.)
[3] Μηδεμιαν εν μηδενι διδοντες προσκοπην, ἱνα
No one in any thing giving offence, so that
μη μωμηθῃ ἡ διακονια· [4] αλλ' εν παντι
not may be blamed the service; but in every thing
συνιστωντες ἑαυτους ὡς θεου διακονοι, εν ὑπο-
establishing ourselves as of God servants, in pa-
μονῃ πολλῃ εν θλιψεσιν, εν αναγκαις, εν στε-
tience much in afflictions in necessities, in dis-
νοχωριαις, [5] εν πληγαις, εν φυλακαις, εν ακα-
tresses, in stripes, in prisons, in tu-
ταστασιαις, εν κοποις, εν αγρυπνιαις, εν
mults, in labors, in watchings, in
νηστειαις· [6] εν ἁγνοτητι, εν γνωσει, εν μακρο-
fastings; in purity, in knowledge, in long-suf-
θυμιᾳ, εν χρηστοτητι, εν πνευματι ἁγιῳ, εν
fering, in kindness, in spirit holy, in
αγαπῃ ανυποκριτῳ, [7] εν λογῳ αληθειας, εν
love unfeigned, in a word truth, in
δυναμει θεου· δια των ὁπλων της δικαιοσυνης
power of God; through the arms of the righteousness
των δεξιων και αριστερων, [8] δια δοξης και ατι-
of the rights and of lefts, through glory and dis-
μιας, δια δυσφημιας και ευφημιας· ὡς πλανοι
grace, through bad fame and good fame; as deceivers
και αληθεις· [9] ὡς αγνοουμενοι, και επιγινωσκο-
and true; as being ignorant, and being duly appre-
μενοι· ὡς αποθνησκοντες, και ιδου ζωμεν· ὡς
ciated; as dying, and lo we live; as
παιδευομενοι, και μη θανατουμενοι· [10] ὡς λυπου-
being corrected, and not put to death; as being
μενοι, αει δε χαιροντες· ὡς πτωχοι, πολλους
grieved, always but rejoicing; as poor, many
δε πλουτιζοντες· ὡς μηδεν εχοντες, και παντα
but making rich; as nothing having, and all things
κατεχοντες. [11] Το στομα ἡμων ανεῳγε προς
possessing. The mouth of us has been opened to
ὑμας, Κορινθιοι, ἡ καρδια ἡμων πεπλατυνται.
you, O Corinthians, the heart of us has been enlarged.
[12] Ου στενοχωρεισθε εν ἡμιν· στενοχωρεισθε δε
Not you are straitened in us; you are straitened but
εν τοις σπλαγχνοις ὑμων. [13] Την δε αυτην αντι-
in the bowels of you. The but same recom-
μισθιαν, (ὡς τεκνοις λεγω,) πλατυνθητε και
pense, (as to children I speak,) be enlarged also
ὑμεις.
you.

[14] Μη γινεσθε ἑτεροζυγουντες απιστοις· τις
Not be you unequally yoking with unbelievers; what
γαρ μετοχη δικαιοσυνῃ και ανομιᾳ; τις δε
for participation righteousness and lawlessness? what and

well-accepted Season; behold! now is a Day of Salvation;)

3 ‡ giving No Offence in any thing, that the MINISTRATION may not be blamed;

4 but in everything establishing ourselves ‡ as God's Servants, by much patient endurance in Afflictions, in Necessities, in Distresses;

5 ‡ in Stripes, in Prisons, in Tumults; in Labors, in Watchings, in Fastings;

6 by Purity, by Knowledge, by Forbearance; by Kindness, by a holy Spirit, by Love undissembled,

7 ‡ by the Word of Truth, by the Power of God; ‡ through THOSE ARMS of Righteousness, on the RIGHT hand and Left;

8 through Glory and Disgrace; through Bad fame and Good fame; as Deceivers, and yet true;

9 ‡ as being ignorant, yet being duly appreciated; ‡ as dying, yet behold! we live; as chastised, yet not put to death;

10 as grieving, but always rejoicing; as poor, but enriching many; as having Nothing, yet possessing All things.

11 Our MOUTH is opened toward you, O Corinthians! our HEART has been enlarged.

12 You are not straitened in us, ‡ but you are contracted in your own TENDER AFFECTIONS.

13 But as a re-payment for the SAME, (‡ I speak as to Children,) be you also enlarged.

14 ‡ Be not unequally yoked with Unbelievers; for ‡ What Participation has Righteousness with Iniquity? * or what Com-

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* VATICAN MANUSCRIPT.—14. or what.

‡ 3. 1 Cor. x. 32. ‡ 4. 1 Cor. iv. 1. ‡ 5. 2 Cor. xi. 23. ‡ 7. 2 Cor. iv. 2. ‡ 7. 2 Cor. x. 4; Eph. vi. 11, 13; 2 Tim. iv. 7. ‡ 9. 2 Cor. xi. 6. ‡ 9. 1 Cor. iv. 9; Cor. i. 9; iv. 10, 11. ‡ 12. 2 Cor. xii. 15. ‡ 13. 1 Cor. iv. 14. ‡ 14. Lev. xix. Deut. vii. 2, 3; 1 Cor. v. 9; vii. 39. ‡ 14. 1 Kings xviii. 21 1 Cor. x. ‡ Eph. v. 7, 11.

κοινωνια φωτι προς σκοτος; [15] Τις δε συμφωνη-
fellowship light with darkness? What and agreement

σις Χριστῳ προς Βελιαρ; η τις μερις πιστῳ
of an Anointed with Beliar? or what portion to a believer

μετα απιστου; [16] τις δε συγκαταθεσις ναῳ θεῳ
with an unbeliever? what and connection a temple of God

μετα ειδωλων; Ὑμεις γαρ ναος θεου εστε ζων-
with idols? You for a temple of God are living;

τος· καθως ειπεν ὁ θεος· Ὁτι ενοικησω εν
as said the God; That I will indwell among

αυτοις, και εμπεριπατησω· και εσομαι αυτων
them, and will walk about in; and I will be to them

θεος, και αυτοι εσονται μοι λαος. [17] Διο εξελ-
a God, and they shall be to me a people. Wherefore come

θετε εκ μεσου αυτων και αφορισθητε, λεγει
you out from midst of them and be you separated, says

κυριος, και ακαθαρτου μη ἁπτεσθε· καγω εισδε-
Lord, and of an unclean thing not touch you; and I will re-

ξομαι ὑμας, [18] και εσομαι ὑμιν εις πατερα, και
ceive you, and I will be to you for a father, and

ὑμεις εσεσθε μοι εις υἱους και θυγατερας, λεγει
you shall be to me for sons and daughters, says

κυριου παντοκρατωρ. ΚΕΦ. ζ'. 7. [1] Ταυτας
Lord Almighty. These

ουν εχοντες τας επαγγελιας, αγαπητοι, καθα-
therefore having the promises, beloved ones, let us

ρισωμεν ἑαυτους απο παντος μολυσμου σαρκος
cleanse ourselves from all pollution of flesh

και πνευματος, επιτελουντες ἁγιωσυνην εν
and spirit, perfecting holiness in

φοβῳ θεου. [2] Χωρησατε ἡμας· ουδενα ηδικη-
fear of God. Receive you us; no one we in-

σαμεν, ουδενα εφθειραμεν, ουδενα επλεονεκτη-
jured, no one we corrupted, no one we defrauded.

σαμεν. [3] Ου προς κατακρισιν λεγω· προειρηκα
Not for condemnation I speak; before I said

γαρ, ὁτι εν ταις καρδιαις ἡμων εστε εις το
for, that in the hearts of us you are in order that

συναποθανειν και συζην. [4] Πολλη μοι παρρη-
to die together and to live together. Much with me boldness

σια προς ὑμας, πολλη μοι καυχησις ὑπερ ὑμων·
towards you, much with me boasting on behalf of you;

πεπληρωμαι τῃ παρακλησει, ὑπερπερισσευομαι
I have been filled with the consolation, I am overflowing

τῃ χαρᾳ επι παση τῃ θλιψει ἡμων. [5] Και γαρ
with the joy in all the affliction of us. Indeed for

Communion has Light with Darkness?

15 and What Accordance has Christ with † Beliar? or What Portion has a Believer with an Unbeliever?

16 And What Connection has God's Temple with Idols? ‡ for * we are a Temple of the living God; as GOD said, ‡ "I
"will dwell among them,
"and walk among them;
"and I will be Their God,
"and they shall be to Me
"a People."

17 Wherefore, ‡ "depart
"from the Midst of them,
"and be separated," says the Lord, "and touch not
"the impure; and I will
"receive you,

18 ‡ "and I will be to
"you for a Father, and
"you shall be to Me for
"Sons and Daughters, says
"the Lord Almighty."

CHAPTER VII.

1 Having, therefore, ‡ These PROMISES, Beloved, let us purify ourselves from all Pollution of Flesh and Spirit, perfecting Holiness in the Fear of God.

2 Receive us; ‡ we have injured No one; we have corrupted No one; we have defrauded No one.

3 I speak not for Condemnation; ‡ for I previously said, That it is in our HEARTS to DIE TOGETHER, and to live together.

4 ‡ Great is my Confidence in regard to you; ‡ great is My Boasting on your behalf; ‡ I have been filled with CONSOLATION; I am overflowing with JOY in All our AFFLICTION.

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* VATICAN MANUSCRIPT.—16. We are.

† 15. So it is in the Vatican, and the majority of MSS., and in many early ecclesiastical writers. *Beliar* is from the Syriac, literally signifying that which *profits not*, but *injures*, and is rendered in the Peschito-Syriac, by the word *Satan*.

‡ 16. 1 Cor. iii. 16; vi. 19; Eph. ii. 21, 22; Heb. iii. 6. ‡ 16. Exod. xxix. 45; Lev. xxvi. 12; Jer. xxxi. 33; Ezek. xxxvi. 28; Zech. viii. 8. ‡ 17. Isa. lii. 11. ‡ 18. Jer. xxxi. 1, 9. ‡ 1. 1 John iii. 3. ‡ 2. Acts xx. 33; 2 Cor. xii. 17. ‡ 3. 2 Cor. v. 11, 12. ‡ 4. 2 Cor. iii. 12. ‡ 4. 1 Cor. i. 4; 2 Cor. i. 11. ‡ 4. Phil. ii. 17; Col. i. 24

ελθοντων ἡμων εις Μακεδονιαν, ουδεμιαν εσχη-
having come of us into Macedonia, not had

κεν ανεσιν ἡ σαρξ ἡμων, αλλ' εν παντι θλιβο-
rest the flesh of us, but in everything being dis-

μενοι· εξωθεν μαχαι, εσωθεν φοβοι. [6] Αλλ'
tressed; without fights, within fears. But

ὁ παρακαλων τους ταπεινους, παρεκαλεσεν ἡμας
the one comforting the lowly ones, comforted us

ὁ θεος εν τῃ παρουσιᾳ Τιτου· [7] ου μονον δε εν
the God by the presence of Titus; not only and by

τῃ παρουσιᾳ αυτου, αλλα και εν τῃ παρακλησει
the presence of him, but also by the comfort

ᾑ παρεκληθη εφ' ὑμιν, αναγγελλων ἡμιν
with which he was comforted over you, announcing to us

την ὑμων επιποθησιν, τον ὑμων οδυρμον, τον
the of you earnest desire, the of you lamentation, the

ὑμων ζηλον ὑπερ εμου· ὡστε με μαλλον
of you zeal on behalf of me; so that me more

χαρηναι. [8] Ὁτι ει και ελυπησα ὑμας εν τῃ
to have rejoiced. Because if even I grieved you by the

επιστολῃ, ου μεταμελομαι, ει και μετεμελομην·
letter, not I do repent, if indeed I did repent;

βλεπω γαρ ὁτι ἡ επιστολη εκεινη, ει και προς
I see for that the letter that, if even for

ὡραν, ελυπησεν ὑμας. [9] Νυν χαιρω, ουχ ὁτι
an hour, I grieved you. Now I rejoice, not because

ελυπηθητε, αλλ' ὁτι ελυπηθητε εις μετανοιαν·
you were grieved, but because you were grieved in order to reformation;

ελυπηθητε γαρ κατα θεον, ἱνα εν μηδενι
you were grieved for according to God, so that in nothing

ζημιωθητε εξ ἡμων. [10] Ἡ γαρ κατα θεον
you might suffer loss from us. The for according to God

λυπη μετανοιαν εις σωτηριαν αμεταμελητον
sorrow reformation for salvation not to be repented of

κατεργαζεται· ἡ δε του κοσμου λυπη θανατον
works out; the but of the world sorrow death

κατεργαζεται. [11] Ιδου γαρ αυτο τουτο το
works out. Lo for same this the thing

κατα θεον λυπηθηναι *[ὑμας,] ποσην κατειρ-
according to God to have been grieved [you,] how much it

γασατο ὑμιν σπουδην· αλλα απολογιαν, αλλα
worked in you diligence; but a defence, but

αγανακτησιν, αλλα φοβον, αλλα επιποθησιν,
indignation, but fear, but earnest desire,

αλλα ζηλον, αλλ' εκδικησιν· εν παντι συνεσ-
but zeal, but punishment; in every thing you

τησατε ἑαυτους αγνους ειναι *[εν] τῳ πραγ-
proved yourselves pure to be [in] the mat-

ματι. [12] Αρα ει και εγραψα ὑμιν ουχ εινεκεν
ter. Therefore if indeed I wrote to you not on account

του αδικησαντος, ουδε εἱνεκεν του αδικηθεν-
of the one having been wronged, nor on account of the one having done

5 For, indeed, ‡we having come into Macedonia, our FLESH had No Rest, but ‡we were distressed in every way;—outwardly Fightings; inwardly Fears.

6 But that ‡GOD who COMFORTS the DISCONSOLATE, comforted us ‡by the PRESENCE of Titus;

7 and not only by his PRESENCE, but also by the COMFORT with which he was comforted on your account, narrating to us YOUR earnest desire, YOUR Lamentation, YOUR Zeal on my behalf; so that I greatly rejoiced.

8 Because if even I grieved you by the LETTER, I do not *repent; and if even I did repent, I see That that LETTER grieved you but for a short time.

9 I now rejoice, not Because you were grieved, but Because you were grieved in order to Reformation; for you were grieved according to God, so that you might suffer loss from us in nothing.

10 ‡For the SORROW according to GOD produces Reformation for Salvation, not to be repented of; ‡but the SORROW of the WORLD produces Death.

11 For behold this very thing,—to be GRIEVED according to God,—How much Earnestness it produced in you! what an Apology! what Indignation! what Fear! what Earnest desire! what Zeal! what a Punishment! In everything you proved yourselves to be pure in this MATTER.

12 If therefore, indeed, I wrote to you, it was not on HIS account WHO suffered the WRONG, *nor indeed on HIS account WHO did the WRONG, ‡but

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* VATICAN MANUSCRIPT.—8. repent; and if even I did repent, I see That. 11. you—*omit.* 11. in—*omit.* 12. nor indeed on HIS account.

‡ 5. 2 Cor. ii. 13. ‡ 5. 2 Cor. iv. 8. ‡ 6. 2 Cor. i. 4. ‡ 6. See 2 Cor. vii. 13
‡ 10. 2 Sam. xii. 13; Matt. xxvi. 75. ‡ 10. Prov. xvii. 22. ‡ 12. 2 Cor. ii. 4

τος· αλλ' ἑινεκεν του φανερωθηναι την σπουδην
wrong; but on account of the to have been manifested the diligence
ἡμων την ὑπερ ὑμων προς ὑμας, ενωπιων του
of us that on behalf of you toward you, in presence of the
Θεου. [13] Δια τουτο παρακεκλημεθα επι τῃ παρα-
God. On account of this we [illegible] comforted the com-
κλησει ὑμων· περισσοτερως δε μαλλον εχαρη-
fort of you; more abundantly and rather we re-
μεν επι τῃ χαρᾳ Τιτου, ὁτι αναπεπαυται το
joiced in the joy of Titus, because has been refreshed the
πνευμα αυτου απο παντων ὑμων· [14] ὁτι ει τι
spirit of him from all of you; because if anything
αυτῳ ὑπερ ὑμων κεκαυχημαι, ου κατῃσχυνθην·
to him on behalf of you I have boasted, not I was ashamed;
αλλ' ὡς παντα εν αληθειᾳ ελαλησαμεν ὑμιν,
but as all things in truth we spoke to you,
οὑτω και ἡ καυχησις ἡμων ἡ επι Τιτου, αληθεια
so also the boasting of us that to Titus, truth
εγενηθη· [15] και τα σπλαγχνα αυτου περισσο-
became; and the bowels of him more abun-
τερως εις ὑμας εστιν, αναμιμνησκομενου την
dantly for you is, remembering the
παντων ὑμων ὑπακοην, ὡς [illegible] φοβου και τρο-
of all of you obedience, as with fear and trem-
μου εδεξασθε αυτον. [16] Χαιρω, ὁτι εν παντι
bling you received him. I rejoice, that in every thing
θαρρῶ εν ὑμιν.
I have confidence in you.

ΚΕΦ. η΄. 8.

[1] Γνωριζομεν δε ὑμιν, αδελφοι, την χαριν
We make known but to you, O brethren, the favor
του θεου την δεδομενην εν ταις εκκλησιαις της
of the God that having been given by the congregations of the
Μακεδονιας· [2] ὁτι εν πολλῃ δοκιμῃ θλιψεως ἡ
Macedonia; that in much trial of affliction the
περισσεια της χαρας αυτων, και ἡ κατα βα-
abundance of the joy of them, and the in deep
θους πτωχεια αυτων, επερισσευσεν εις τον
poverty of them, abounded to the
πλουτον της ἁπλοτητος αυτων· [3] ὁτι κατα
wealth of the liberality of them; because according to
δυναμιν (μαρτυρω) και ὑπερ δυναμιν αυθαιρετοι,
power (I testify) and beyond power of their own accord,
[4] μετα πολλης παρακλησεως δεομενοι ἡμων την
with much earnest entreaty asking of us the
χαριν και την κοινωνιαν της διακονιας της εις
favor even the participation of the service of that for
τους ἁγιους. [5] Και ου καθως ηλπισαμεν, αλλ'
the saints. And not as we expected, but

in order that THAT DILIGENCE of ours which we have on your behalf might be MANIFESTED toward you in the presence of GOD.

13 On this account * we were comforted; and in our COMFORT, we rejoiced more abundantly at the JOY of Titus, Because his SPIRIT ‡ was refreshed by you all.

14 Because if I have boasted in any thing to Him on your behalf, I was not ashamed; but as we spoke All things to you in Truth, * thus also our BOASTING before Titus became a Truth.

15 And his TENDER AFFECTIONS are overflowing toward you, remembering ‡ the OBEDIENCE of you all, how with Fear and Trembling you received him.

16 I rejoice That in every thing ‡ I have confidence in you.

CHAPTER VIII.

1 Now, Brethren, we make you acquainted with THAT GIFT for GOD which has been GIVEN by the CONGREGATIONS of MACEDONIA;

2 That in a Great Trial of Affliction, the ABUNDANCE of their JOY, even in their ‡ DEEP Poverty, overflowed in the WEALTH of their ‡ LIBERALITY;

3 Because That according to their Ability, I testify, and even beyond their Ability, voluntarily.

4 with Much Entreaty asking us to accept the GIFT, even the ‡ JOINT PARTICIPATION of THAT SERVICE which is for the SAINTS;

5 and not as we ex-

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* VATICAN MANUSCRIPT.—13. we were comforted; and in our COMFORT we rejoiced more abundantly. 14. thus also our BOASTING before Titus.

‡ 13. Rom. xv. 32. ‡ 15. 2 Cor. ii. 9; Phil. ii. 12. ‡ 16. 2 Thess. iii. 4; Philemon 8, 21. ‡ 2. Mark xii. 44. ‡ 4. Acts xi. 29; xxiv. 17; Rom. xv. 25, 26; 1 Cor. xvi. 1, 5, [illegible]; 2 Cor. ix. 1.

ἑαυτους εδωκαν πρωτον τῳ κυριῳ, και ἡμιν, δια
themselves they gave first to the Lord, and to us, through

θεληματος θεου· [6]εις το παρακαλεσαι ἡμας
will of God; in order that to intreat us

Τιτον, ἱνα καθως προενηρξατο, οὑτω και επιτε-
Titus, that as he before began, so also he would

λεσῃ εις ὑμας και την χαριν ταυτην. [7]Αλλ'
perfect among you also the gift this. But

ὡσπερ εν παντι περισσευετε, (πιστει και λογῳ
as in every thing you abound, (in faith and in word

και γνωσει και πασῃ σπουδῃ, και τῃ εξ ὑμων εν
and in knowledge and in all diligence, and in the from of you to

ἡμιν αγαπῃ,) ἱνα και εν ταυτῃ τῃ χαριτι περισ-
us love,) that also in this the favor you may

σευητε· [8]ου κατ' επιταγην λεγω, αλλα δια
abound; not according to a command I speak, but through

της ἑτερων σπουδης, και το της ὑμετερας αγα-
of the of others diligence, and that of the your love

πης γνησιον δοκιμαζων· [9](γινωσκετε γαρ την
reality am proving; (you know for the

χαριν του κυριου ἡμων Ιησου *[Χριστου,] ὁτι
favor of the Lord of us Jesus [Anointed,] that

δι' ὑμας επτωχευσε πλουσιος ων, ἱνα ὑμεις
on account of you he became poor rich being, so that you

τῃ εκεινου πτωχειᾳ πλουτησητε·) [10]και γνω-
by the of him poverty might become rich;) and an opin-

μην εν τουτῳ διδωμι. Τουτο γαρ ὑμιν συμφε-
ion in this I give. This for to you is profit-

ρει, οἱτινες ου μονον το ποιησαι, αλλα και το
able, who not alone the to do, but also the

θελειν προενηρξασθε απο περυσι· [11]νυνι δε και
to will before began from last year; now but also

το ποιησαι επιτελεσατε, ὁπως καθαπερ ἡ προ-
the to do do you perfect, that as the prompt-

θυμια του θελειν, οὑτω και το επιτελεσαι εκ
ness of the to will, so also the to finish out of

του εχειν. [12]Ει γαρ ἡ προθυμια προκειται,
the to have. If for the promptness is placed first,

καθο εαν εχῃ *[τις,] ευπροσδεκτος, ου
according to what may have [any one,] acceptable, not

καθο ουκ εχει. [13]Ου γαρ, ἱνα αλλοις
according to what not he has. Not for, that to others

ανεσις, ὑμιν δε θλιψις, αλλ' εξ ισοτητος· εν τῳ
rest, to you but affliction, but out of an equality; in the

νυν καιρῳ το ὑμων περισσευμα εις το εκεινων
present season the to you abundance for the of them

ὑστερημα, [14]ἱνα και το εκεινων περισσευμα
want, so that also the of them abundance

γενηται εις το ὑμων ὑστερημα, ὁπως γενηται
may be for the of you want, so that may be

pected, but they gave Themselves first to the LORD, and to us, through the Will of God;

6 so that ‡ we DESIRED Titus, that as he had previously began so also he would finish this GIFT among you.

7 But as ‡ you abound in every thing,—in Faith, and in Word, and in Knowledge, and in All Earnestness, and in YOUR Love to us, see that you abound in This FREE GIFT also.

8 ‡ I do not speak this by Commandment, but through the EARNESTNESS of OTHERS, I am testing also the REALITY of YOUR Love.

9 For you know the FAVOR of our LORD Jesus, ‡ That, being rich, yet on your account he was made poor, so that, by HIS Poverty, you might be enriched.

10 And ‡ in this I give an Opinion; for this is beneficial for you, who, previously began not only to DO, but also to be WILLING, ‡ since the last Year.

11 At present, therefore, finish the DOING also, that according to the PROMPTITUDE to WILL, so also may be the accomplishment, according to ABILITY.

12 ‡ For if READINESS OF MIND be present, one is acceptable according to what he may have, and not according to what he has not.

13 Not, however, that to others may be relief, and to you distress,

14 but an Equality; at THIS Time let YOUR Abundance be for THEIR Deficiency, so that also THEIR Abundance may be for YOUR Deficiency; so that there may be an Equality.

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* VATICAN MANUSCRIPT.—9. Anointed—*omit*. 12. any one—*omit*.

‡ 6. verse 17; 2 Cor. xii. 8. ‡ 7. 1 Cor. i. 5; xii. 8. ‡ 8. 1 Cor. vii. 7. ‡ 9 Matt. viii. 20; Luke ix. 58; Phil. ii. 6, 7. ‡ 10. 1 Cor. vii. 25. ‡ 10. 2 Cor. ix. 2 ‡ 12. Mark xii. 43, 44; Luke [illegible]

ισοτης· [15] καθως γεγραπται· Ὁ το πολυ, ουκ
in equality; even as it has been written; He the much, not
επλεονασε· και ὁ το ολιγον, ουκ ηλαττονησε.
had over; and he the little, not had lack.
[16] Χαρις δε τῳ θεῳ τῳ διδοντι την αυτην σπου-
Thanks but to the God to that having given the same earnest-
δην ὑπερ ὑμων εν τῃ καρδιᾳ Τιτου· [17] ὁτι την
ness on behalf of you in the heart of Titus; because the
μεν παρακλησιν εδεξατο· σπουδαιοτερος δε
indeed exhortation he received; more earnest but
ὑπαρχων, αυθαιρετος εξηλθε προς ὑμας.
being, of his own accord he went out to you.
[18] Συνεπεμψαμεν δε μετ' αυτου τον αδελφον,
We sent together and with him the brother,
οὑ ὁ επαινος εν τῳ ευαγγελιῳ δια πασων
of whom the praise in the glad tidings through all
των εκκλησιων· [19] ου μονον δε, αλλα και χει-
of the congregations; not only and, but also having
ροτονηθεις ὑπο των εκκλησιων συνεκδημος
been voted by the congregations a fellow-traveler
ἡμων συν τῃ χαριτι ταυτῃ, τῃ διακονουμενῃ
of us with the gift this, that being administered
ὑφ' ἡμων προς την *[αυτου] του κυριου
by us for the [same] the Lord
δοξαν και προθυμιαν ἡμων· [20] στελλομενοι
glory and readiness of mind of us; avoiding
τουτο, μη τις ἡμας μωμησηται εν τῃ αδροτητι
this, not any one us should blame in the abundance
ταυτῃ τῃ διακονουμενῃ ὑφ' ἡμων· [21] προνοουμε-
this the being served by us; we are purpos-
νοι γαρ καλα ου μονον ενωπιον κυριου, αλλα
ing for good things not only in presence of Lord, but
και ενωπιον ανθρωπων. [22] Συνεπεμψαμεν δε
also in presence of men. We sent together and
αυτοις τον αδελφον ἡμων, ὁν εδοκιμασαμεν εν
with them the brother of us, whom we proved in
πολλοις πολλακις σπουδαιον οντα, νυνι δε πολυ
many things many times diligent being, now but much
σπουδαιοτερον, πεποιθησει πολλῃ τῃ εις ὑμας.
more diligent, confidence great in that for you.
[23] Ειτε ὑπερ Τιτου, κοινωνος εμος και εις ὑμας
And if on behalf of Titus, partner my and for you
συνεργος· ειτε αδελφοι ἡμων, αποστολοι εκ-
a fellow-laborer; and if brethren of us, apostles of
κλησιων, δοξα Χριστου. [24] Την ουν ενδειξιν
congregations, glory of Anointed. The therefore proof
της αγαπης ὑμων, και ἡμων καυχησεως ὑπερ
of the love of you, and of us boasting on behalf
ὑμων, εις αυτους ενδειξασθε εις προσωπον των
of you, for them point you out in face of the
εκκλησιων.
congregations.

15 even as it has been written, ‡ "HE who had "MUCH, had no surplus; "and HE who had LITTLE, "had no deficiency."

16 But Thanks be to THAT GOD who has PUT into the HEART of Titus, the Same Earnestness on your behalf;

17 ‡ because he received, indeed, the EXHORTATION; but being very earnest, he went away of his own accord to you.

18 And we sent with him ‡ the BROTHER, whose PRAISE by the GLAD TIDINGS is throughout all of the CONGREGATIONS;

19 and not only so, but ‡ also he has been voted by the CONGREGATIONS our Fellow-traveler with this GIFT, which is BEING DISPENSED by us for ‡ the Glory of the LORD, and of our Earnestness;

20 avoiding this, that no one should blame Us in this ABUNDANCE which IS BEING DISPENSED by us.

21 ‡ for we are purposing excellent things, not only in the presence of the Lord, but also in the presence of Men.

22 And we have sent with them our BROTHER, (whom we have often found diligent in many things, but now much more diligent,) because of THAT great Confidence reposed in you.

23 And if any inquire respecting Titus, he is my Partner and Fellow-laborer for you; or concerning our Brethren, they are the Delegates of the CONGREGATIONS, and the ‡ Glory of Christ.

24 Show, therefore, to them the PROOF of your LOVE, and of Our ‡ Boasting on your behalf, before the CONGREGATIONS.

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* VATICAN MANUSCRIPT.—19. Same—*omit.*

‡ 15. Exod. xvi. 18. ‡ 17. verse 6. ‡ 18. 2 Cor. xii. 18. ‡ 19. 1 Cor. xvi. 3, 4. ‡ 19. 2 Cor. iv. 15. ‡ 21. Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12. ‡ 23. Phil. ii. 25. ‡ 24. 2 Cor. vii. 14; ix. 2.

ΚΕΦ. θ'. 9.

[1] Περι μεν γαρ της διακονιας της εις τους
Concerning indeed for the service of that for the
ἁγιους περισσον μοι εστι το γραφειν ὑμιν.
saints superfluous for me it is the to write to you.
[2] Οιδα γαρ την προθυμιαν ὑμων, ἡν ὑπερ ὑμων
I know for the readiness of mind of you, which on behalf of you
καυχωμαι Μακεδοσιν, ὁτι Αχαια παρεσκευασ-
I am boasting to Macedonians, because Achaia has been prepared
ται απο περυσι· και ὁ εξ ὑμων ζηλος ηρεθισε
from last year; and the from of you zeal stirred up
τους πλειονας. [3] Επεμψα δε τους αδελφους, ἱνα
the many. I sent but the brethren, so that
μη το καυχημα ἡμων το ὑπερ ὑμων κενωθῃ εν
not the boasting of us that on behalf of you should be vain in
τῳ μερει τουτῳ· ἱνα, καθως ελεγον, παρεσκευ-
the respect this; so that, as I said, having been
ασμενοι ητε· [4] μηπως εαν ελθωσι συν εμοι
prepared may be; lest perhaps if should come with me
Μακεδονες, και εὑρωσιν ὑμας απαρασκευαστους,
Macedonians, and find you unprepared,
καταισχυνθωμεν ἡμεις (ἱνα μη λεγωμεν ὑμεις)
should be ashamed we (that not we may say you)
εν τῃ ὑποστασει ταυτῃ. [5] Αναγκαιον ουν
in the confident expectation this. Necessary therefore
ηγησαμεν παρακαλεσαι τους αδελφους, ἱνα προ-
I thought to exhort the brethren, that they
ελθωσιν εις ὑμας, και προκαταρτισωσι την
would go before to you, and would make ready before the
προκατηγγελμενην ευλογιαν ὑμων, ταυτην
pre-announced blessing of you, this
ἑτοιμην ειναι οὑτως ὡς ευλογιαν, και μη ὡς
ready to be thus as a blessing, and not as
πλεονεξιαν. [6] Τουτο δε, ὁ σπειρων φειδομενως,
an exaction. This but, the one sowing sparingly,
φειδομενως και θερισει· και ὁ σπειρων επ'
sparingly also shall reap; and the one sowing in
ευλογιαις, επ' ευλογιαις και θερισει. [7] Ἑκασ-
blessings, in blessings also shall reap. Each
τος καθως προαιρειται τῃ καρδιᾳ· μη εκ λυπης,
one as he purposes in the heart; not from grief,
η εξ αναγκης· ἱλαρον γαρ δοτην αγαπᾳ ὁ θεος.
or from necessity; a cheerful for giver loves the God.
[8] Δυνατος δε ὁ θεος πασαν χαριν περισσευσαι
Powerful but the God every favor to make abound
εις ὑμας, ἱνα εν παντοτε πασαν αυταρκειαν
to you, that in every thing always all-sufficiency
εχοντες, περισσευητε εις παν εργον αγαθον·
having, you may abound in every work good;
[9] καθως γεγραπται· Εσκορπισεν, εδωκε τοις
even as it has been written; He has dispersed, he gave to the
πενησιν· ἡ δικαιοσυνη αυτου μενει εις τον αιω-
poor ones; the righteousness of him abides for the age.

CHAPTER IX.

1 For, indeed, concerning ‡ THAT SERVICE which is for the SAINTS it is superfluous for me to WRITE to you;

2 for I know ‡ your PROMPTITUDE, ‡ of which I am boasting on your behalf to the Macedonians, That ‡ Achaia was prepared last Year, and YOUR Zeal has excited MANY.

3 ‡ But I sent the BRETHREN, lest THAT BOASTING of ours on your behalf should be vain in this RESPECT; in order that you may be prepared;

4 lest, perhaps, if the Macedonians should come with me, and find you unprepared, we, not to say you, should be ashamed in this CONFIDENT EXPECTATION.

5 I thought it necessary, therefore, to exhort the BRETHREN, to go on before to you, and to first make ready this PREVIOUSLY ANNOUNCED GIFT of yours, that thus it may be ready as a Gift, and not as an Extortion.

6 But this I say, ‡ HE who sows sparingly, will also reap sparingly; and HE who sows bountifully, will reap also bountifully;

7 even as each one purposes in his HEART, ‡ not from Grief, or from Necessity; for ‡ GOD loves a Cheerful Giver.

8 ‡ And GOD is able to make Every Favor abound to you, so that always having All Sufficiency in every thing, you may abound in Every good Work.

9 as it has been written, ‡ "He has dispersed, he "has given to the POOR; "his RIGHTEOUSNESS re- "mains for the AGE."

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‡ 1. Acts xi. 29; Rom. xv. 26; 1 Cor. xvi. 1; 2 Cor. viii. 4; Gal. ii. 10. ‡ 2. 2 Cor. viii. 10. ‡ 2. 2 Cor. viii. 24. ‡ 2. 2 Cor. viii. 10. ‡ 3. 2 Cor. viii. 6, 17, 18, 22. ‡ 6. Prov. xi. 24; xix. 17; xxii. 9; Gal. vi. 7, 9. ‡ 7. Deut. xv. 7. ‡ 7. Exod. xxv. 2, xxxv. 5; Prov. xi. 25; Rom. xii. 8; 2 Cor. viii 12. ‡ 8. Prov. xi. 24, 25; xxviii. 27; Phil. iv. 19. ‡ 9. Psa. xi. 2, 9.

να. [10] Ὁ δε επιχορηγων σπερμα τῳ σπει-
The and one supplying seed to the one
ροντι και αρτον εις βρωσιν, χορηγησει και
sowing and bread for food, will supply and
πληθυνει τον σπορον ὑμων, και αυξησει τα
will multiply the sowing of you, and will increase the
γεννηματα της δικαιοσυνης ὑμων· [11] εν παντι
products of the righteousness of you; in everything
πλουτιζομενοι εις πασαν απλοτητα, ἡτις κατερ-
being enriched for all liberality, which works
γαζεται δι' ἡμων ευχαριστιαν τῳ θεῳ· [12] ὁτι
out through us thanksgiving to the God; because
ἡ διακονια της λειτουργιας ταυτης ου μονον
the dispensing of the public service this not only
εστι προσαναπληρουσα τα ὑστερηματα των
is abundantly supplying the wants of the
ἁγιων, αλλα και περισσευουσα δια πολλων
saints, but also is abounding through many
ευχαριστιων τῳ θεῳ· [13] δια της δοκιμης της
thanksgivings to the God; on account of the proof of the
διακονιας ταυτης δοξαζοντες τον θεον επι τη
service this they are glorifying the God at the
ὑποταγῃ της ὁμολογιας ὑμων εις το ευαγγελιον
subjection of the profession of you to the glad tidings
του Χριστου, και απλοτητι της κοινωνιας εις
of the Anointed one, and liberality of the contribution for
αυτους και εις παντας, [14] και αυτων δεησει
them and for all, and of them by prayer
ὑπερ ὑμων, επιποθουντων ὑμας, δια την ὑπερ-
on behalf of you, ardently loving you, because of the sur-
βαλλουσαν χαριν του θεου εφ' ὑμιν. [15] Χαρις
passing favor of the God on you. Thanks
*[δε] τῳ θεῳ επι τη ανεκδιηγητῳ αυτου
[but] to the God for the inexpressible of him
δωρεᾳ.
free gift.

ΚΕΦ. ι'. 10.

[1] Αυτος δε εγω Παυλος παρακαλω ὑμας δια
Same and I Paul beseech you on account
της πραοτητος και επιεικειας του Χριστου, ὁς
of the meekness and gentleness of the Anointed, who
κατα προσωπον μεν ταπεινος εν ὑμιν, απων
according to face indeed humble among you, being absent
δε θαῤῥω εις ὑμας· [2] δεομαι δε, το μη παρων
but am bold toward you; I pray but, that not being present
θαῤῥησαι τη πεποιθησει, ᾗ λογιζομαι τολμη-
to be bold with the confidence, with which I reckon to have dar-
σαι επι τινας τους λογιζομενους ἡμας ὡς κατα
ing toward some those reckoning us as according to
σαρκα περιπατουντας. [3] Εν σαρκι γαρ περιπα-
flesh walking. In flesh for walk-

10 And HE ‡who SUPPLIES Seed to the SOWER, and Bread for Food, will multiply your SOWING, and increase the PRODUCTS of your ‡RIGHTEOUSNESS;

11 you being enriched in everything for All Liberality, ‡which produces through us Thanksgiving *to GOD;

12 because the DISPENSING of this PUBLIC SERVICE, not only is ‡amply supplying the WANTS of the SAINTS, but also is abounding through the Thanksgiving of Many * to GOD;

13 for ‡they are glorifying GOD on account of the PROOF of this MINISTRATION in your AVOWED SUBJECTION to the GLAD TIDINGS of the ANOINTED one, and the Liberality of the ‡CONTRIBUTION to them and for all;

14 and by Their Prayer on your behalf, ardently loving you on account of the SURPASSING ‡Favor of GOD bestowed upon you.

15 Thanks to GOD ‡for his INEXPRESSIBLE free Gift!

CHAPTER X.

1 Now ‡I, (the same Paul, ‡who, in Appearance, indeed, am humble among you, but being absent am bold *toward you,) exhort you by the MEEKNESS and Gentleness of the ANOINTED one;

2 and I pray ‡that I may not be BOLD, being present, with the CONFIDENCE which I presume of daring to display toward SOME who regard us as walking according to the Flesh.

3 For though we are

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* VATICAN MANUSCRIPT.—11. of God. 12. to the ANOINTED. 15. but—*omit.* 1. on account of you.

‡ 10. Isa. lv. 10. ‡ 10. Hoshea x. 12; Matt. vi. 1. ‡ 11. 2 Cor. i. 11; iv. 15. ‡ 12. 2 Cor. viii. 14. ‡ 13. Matt. v. 16. ‡ 13. Heb. xiii. 16. ‡ 14. 2 Cor. viii. 1. ‡ 15. James i. 17. ‡ 1. Rom. xii. 1. ‡ 1. verse 10; 2 Cor. xii. 5, 7, 9. ‡ 2. 1 Cor. iv. 21; 2 Cor. xiii. 2.

τουντες, ου κατα σαρκα στρατευομεθα, [4] (τα
ing, not according to flesh warring, (the

γαρ ὁπλα της στρατειας ἡμων ου σαρκικα, αλλα
for arms of the warfare of us not fleshly, but

δυνατα τῳ θεῳ προς καθαιρεσιν οχυρωματων,)
powerful in the God for a casting down of fortresses,)

[5] λογισμους καθαιρουντες και παν ὑψωμα επαι-
reasonings casting down and every height raising

ρομενον κατα της γνωσεως του θεου, και αιχ-
itself up against the knowledge of the God, and lead-

μαλωτιζοντες παν νοημα εις την ὑπακοην του
ing captive every mind into the obedience of the

Χριστου, [6] και εν ἑτοιμῳ εχοντες εκδικησαι
Anointed, and in preparation having to punish

πασαν παρακοην, ὁταν πληρωθῃ ὑμων ἡ ὑπα-
every disobedience, when may be fulfilled of you the obe-

κοη. [7] Τα κατα προσωπον βλεπετε; Ει τις
dience. The things according to face do you see? If any one

πεποιθεν ἑαυτῳ Χριστου ειναι, τουτο λογιζεσθω
has persuaded himself of Anointed to be, this let him consider

παλιν αφ' ἑαυτου ὁτι καθως αυτος Χριστου,
again from himself that even as he of Anointed,

ουτω και ἡμεις. [8] Εαν τε γαρ και περισσοτερον
so also we. If indeed for even more abundantly

τι καυχησωμαι περι της εξουσιας
somewhat I should boast concerning the authority

ἡμων, ἡς εδωκεν ὁ κυριος *[ἡμιν,] εις οικοδο-
of us, which gave the Lord [to us,] for building

μην και ουκ εις καθαιρεσιν ὑμων, ουκ αισχυνη-
up and not for casting down of you, not I shall be

θησομαι. [9] Ἱνα μη δοξω ὡς αν εκφοβειν ὑμας
ashamed. So that not I may seem as I would terrify you

δια των επιστολων· [10] (ὁτι αἱ μεν επιστολαι,
by means of the letters, (because the indeed letters,

φησι, βαρειαι και ισχυραι· ἡ δε παρουσια του
he says, weighty and powerful; the but presence of the

σωματος ασθενης, και ὁ λογος εξουθενημενος·)
body weak, and the word having been despised;)

[11] τουτο λογιζεσθω ἡ τοιουτος, ὁτι οἱοι εσμεν
this let consider the such an one, that such ones we are

τῳ λογῳ δι' επιστολων αποντες, τοιουτοι και
by the word through letters being absent, such like ones also

παροντες τῳ εργῳ. [12] Ου γαρ τολμωμεν εγκρι-
being present in the work. Not for we dare to rank

ναι η συγκριναι ἑαυτους τισι των ἑαυτους συ-
or to compare ourselves with some of those themselves com-

walking in the Flesh, we are not warring according to the Flesh.

4 ‡ since the ARMS ‡ of our WARFARE are not of Flesh, but ‡ DIVINELY powerful for the Demolition of Fortresses;

5 ‡ demolishing Reasonings, and Every Height rearing itself up against the KNOWLEDGE of GOD, and leading captive Every Mind to the OBEDIENCE of the ANOINTED ONE;

6 and ‡ being prepared to punish All Disobedience, when ‡ Your OBEDIENCE may be completed.

7 ‡ Do you look on THINGS according to Appearance? ‡ If any one * seems to trust in himself That he is of Christ, let him consider this again from himself, That as He is of Christ, so also are We.

8 For if indeed I should boast somewhat more abundantly ‡ of our AUTHORITY, which the LORD gave for your Building up, and not for your overthrowing, ‡ I shall not be ashamed;

9 so that I may not seem as if I would terrify you by LETTERS;

10 because "the LETTERS," says he, "are weighty and powerful; but ‡ the BODILY PRESENCE is weak, and ‡ SPEECH contemptible."

11 Let SUCH a one consider this, That such as we are in WORD through Letters, being absent, such also will we be in WORK, being present.

12 ‡ For * we dare not rank or compare ourselves with SOME of those who COMMEND Themselves;

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* VATICAN MANUSCRIPT.—7. seems to trust in himself. 8. to us—*omit*. 12. I dare not.

‡ 4. Eph. vi. 13; 1 Thess. v. 8. ‡ 4. 1 Tim. i. 18; 2 Tim. ii. 3. ‡ 4. Acts vii. 22; 1 Cor. ii. 5; 2 Cor. vi. 7; xiii. 3, 4. ‡ 5. 1 Cor. i. 19; iii. 19. ‡ 6. 2 Cor. xiii. 2. 10. ‡ 6. 2 Cor. ii. 9; vii. 15. ‡ 7. John vii. 24; 2 Cor. v. 12; xi. 18. ‡ 7. 1 Cor. xiv. 37; 1 John iv. 6. ‡ 8. 2 Cor. xiii. 10. ‡ 8. 2 Cor. vii. 14; xii. 6. ‡ 10. 1 Cor. ii. 3, 4; verse 1; 2 Cor. xii. 5, 7, 9; Gal. iv. 13. ‡ 10. 1 Cor. i. 17; ii. 1, 4; 2 Cor. xi. 6. ‡ 12. 2 Cor. iii. 1; v. 12.

νιστανοντων· αλλα αυτοι εν ἑαυτοις ἑαυτους
mending; but they by themselves themselves
μετρουντες, και συγκρινοντες ἑαυτους ἑαυτοις,
measuring, and comparing themselves with themselves,
ου συνιουσιν. [13] Ἡμεις δε ουχι εις τα αμε-
not are intelligent. We and not for the things un-
τρα καυχησωμεθα, αλλα κατα το μετρον του
measured we will boast, but according to the measure of the
κανονος, οὑ εμερισεν ἡμιν ὁ θεος μετρου, εφι-
rule, of which distributed to us the God of measure, to
κεσθαι αχρι και ὑμων. [14] Ου γαρ, ὡς μη εφικ-
reach to even you. Not for, as not reach-
νουμενοι εις ὑμας, ὑπερεκτεινομεν ἑαυτους·
ing to you, we overstretch ourselves;
(αχρι γαρ και ὑμων εφθασαμεν εν τῳ ευαγγελιῳ
to for even you we came in the glad tidings
του Χριστου·) [15] ουκ εις τα αμετρα καυχωμε-
of the Anointed,) not for the things unmeasured boasting
νοι εν αλλοτριοις κοποις, ελπιδα· δε εχοντες,
in others labors, a hope; but having,
αυξαναμενης της πιστεως ὑμων, εν ὑμιν μεγα-
being increased of the faith of you, by you to be
λυνθηναι κατα τον κανονα ἡμων εις περισ-
enlarged according to the rule you into superabun-
σειαν, [16] εις τα ὑπερεκεινα ὑμων ευαγγελισασ-
dance, to the parts beyond of you to announce glad
θαι· ουκ εν αλλοτριῳ κανονι εις τα ἑτοιμα
tidings; not by another rule for the things ready
καυχησασθαι. [17] Ὁ δε καυχωμενος, εν κυριῳ
to boast. The but one boasting, in Lord
καυχασθω. [18] Ου γαρ ὁ ἑαυτον συνιστων,
let him boast. Not for he himself commending,
εκεινος εστι δοκιμος, αλλ' ὁν ὁ κυριος συνιστη-
he is approved, but whom the Lord com-
σιν.
mends.

ΚΕΦ. ια'. 11.

[1] Οφελον ανειχεσθε μου μικρον τη αφροσυνη·
I wish you would bear with me a little in the foolishness;
αλλα και ανεχεσθε μου. [2] Ζηλω γαρ ὑμας θεου
but even you do bear with me. I am zealous for you of God
ζηλῳ· ἡρμοσαμην γαρ ὑμας ἑνι ανδρι, παρθενον
with a zeal; I espoused for you to one husband, a virgin
ἁγνην παραστησαι τῳ Χριστῳ· [3] φοβουμαι δε,
pure to present to the Anointed; I fear but,
μηπως ὡς ὁ οφις Ευαν εξηπατησεν εν τη παν-
lest as the serpent Eve deceived by the craft
ουργιᾳ αὑτου, *[οὑτω] φθαρῃ τα νοηματα
of himself, [so] should be corrupted the minds

but these, measuring Themselves by themselves, and comparing themselves with themselves, are not intelligent.

13 ‡ But we will not boast respecting UNMEASURED Things; but according to the MEASURE of the RULE which the GOD of Measure assigned to us, to reach even to you.

14 For we do not, as not reaching to You, overstretch ourselves; (‡ for we came even to You with the GLAD TIDINGS of the ANOINTED;)

15 not boasting with reference to UNMEASURED Things, in ‡ the Labors of Others; but having a Hope, your FAITH being increased, to be enlarged among you, according to our RULE, for a superabundance;

16 to announce glad tidings in parts BEYOND you; not to boast concerning Things PREPARED by Another's Rule.

17 ‡ But HE who BOASTS, let him boast in the Lord;

18 for ‡ not the one COMMENDING Himself is approved, but ‡ whom the LORD commends.

CHAPTER XI.

1 I wish you would bear with me *some little in ‡ my FOOLISHNESS; and indeed you do bear with me.

2 For I am ardently devoted to you with a godly Zeal; ‡ because I betrothed you for one Husband,—a chaste Virgin ‡ to present to the ANOINTED;

3 but I am afraid, lest, as ‡ the SERPENT deceived EVE by his CRAFT, your MINDS ‡ may be corrupted

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VATICAN MANUSCRIPT.—1. some little in my FOOLISHNESS. 3. so—*omit*.

‡ 13. verse 15. ‡ 14. 1 Cor. iii. 5, 10; iv. 15; ix. 1. ‡ 15. Rom. xv. 20. ‡ 17. Isa. lxv. 16; Jer. ix. 24; 1 Cor. i. 31. ‡ 18. Prov. xxvii. 2. ‡ 18. Rom. ii. 29; 1 Cor. iv. 5. ‡ 1. verse 16; 2 Cor. v. 13. ‡ 2. 1 Cor. iv. 15. ‡ 2. Col. i. 28. ‡ 3. Gen. iii. 4; John viii. 44. ‡ 3. Eph. vi. 24; Col. ii. 4, 8, 18; 1 Tim. i. 3; iv. 1; Heb. xiii. 9; 2 Pet. iii. 17.

ὑμων απο της απλοτητος της εις τον Χριστον.
of you from the simplicity of that into the Anointed.

[4] Ει μεν γαρ ὁ ερχομενος αλλον Ιησουν κηρυσ-
If indeed for the one coming another Jesus proclaims

σει ὁν ουκ εκηρυξαμεν, η πνευμα ἑτερον λαμ-
whom not we proclaimed, or a spirit another you

βανετε ὁ ουκ ελαβετε, η ευαγγελιον ἑτερον ὁ
receive which not you received, or glad tidings other which

ουκ εδεξασθε, καλως ανειχεσθε. [5] Λογιζομαι
not you embraced, well you might bear. I reckon

γαρ μηδεν ὑστερηκεναι των ὑπερλιαν αποστο-
for nothing to have been behind those in the highest degree apos-

λων. [6] Ει δε και ιδιωτης τῳ λογῳ, αλλ' ου τῃ
tles. If but even a simple person in the word, yet not in the

γνωσει· αλλ' εν παντι φανερωθεντες εν πασιν
knowledge; but in everything having been manifested in all things

εις ὑμας, [7] Η ἁμαρτιαν εποιησα, εμαυτον
among you. Or sin did I commit, myself

ταπεινων, ἱνα ὑμεις ὑψωθητε; ὁτι δωρεαν το
humbling, so that you might be exalted? because freely the

του θεου ευαγγελιον ευηγγελισαμην ὑμιν;
of the God glad tidings I announced to you?

[8] Αλλας εκκλησιας εσυλησα, λαβων οψωνιον
Other congregations I robbed, having taken wages

προς την ὑμων διακονιαν· και παρων προς ὑμας
for the of you service; and being present with you

και ὑστερηθεις, ου κατεναρκησα ουδενος·
and having been in want, not did I lazily burden any one;

[9] (το γαρ ὑστερημα μου προσανεπληρωσαν οἱ
(the for want of me supplied before the

αδελφοι ελθοντες απο Μακεδονιας·) και εν
brethren having come from Macedonia;) and in

παντι αβαρη ὑμιν εμαυτον ετηρησα, και
everything unburdensome to you myself I kept, and

τηρησω. [10] Εστιν αληθεια Χριστου εν εμοι,
will keep. It is a truth of Anointed in me,

ὁτι ἡ καυχησις αὑτη ου φραγησεται εις εμε εν
that the boasting this not shall be stopped concerning me in

τοις κλιμασι της Αχαιας. [11] Διατι; *[ὁτι] ουκ
the regions of the Achaia. Why? [because] not

αγαπω ὑμας; Ὁ θεος οιδεν. [12] Ὁ δε ποιω, και
I love you? The God knows. What but I do, even

ποιησω, ἱνα εκκοψω την αφορμην των θελοντων
I will do, so that I may cut off the opportunity of those wishing

αφορμην, ἱνα εν ᾡ καυχωνται, ευρεθωσι
an opportunity, so that in what they boast, they may be found

from *THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED.

4 For if HE who is COMING proclaims Another Jesus, whom we did not preach; or you receive a different Spirit which you did not receive; or ‡other Glad tidings which you did not embrace, you might well bear with it.

5 * And ‡I reckon myself in Nothing to have been behind those VERY EMINENT Apostles.

6 But even if ‡I am a simple person in SPEECH, yet not ‡in KNOWLEDGE; but in every way ‡we have by all things been manifested among you.

7 Did I commit Sin ‡in humbling Myself that you might be exalted? or Because I gratuitously announced to you the GLAD TIDINGS of GOD?

8 I stripped Other Congregations, taking Wages for serving YOU; and being present with you, and in want, ‡I did not incommode any one;

9 for ‡the BRETHREN having come from Macedonia supplied beforehand my DEFICIENCY; and in everything I kept, and will keep Myself ‡from being a burden to you.

10 ‡It is a Truth of Christ by me, ‡that this very BOASTING shall not be silenced concerning me in the REGIONS of ACHAIA.

11 Why? ‡Because I love you not? GOD knows.

12 But what I am doing, I even will do, ‡that I may cut off the OPPORTUNITY from THOSE DESIRING an Opportunity; so that in what they boast, they may be found even as we.

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* VATICAN MANUSCRIPT.—3. THAT SIMPLICITY and THAT PURENESS which is in the ANOINTED. 5. And I reckon. 11. because—*omit.*

‡ 4. Gal. i. 7, 8. ‡ 5. 2 Cor. xii. 11; Gal. ii. 6. ‡ 6. 1 Cor. i. 17; ii. 1, 13; 2 Cor. x. 10. ‡ 6. Eph. iii. 4. ‡ 6. 2 Cor. iv. 2; v. 11; xii. 12. ‡ 7. Acts xviii. 3; 1 Cor. ix. 6, 12; 2 Cor. x. 1. ‡ 8. Acts xx. 33; 2 Cor. xii. 13; 1 Thess. ii. 9; 2 Thess. iii. 8, 9. ‡ 9. Phil. iv. 10, 15, 16. ‡ 9. 2 Cor. xii. 14, 16. ‡ 10. Rom. ix. 1. ‡ 10. 1 Cor. ix. 15. ‡ 11. 2 Cor. vi. 11; vii. 3; xii. 15. ‡ 12. 1 Cor. ix. 12.

καθως και ἡμεις. [13]Οἱ γαρ τοιουτοι ψευδαποσ-
as even we. The for such one false apostles
τολοι εργαται δολιοι, μετασχηματιζομενοι εις
workers deceitful, transforming themselves into
αποστολους Χριστου. [14]Και ου θαυμαστον·
apostles of Anointed. And not it is wonderful;
αυτος γαρ ὁ σατανας μετασχηματιζεται εις
himself for the adversary is transformed into
αγγελον φωτος· [15]ου μεγα ουν, ει και οἱ διακο-
a messenger of light; not great therefore, if also the servants
νοι αυτου μετασχηματιζονται ὡς διακονοι δικαι-
of him are transformed as servants of right-
οσυνης· ὡν το τελος εσται κατα τα εργα
eousness, of whom the end shall be according to the works
αυτων.
of them.

[16]Παλιν λεγω, μη τις με δοξῃ αφρονα
Again I say, not any one me should think unwise
ειναι· ει δε μηγε, κᾳν ὡς αφρονα δεξασθε
to be; if but otherwise, even as unwise do you receive
με, ἱνα κᾳγω μικρον τι καυχησωμαι. [17]Ὁ
me, so that even I a little somewhat may boast. What
λαλω, ου λαλω κατα κυριον, αλλ᾽ ὡς εν αφ-
I speak, not I speak according to Lord, but as in fool-
ροσυνῃ, εν ταυτῃ τῃ ὑποστασει της καυχη-
ishness, in this the confidence of the boast-
σεως. [18]Επει πολλοι καυχωνται κατα την
ing. Since many boast according to the
σαρκα, κᾳγω καυχησομαι. [19]Ἡδεως γαρ ανε-
flesh, also I will boast. Willingly for you
χεσθε των αφρονων, φρονιμοι οντες· [20]ανεχεσ-
bear with the unwise, wise ones being; you bear
θε γαρ, ει τις ὑμας καταδουλοι, ει τις κατεσ-
for, if any one you enslaves, if any one eats you
θιει, ει τις λαμβανει, ει τις επαιρεται, ει τις
up, if any one takes you, if any one raises himself up, if any one
ὑμας εις προσωπον δερει. [21]Κατα ατιμιαν
you on face beats. According to dishonor
λεγω, ὡς ὁτι ἡμεις ησθενησαμεν· εν ᾡ δ᾽ αν
I speak, as that we were weak; in what but
τις τολμᾳ, (εν αφροσυνῃ λεγω,) τολμω
any one may be bold, (in foolishness I speak,) bold
κᾳγω. [22]Ἑβραιοι εισι; κᾳγω· Ισραηλιται
also I. Hebrews are they? also I; Israelites
εισι; κᾳγω· σπερμα Αβρααμ εισι; κᾳγω·
are they? also I; seed of Abraam are they? also I;
[23]διακονοι Χριστου εισι; (παραφρονων λαλω,)
servants of Anointed are they? (being a very fool I speak,)
ὑπερ εγω· εν κοποις περισσοτερως, εν πληγαις
above I; in labors more abundant, in stripes

13 For SUCH ‡False apostles, ‡deceitful Workmen, are transforming themselves into Apostles of Christ.

14 And it is not surprising, for the ADVERSARY himself transforms himself into an Angel of Light.

15 It is therefore no great wonder, if his SERVANTS also transform themselves as ‡Servants of Righteousness;‡Whose END will be according to their WORKS.

16 Again ‡I say, Let no one think Me a Simpleton; but if otherwise, then receive me as a Simpleton, so that **I** also may boast a little.

17 What I speak ‡in This CONFIDENCE of BOASTING, I do not speak according to the Lord, but as in Folly.

18 ‡Since many boast according to the Flesh, **I** also will boast.

19 ‡For being wise yourselves, you readily bear with the UNWISE.

20 For you endure ‡if one enslave you; if one eat you up; if one take from you; if one raise himself up; if one beats You in the Face.

21 As concerning Reproach, I say ‡ That we were weak; yet ‡in what any one is daring,(I speak foolishly,) **I** also am daring.

22 Are they Hebrews? ‡so am **I**. Are they Israelites? so am **I**. Are they the Seed of Abraham? so am **I**.

23 Are they Servants of Christ? (I speak as being beside myself,) I am superior; ‡in Labors exceedingly abundant, in

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‡ 13. Acts xv. 24; Rom. xvi. 18; Gal. i. 7; vi. 12; Phil. i. 15; 2 Pet. ii. 1; 1 John iv. 1; Rev. ii. 2. ‡ 13. 2 Cor. ii. 17; Phil. iii. 2; Titus i. 10, 11. ‡ 15. 2. Cor. iii. 9. ‡ 15. Phil. iii. 19. ‡ 16. verse 1; 2 Cor. xii. 6, 11. ‡ 17. 2 Cor. ix. 4. ‡ 18. Phil. iii. 3, 4. ‡ 19. 1 Cor. iv. 10. ‡ 20. Gal. ii. 4; iv. 9. ‡ 21. 2 Cor. x. 10. ‡ 21. Phil. iii. 4. ‡ 22. Acts xxii. 3; Rom. xi. 1; Phil. iii. 5. ‡ 23. 1 Cor. xv. 10.

ὑπερβαλλοντως, εν φυλακαις περισσοτερως, εν
above measure, in prisons more frequently, in
θανατοις πολλακις· [24] (ὑπο Ιουδαιων πεντακις
deaths often; (by Jews five times
τεσσαρακοντα παρα μιαν ελαβον, [25] τρις ερραβδισθην,
forty except one I received, thrice I was beaten with rods,
ἁπαξ ελιθασθην, τρις εναυαγησα,
once I was stoned, thrice I was shipwrecked,
νυχθημερον εν τῳ βυθῳ πεποιηκα·) [26] ὁδοιποριαις
a night and day in the deep I have passed;) in journeys
πολλακις· κινδυνοις ποταμων, κινδυνοις
often; in dangers of rivers, in dangers
λῃστων, κινδυνοις εκ γενους, κινδυνοις εξ εθνων,
of robbers, in dangers from kindred, in dangers from Gentiles,
κινδυνοις εν πολει, κινδυνοις εν ερημιᾳ,
in dangers in city, in dangers in desert,
κινδυνοις εν θαλασσῃ, κινδυνοις εν ψευδαδελφοις·
in dangers at sea, in dangers among false-brethren;
[27] *[εν] κοπῳ και μοχθῳ, εν αγρυπνιαις
[in] labor and toil, in watchings
πολλακις, εν λιμῳ και διψει, εν νηστειαις πολλακις,
often, in hunger and thirst, in fastings often,
εν ψυχει και γυμνοτητι [28] Χωρις των
in cold and nakedness Besides the
παρεκτος, ἡ επισυστασις μου ἡ καθ' ἡμεραν, ἡ
outward things, the crowding of me that every day, the
μεριμνα πασων των εκκλησιων. [29] Τις ασθενει,
care of all of the congregations. Who is weak,
και ουκ ασθενω; τις σκανδαλιζεται, και ουκ
and not I am weak? who is made to stumble, and not
εγω πυρουμαι; [30] Ει καυχασθαι δει, τα
I burn? If to boast is necessary, the things
της ασθενειας *[μου] καυχησομαι. [31] Ὁ θεος
of the weakness [of me] I will boast. The God
και πατηρ του κυριου ἡμων Ιησου *[Χριστου]
and father of the Lord of us Jesus [Anointed]
οιδεν, ὁ ὢν ευλογητος εις τους αιωνας, ὁτι ου
knows, he being blessed for the ages, that not
ψευδομαι· [32] εν Δαμασκῳ ὁ εθναρχης Αρετα του
I utter falsehood; in Damascus the ethnarch Aretas of the
βασιλεως εφρουρει την Δαμασκηνων πολιν,
king guarded the Damascenes city,
πιασαι με *[θελων·] [33] και δια θυριδος εν σαργανῃ
to seize me [wishing;] and through an opening in a rope basket
εχαλασθην δια του τειχους, και εξεφυγον
I was lowered through the wall, and escaped
τας χειρας αυτου. ΚΕΦ. ιβ'. 12. [1] Καυ-
the hands of him. To

*Prisons frequently, ‡in Scourges to excess, ‡in Deaths often.

24 Five times I received, by the Jews, ‡ forty stripes less one;

25 three times I was ‡ beaten with rods; ‡ once I was stoned; three times ‡ I was shipwrecked; a night and day I have spent in the DEEP.

26 During frequent Journeys, in Dangers from Rivers; in Dangers from Robbers; ‡ in Dangers from Kindred; ‡ in Dangers from Gentiles; in Dangers in Cities; in Dangers in the Desert; in Dangers at Sea; in Dangers among False-brethren;

27 in Labor and Toil; ‡ in frequent Watchings; ‡ in Hunger and Thirst; in frequent Fastings; in Cold and Nakedness.

28 Besides these OUTWARD troubles, ‡ the ANXIOUS CARE for All the CONGREGATIONS, which is CROWDING me EVERY DAY.

29 ‡ Who is weak, and I am not weak? Who is made to Stumble, and I do not burn?

30 If it is necessary to boast, ‡ I will boast of the THINGS which concern my WEAKNESS.

31 ‡ GOD, even the Father of our LORD Jesus, HE ‡ who is the BLESSED ONE for the AGES, knows That I do not falsify.

32 ‡ In Damascus, the ETHNARCH of Aretas, the KING, guarded the CITY of the DAMASCENES, wishing to seize me;

33 but I was through an Opening lowered down the WALL in a Rope-basket, and escaped from his hands.

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* VATICAN MANUSCRIPT.—23. Prisons frequently, in Scourges to excess, in Deaths often. 30. of me—*omit*. 31. Anointed—*omit*. 32. wishing—*omit*.

‡ 23. Acts ix. 16; xx. 23; xxi. 11; 2 Cor. vi. 4, 5. ‡ 23. 1 Cor. xv. 30—32; 2 Cor. i. 9, 10; iv. 11; vi. 9. ‡ 24. Deut. xxv. 3. ‡ 25. Acts xvi. 22. ‡ 25. Acts xiv. 19. ‡ 25. Acts xxvii. 41. ‡ 26. Acts ix. 23; xiii. 50; xiv. 5; xvii. 5; xx. 3; xxi. 31; xxiii. 10, 11 xxv. 3. ‡ 26. Acts xiv. 5; xix. 23. ‡ 27. Acts xx. 31; 2 Cor. vi. 5. ‡ 27. 1 Cor. iv. 11. ‡ 29. 1 Cor. viii. 13; ix. 22. ‡ 30. 2 Cor. xii. 5, 9, 10. ‡ 31. Rom. i. 9; ix. 1; 2 Cor. i. 23; Gal. i. 2; 1 Thess. ii. 5. ‡ 31. Rom. ix. 5. ‡ 32. Acts ix. 24. 25.

χασθαι δη ου συμφερει *[μοι·] ελευσομαι
boast indeed not is profitable [for me;] I will come
γαρ εις οπτασιας και αποκαλυψεις κυριου.
for to visions and revelations of Lord.
[2] Οιδα ανθρωπον εν Χριστῳ, προ ετων δεκατεσ-
I know a man in Anointed, above years fourteen,
σαρων, (ειτε εν σωματι, ουκ οιδα· ειτε εκτος
(whether with a body, not I know; or without
*[του] σωματος, ουκ οιδα· ὁ θεος οιδεν·) αρπα-
[the] body, not I know; the God knows;) having
γεντα τον τοιουτον ἑως τριτου ουρανου.
been snatched away the such a one to third heaven.
[3] Και οιδα τον τοιουτον ανθρωπον, (ειτε εν
And I know the such a man, (whether in
σωματι, ειτε εκτος του σωματος, ουκ οιδα· ὁ
a body, or without the body, not I know; the
θεος οιδεν·) [4] ὁτι ἡρπαγη εις τον παραδει-
God knows,) that he was snatched away into the paradise,
σον, και ηκουσεν αρῥητα ῥηματα, ἁ ουκ
and heard indescribable things spoken, which not
εξον ανθρωπῳ λαλησαι. [5] Ὑπερ του τοι-
being possible for a man to speak. Concerning the such
ουτου καυχησομαι· ὑπερ δε εμαυτου ου καυχη-
a one I will boast; on behalf but of myself not I will
σομαι, ει μη εν ταις ασθενειαις *[μου.] [6] Εαν
boast, if not in the weaknesses [of me.] If
γαρ θελησω καυχησασθαι, ουκ εσομαι αφρων·
for I should desire to boast, not I shall be unwise;
αληθειαν γαρ ερω· φειδομαι δε, μη τις εις
truth for I will say; I forbear but, lest any one to
εμε λογισηται ὑπερ ὁ βλεπει με, η ακουει τι
me should impute beyond what he sees me, or hears anything
εξ εμου. [7] Και τῃ ὑπερβολῃ των αποκαλυψεων
from of me. And by the transcendancy of the revelations
ἱνα μη ὑπεραιρωμαι, εδοθη μοι σκολοψ τῃ
that not I should be over-elated, was given to me a thorn in the
σαρκι, αγγελος σαταν, ἱνα με κολαφιζῃ, ἱνα μη
flesh, a messenger adversary, that me it might buffet, that not
ὑπεραιρωμαι. [8] Ὑπερ τουτου τρις τον κυριον
I might be over-elated. Concerning this thrice the Lord
παρεκαλεσα, ἱνα αποστῃ απ᾽ εμου· [9] και
I entreated, that it might be removed from me; and
ειρηκε μοι· Αρκει σοι ἡ χαρις μου· ἡ γαρ δυνα-
he said to me, Is enough for thee the favor of me; the for power
μις *[μου] εν ασθενειᾳ τελειουται. Ἡδιστα
[of me] in weakness is perfected. Most gladly
ουν μαλλον καυχησομαι εν ταις ασθενειαις
therefore rather I will boast in the weaknesses
*[μου,] ἱνα επισκηνωσῃ επ᾽ εμε ἡ δυναμις του
[of me,] so that may dwell upon me the power of the

CHAPTER XII.

1 Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2 I know a Man, ‡in Christ, who above fourteen Years since—(whether with a Body, I know not; or without a Body, I know not; God knows;)—SUCH a one ‡suddenly conveyed away to the Third Heaven.

3 And I know this VERY Man, (whether with a Body, or without the BODY, I know not; God knows;)

4 That he was suddenly conveyed away into ‡PARADISE, and heard indescribable things spoken, which it is not possible for a Man to relate.

5 Respecting SUCH a person I will boast; ‡but respecting myself I will not boast, unless in my WEAKNESSES.

6 For ‡if I should desire to boast, I shall not be Unwise; for I will speak the Truth; but I forbear, lest any one should impute to Me more than what he sees me to be, or what he hears from me.

7 And in order that I might not be unduly elated by the TRANSCENDANCY of the REVELATIONS, ‡a Thorn in the FLESH was given to me—‡an Angel-adversary—that it might afflict me; so that I should not be too much exalted.

8 ‡Concerning this, I entreated the LORD three times, that it might be removed from me;

9 but he said to me, "My FAVOR is sufficient for thee; for POWER is perfected in Weakness." Most gladly, then, I will boast rather in WEAKNESSES, so that the POWER of the ANOINTED may abide upon Me.

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* VATICAN MANUSCRIPT.—1. Is it necessary to boast? it is not profitable indeed, but I come even to Visions and Revelations of the Lord. 1. for me—*omit.* 2. the—*omit.* 5. of me—*omit.* 9. of me—*omit.* 9. of me—*omit.*

‡ 2. Rom. xvi. 7; 2 Cor. v. 17; Gal. i. 22. ‡ 2. Acts xxii. 17. See Acts xiv. 19, 20. ‡ 4. Luke xxiii. 43. ‡ 5. 2 Cor. xi. 30. ‡ 6. 2 Cor. x. 8; xi. 16. ‡ 7. Gal. iv 13, 14. ‡ 7. Job ii. 7; Luke xiii. 16. ‡ 8. See Deut. iii. 23—27; Matt. xxvi. 44.

Χριστου. [10] Διο ευδοκω εν ασθενειαις, εν
Anointed. Wherefore I am well-pleased with weaknesses, with
ὑβρεσιν, εν αναγκαις, εν διωγμοις, εν στενο-
insults, with necessities, with persecutions, with distres-
χωριαις ὑπερ Χριστου· ὁταν γαρ ασθενω, τοτε
ses on behalf of Anointed; when for I may be weak, then
δυνατος ειμι. [11] Γεγονα αφρων· ὑμεις με ηναγ-
strong I am. I have become unwise; you me have
κασατε. Εγω γαρ ωφειλον ὑφ' ὑμων συνιστασ-
constrained. I for ought by you to be com-
θαι· ουδεν γαρ ὑστερησα των ὑπερλιαν αποσ-
mended; nothing for I was behind those in highest degree apos-
τολων, ει και ουδεν ειμι. [12] Τα μεν σημεια του
tles, if even nothing I am. The indeed signs of the
αποστολου κατειργασθη εν ὑμιν εν παση ὑπο-
apostle were worked out among you in all pa-
μονη, εν σημειοις και τερασι και δυναμεσι.
tience, in signs and prodigies and powers.
[13] Τι γαρ εστιν ὁ ηττηθητε ὑπερ τας λοιπας
What for is it which you were inferior beyond the other
εκκλησιας, ει μη ὁτι αυτος εγω ου κατεναρκη-
congregations, if not that myself I not was burden-
σα ὑμων; Χαρισασθε μοι την αδικιαν ταυτην.
some to you? Forgive to me the injustice this.
[14] Ιδου, τριτον τουτο ἑτοιμως εχω ελθειν προς
Lo, a third time this in readiness I am to come to
ὑμας, και ου καταναρκησω *[ὑμων·] ου γαρ
you, and not I will burden [you,] not for
ζητω τα ὑμων, αλλ' ὑμας. Ου γαρ οφειλει
I seek the things of you, but you. Not for it is fitting
τα τεκνα τοις γονευσι θησαυριζειν, αλλ' οἱ γο-
the children for the parents to treasure up, but the par-
νεις τοις τεκνοις. [15] Εγω δε ἡδιστα δαπανησω
ents for the children. I but most gladly will spend
και εκδαπανηθησομαι ὑπερ των ψυχων ὑμων·
and will be utterly spent on behalf of the souls of you;
ει και περισσοτερως ὑμας αγαπων, ἡττον αγα-
if even more abundantly you loving, less I am
πωμαι. [16] Εστω δε· εγω ου κατεβαρησα ὑμας·
loved. Let it be so but; I not did burden you;
αλλ' ὑπαρχων πανουργος, δολῳ ὑμας ελαβον.
but being crafty, with guile you I took.
[17] Μη τινα ὡν απεσταλκα προς ὑμας, δι' αυτου
Not any one of whom I have sent to you, through him
επλεονεκτησα ὑμας; [18] Παρεκαλεσα Τιτον, και
I overreached you? I exhorted Titus, and
συναπεστειλα τον αδελφον· μητι επλεονεκτη-
I sent with the brother; not overreached
σεν ὑμας Τιτος; ου τῳ αυτῳ πνευματι περιε-
you Titus? not in the same spirit we
πατησαμεν; ου τοις αυτοις ιχνεσι; [19] Παλιν
walked? not in the same steps? Again

10 Wherefore, ‡I am contented with Weaknesses, with Insults, with Necessities, with Persecutions, with Distresses on account of Christ; ‡since when I am weak, then I am strong.

11 Have I become ‡a Simpleton? You have constrained Me; for I ought to be commended by You; ‡for in nothing I was inferior to those VERY EMINENT Apostles—even if I am nobody.

12 ‡The SIGNS of the APOSTLE, surely, were performed among you with All Patience, by Signs and Prodigies and Powers.

13 ‡For in what is it that you were inferior to the OTHER Congregations, unless That ‡I myself was not a burden to you? Forgive me this INJUSTICE!

14 ‡Behold, this third time I hold myself ready to come to you, and I will not be burdensome; ‡because I seek not YOUR Property, but you; ‡for the CHILDREN are not obliged to treasure up for the PARENTS, but the PARENTS for the CHILDREN.

15 And ‡I most gladly will spend and be utterly spent ‡on behalf of your SOULS; even if the more abundantly loving You, the less I be loved.

16 Be it so then, ‡I did not burden you; but, [it is said,] "being cunning, I took You by Artifice."

17 ‡Did I defraud you by any of those whom I sent to you?

18 ‡I requested Titus, and I sent ‡the BROTHER with him. Did Titus defraud you? Did we not walk in the SAME Spirit,—in the very SAME Steps?

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* VATICAN MANUSCRIPT.—14. you—*omit.*

‡ 10. Rom. v. 3; 2 Cor. vii. 4. ‡ 10. 2 Cor. xiii. 4. ‡ 11. 2 Cor. xi. 1, 16, 17. ‡ 11. 2 Cor. xi. 5. ‡ 12. Rom. xv. 18, 19; 1 Cor. ix. 2; 2 Cor. iv. 2; vi. 4; xi. 6. ‡ 13. 1 Cor. i. 7. ‡ 13. 1 Cor. ix. 12; 2 Cor. xi. 9. ‡ 14. 2 Cor. xiii. 1. ‡ 14. Acts xx. 33; 1 Cor. x. 33. ‡ 14. 1 Cor. iv. 14, 15. ‡ 15. 1 Thess. ii. 8; Phil. ii. 17. ‡ 15. John x. 11; 2 Cor. i. 6; Col. i. 24; 2 Tim. ii. 10. ‡ 16. 2 Cor. xi. 9. ‡ 17. 2 Cor. vii. 2. ‡ 18. 2 Cor. viii. 6, 16, 22. ‡ 18. 2 Cor. viii. 18.

δοκειτε, ὁτι ὑμιν απολογουμεθα; Κατενωπιον
do you think, that to you we apologize? In presence
του θεου, εν Χριστῳ, λαλουμεν
of the God, in Anointed, we speak
ταδε παντα, αγαπητοι, ὑπερ της ὑμων οικο-
but all things, beloved ones, on behalf of the you build-
δομης. [20] Φοβουμαι γαρ, μηπως ελθων ουχ
ing up. I am afraid for, lest perhaps having come not
οἱους θελω εὑρω ὑμας, κᾳγω εὑρεθω ὑμιν
such ones I wish I should find you, and I should be found by you
οἱον ου θελετε· μηπως ερεις, ζηλοι, θυμοι,
such a one not you wish; lest perhaps strifes, jealousies, angers,
εριθειαι, καταλαλιαι, ψιθυρισμοι, φυσιωσεις,
contentions, evil-speakings, whisperings, puffings up,
ακαταστασιαι· [21] μη παλιν ελθοντα με ταπει-
disturbances; lest again having come me should
νωσῃ ὁ θεος μου προς ὑμας, και πενθησω πολ-
humble the God of me before you, and I should lament over many
λους των προημαρτηκοτων, και μη μετανοησαν-
of those having previously sinned, and not having reformed
των επι τῃ ακαθαρσιᾳ και πορνειᾳ και ασελγειᾳ,
in respect to the impurity and fornication and lewdness,
ἡ επραξαν. ΚΕΦ. ιγ'. 13. [1] Τριτον τουτο
which they practiced. Third time this
ερχομαι προς ὑμας· επι στοματος δυο μαρτυ-
I come to you; in mouth of two wit-
ρων και τριων σταθησεται παν ῥημα. [2] Προει-
nesses and of three shall be established every word. I have
ρηκα και προλεγω, (ὡς παρων,) το δευτε-
said before and I tell beforehand, (as being present,) the second
ρον, (και απων νυν,) τοις προημαρτηκοσι και
time, (and being absent now,) to those having previously sinned and
τοις λοιποις πασιν, ὁτι εαν ελθω εις το
to the others to all, that if I should come to the
παλιν, ου φεισομαι. [3] Επει δοκιμην ζητειτε
again, not I will spare. Since a proof you seek
του εν εμοι λαλουντος Χριστου, (ὁς εις ὑμας
of the in me speaking Anointed, (who towards you
ουκ ασθενει, αλλα δυνατει εν ὑμιν· [4] και γαρ ει
not is weak, but is powerful in you; even for if
εσταυρωθη εξ ασθενειας, αλλα ζῃ εκ δυνα-
he was crucified from weakness, yet he lives from power
μεως θεου· και γαρ ἡμεις ασθενουμεν εν αυτῳ,
of God; also for we are weak with him,
αλλα ζησομεθα συν αυτῳ εκ δυναμεως θεου
but we shall live with him from power of God
*[εις ὑμας·]) [5] εαυτους πειραζετε, ει εστε εν
[towards you;]) yourselves try you, if you are in

19 ‡ Again, do you think That we are apologizing to You? In the presence of GOD ‡ we speak by Christ; ‡ but ALL things, O beloved, for your Edification.

20 For I am afraid, lest perhaps, having come, I may find you such as I do not wish; and ‡ I may be found by you such as you do not wish;—lest there be Strifes, * Jealousies, angry Feuds, Contentions, Evil-speakings, secret Slanders, proud Swellings, Disturbances;—

21 lest, having come again, my GOD ‡ may humble me before you; and I should lament for MANY of those ‡ who had PREVIOUSLY SINNED, and have not reformed from the IMPURITY, and ‡ Fornication, and Licentiousness which they practised.

CHAPTER XIII.

1 ‡ This third time I come to you; ‡ by the Mouth of Two Witnesses, or three, Every Fact shall be established.

2 ‡ I have said before, and I say beforehand, (as when present the SECOND time, though now absent,) to THOSE ‡ who had PREVIOUSLY SINNED, and to all the OTHERS, That if I come AGAIN, ‡ I will not spare.

3 Since you seek a Proof of the ANOINTED ‡ SPEAKING by me; (he is not weak towards You, but is powerful among you;

4 ‡ for though, indeed, he was crucified from Weakness, yet he lives from God's Power; and though we are weak with him, yet we shall live with him from God's Power.)

5 ‡ try yourselves,

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* VATICAN MANUSCRIPT.—20. Jealousy. 4. towards you—*omit*.

‡ 19. 2 Cor. v. 12. ‡ 19. Rom. ix. 1; 2 Cor. xi. 31. ‡ 19. 1 Cor. x. 23. ‡ 20. 1 Cor. iv. 21; 2 Cor. x. 2; xiii. 2, 10. ‡ 21. 2 Cor. ii. 1, 4. ‡ 21 2 Cor. xiii. 2. ‡ 21. 1 Cor. v. 1. ‡ 1. 2 Cor. xii. 14. ‡ 1. Num. xxxv. 30; Deut. xvii. 6; Matt. xviii. 16; John viii. 17; Heb. x. 28. ‡ 2. 2 Cor. x. 2. ‡ 2. 2 Cor. xii. 21. ‡ 2. 2 Cor. [illegible] 2. ‡ 3. Matt. x. 20; 1 Cor. v. 4; 2 Cor. ii. 10. ‡ 4. Phil. ii. 7, 8; 1 Pet. iii. 18. ‡ 5. 1 Cor. xi. 28.

τη πιστει· ἑαυτους δοκιμαζετε. Ἠ ουκ επιγι-
the faith; yourselves prove you. Or not do you
νωσκετε ἑαυτους, ὁτι Ιησους Χριστος εν ὑμιν
know yourselves, that Jesus Anointed in you
*[εστιν;] ει μητι αδοκιμοι εστε. [7] Ελπιζω δε
[is?] if not without proof you are. I hope but
ὁτι γνωσεσθε, ὁτι ἡμεις ουκ εσμεν αδοκιμοι.
that you will know, that we not are without proof.
[7] Ευχομαι δε προς τον θεον, μη ποιησαι ὑμας
I wish but to the God, not to do you
κακον μηδεν· ουχ ἱνα ἡμεις δοκιμοι φανωμεν,
evil nothing; not that we approved ones may appear,
αλλ' ἱνα ὑμεις το καλον ποιητε, ἡμεις δε ὡς
but that you the good may do, we but as
αδοκιμοι ωμεν. [8] Ου γαρ δυναμεθα τι κατα
without proof may be. Not for we have power any against
της αληθειας, αλλ' ὑπερ της αληθειας. [9] Χαι-
the truth, but on behalf of the truth. We
ρομεν γαρ, ὁταν ἡμεις ασθενωμεν, ὑμεις δε
rejoice for, when we may be weak, you but
δυνατοι ητε· τουτο *[δε] και ευχομεθα, την
strong ones may be; this [but] even we wish, the
ὑμων καταρτισιν. [10] Δια τουτο ταυτα απων
of you restoration. On account of this these things being absent
γραφω, ἱνα παρων μη αποτομως χρησωμαι,
I write, so that being present not severity I may use,
κατα την εξουσιαν, ην εδωκε μοι ὁ κυριος
according to the authority, which gave to me the Lord
εις οικοδομην, και ουκ εις καθαιρεσιν. [11] Λοιπον,
for building up, and not for pulling down. Lastly,
αδελφοι, χαιρετε, καταρτιζεσθε, παρακαλεισθε,
brethren, rejoice you, be you restored, be you comforted,
το αυτο φρονειτε, ειρηνευετε· και ὁ θεος της
the same think you, be you at peace; and the God of the
αγαπης και ειρηνης εσται μεθ' ὑμων. [12] Ασπα-
love and peace shall be with you. Salute
σασθε αλληλους εν ἁγιῳ φιληματι· ασπαζονται
you each other with a holy kiss; salute
ὑμας οἱ ἁγιοι παντες. [13] Ἡ χαρις του κυριου
you the saints all. The favor of the Lord
Ιησου *[Χριστου,] και ἡ αγαπη του θεου, και
Jesus [Anointed,] and the love of the God, and
ἡ κοινωνια του ἁγιου πνευματος μετα παντων
the joint participation of the holy spirit with all
ὑμων.
of you.

whether you are in the FAITH; prove Yourselves. Or do you not know yourselves, ‡ That Jesus Christ is among you?—except you are without proof.

6 But I hope That you will know That **we** are not without proof.

7 And * I wish before GOD, that you may do nothing Evil; not that **we** may appear approved, but that **you** may do what is GOOD, ‡ though indeed we may be without proof;

8 for we have no power at all against the TRUTH, but on behalf of the TRUTH.

9 We rejoice, indeed, ‡ when **we** are weak, and **you** are strong; and this we wish, YOUR complete restoration.

10 ‡ On this account, being absent, I write these things, so that, being present, ‡ I may not use Severity, ‡ according to the AUTHORITY which the LORD gave to me for Building up, and not for Pulling down.

11 Finally, Brethren, rejoice! Be you fully restored; be admonished; ‡ mind the SAME thing; cultivate peace; and the GOD of LOVE and ‡ Peace shall be with you.

12 ‡ Salute each other with a Holy Kiss.

13 All the SAINTS salute you.

14 The ‡ FAVOR of the LORD Jesus, and the LOVE of GOD, and ‡ the JOINT PARTICIPATION of the HOLY Spirit be with you all.

* SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

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* VATICAN MANUSCRIPT.—5. is—*omit.* 7. we wish. 9. but—*omit.* 14. Anointed—*omit.* *Subscription*—SECOND TO THE CORINTHIANS, WRITTEN FROM PHILIPPI.

‡ 5. Rom. viii. 10; Gal. iv. 19. ‡ 7. 2 Cor. vi. 9. ‡ 9. 1 Cor. iv. 10; 2 Cor. xi. 30; xii. 5, 9. 10. ‡ 10. 1 Cor. iv. 21; 2 Cor. ii. 3; x. 2; xii. 20, 21. ‡ 10. Titus i. 13. ‡ 10. 2 Cor. x. 8. ‡ 11. 1 Cor. i. 10; Phil. ii. 2; iii. 16; 1 Pet. iii. 8. ‡ 11. Rom. xv. 33. ‡ 12. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26; 1 Pet. v. 14. ‡ 14. Rom. xvi. 24. ‡ 14. Phil. ii. 1.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΓΑΛΑΤΑΣ.
[OF PAUL AN EPISTLE] TO GALATIANS.

TO THE GALATIANS.

ΚΕΦ. α'. 1.

[1] Παυλος, αποστολος ουκ απ' ανθρωπων ουδε
Paul, an apostle not from men nor

δι' ανθρωπου, αλλα δια Ιησου Χριστου και
through a man, but through Jesus Anointed and

Θεου πατρος του εγειραντος αυτον εκ νεκρων·
God a father of the having raised him out of dead ones;

[2] και οἱ συν εμοι παντες αδελφοι, ταις εκκλη-
and those with me all brethren, to the congre-

σιαις της Γαλατιας· [3] χαρις ὑμιν και ειρηνη
gations of the Galatia; favor to you and peace

απο θεου πατρος, και κυριου ἡμων Ιησου Χρισ-
from God a father, and Lord of us Jesus Anointed,

του, [4] του δοντος ἑαυτον περι των ἁμαρτιων
of the, having given himself concerning the sins

ἡμων, ὁπως εξεληται ἡμας εκ του ενεστωτος
of us, in order that he might rescue us out of the having been present

αιωνος πονηρου, κατα το θελημα του θεου και
an age of evil, according to the will of the God and

πατρος ἡμων, [5] ᾧ ἡ δοξα εις τους αιωνας των
father of us, to whom the glory for the ages of the

αιωνων· αμην. [6] Θαυμαζω, ὁτι οὑτω ταχεως
ages; so be it. I wonder, because so quickly

μετατιθεσθε απο του καλεσαντος ὑμας εν
you are being changed from the one having called you by

χαριτι Χριστου εις ἑτερον ευαγγελιον· [7] ὁ ουκ
favor of Anointed to other glad tidings; which not

εστιν αλλο· ει μη τινες εισιν οἱ ταρασσοντες
is other; if not some are who are troubling

ὑμας, και θελοντες μεταστρεψαι το ευαγγελιον
you, and wishing to turn about the glad tidings

του Χριστου. [8] Αλλα και εαν ἡμεις η αγγελος
of the Anointed. But even if we or a messenger

εξ ουρανου ευαγγελιζηται ὑμιν, παρ'
from heaven should announce glad tidings to you, contrary to

ὁ ευηγγελισαμεθα ὑμιν, αναθεμα εστω. [9] Ὡς
what we announced to you, accursed let him be. As

προειρηκαμεν, και αρτι παλιν λεγω· ει τις
we before said, even now again I say; if any one

ὑμας ευαγγελιζεται παρ' ὁ παρελαβετε,
you addresses with good tidings contrary to what you received,

αναθεμα εστω. [10] Αρτι γαρ ανθρωπους πειθω,
accursed let him be. Now for men do I obey,

CHAPTER I.

1 Paul, an Apostle,—(‡ not from Men nor by a Man, but ‡ by Jesus Christ, and THAT God the Father ‡ who raised him from the Dead,)—

2 and ALL the Brethren ‡ who are with me, ‡ to the CONGREGATIONS of GALATIA;

3 ‡ Favor to you and Peace from God the Father, and THAT Lord of ours, Jesus Christ;

4 ‡ who GAVE himself on account of our SINS, in order that he might rescue us ‡ from the PRESENT evil Age, according to the WILL of our GOD and Father;

5 to whom be the GLORY for the AGES of the AGES. Amen.

6 I am astonished That you have so quickly turned away from HIM who CALLED you by the Favor of Christ, to other Glad Tidings;

7 ‡ not that there are any other; but there are CERTAIN persons ‡ who are TROUBLING you, and wishing to subvert the GLAD TIDINGS of the ANOINTED.

8 But even if ‡ we, or an Angel from Heaven, should announce glad tidings to You different from what we announced to you, let him be accursed.

9 As we before said, even now again I say,—If any one announces glad tidings to You different from what you received, let him be accursed.

10 For do I now obey Men, or GOD? or do I

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* VATICAN MANUSCRIPT.—*Title*—TO THE GALATIANS.

‡ 1. ver. 11, 12. ‡ 1. Acts ix. 6; xxii. 10, 15, 21; xxvi. 16; Titus i. 3. ‡ 1. Acts ii. 24. ‡ 2. Phil. ii. 22; iv. 21. ‡ 2. 1 Cor. xvi. 1. ‡ 3. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; &c. ‡ 4. Matt. xx. 28; Rom. iv. 25; Gal. ii. 20; Titus ii. 14. ‡ 4. John xvii. 14, 15. ‡ 7. 2 Cor. xi. 4. ‡ 7. Acts xv. 1, 24; 2 Cor. ii. 17; xi. 13; Gal. v. 10, 12. ‡ 8. 1 Cor. xvi. 22.

η τον θεον; η ζητω ανθρωποις αρεσκειν; ει
or the God? or do I seek men to please? if

*[γαρ] ετι ανθρωποις ηρεσκον, Χριστου δουλος
[for] still men I pleased, of Anointed a slave

ουκ αν ημην. [11] Γνωριζω δε ὑμιν, αδελφοι, το
not I should be. I make known but to you, brethren, the

ευαγγελιον το ευαγγελισθεν ὑπ' εμου, ὁτι
glad tidings the having been announced by me, that

ουκ εστι κατα ανθρωπον· [12] ουδε γαρ εγω
not is according to man; neither for I

παρα ανθρωπου παρελαβον αυτο ουτε εδιδαχθην,
from man received it nor was I taught,

αλλα δι' αποκαλυψεως Ιησου Χριστου. [13] Ηκου-
but through a revelation of Jesus Anointed. You

σατε γαρ την εμην αναστροφην ποτε εν τῳ
heard for the my conduct formerly when in the

Ιουδαισμῳ, ὁτι καθ' ὑπερβολην εδιωκον την
Jewish religion, that exceedingly I persecuted the

εκκλησιαν του θεου, και επορθουν αυτην· [14] και
congregation of the God, and ravaged her; and

προεκοπτον εν τῳ Ιουδαισμῳ ὑπερ πολλους
made progress in the Jewish religion beyond many

συνηλικιωτας εν τῳ γενει μου, περισσοτερως
of the same age among the race of me, more earnestly

ζηλωτης ὑπαρχων των πατρικων μου παραδο-
a zealot being of the fathers of me traditions.

σεων. [15] Ὁτε δε ευδοκησεν *[ὁ θεος,] ὁ αφο-
When but it pleased [the God,] that having

ρισας με εκ κοιλιας μητρος μου, και καλεσας
set apart me from womb of mother of me, and having called

δια της χαριτος αὑτου, [16] αποκαλυψαι τον υἱον
through the favor of himself, to reveal the son

αὑτου εν εμοι, ἱνα ευαγγελιζωμαι αυτον εν
of himself to me, so that I might announce him to

τοις εθνεσιν· ευθεως, ου προσανεθεμην σαρκι
the nations; immediately, not I consulted with flesh

και αἱματι, [17] ουδε ανηλθον εις Ἱεροσολυμα
and blood, nor I went up to Jerusalem

προς τους προ εμου αποστολους, αλλ' απηλθον
to those before me apostles, but I went

εις Αραβιαν, και παλιν ὑπεστρεψα εις Δαμασκον.
into Arabia, and again returned to Damascus.

[18] Επειτα μετα ετη τρια ανηλθον εις Ἱεροσολυ-
Then after years three I went up to Jerusalem,

μα, ἱστορησαι Πετρον, και επεμεινα προς αυτον
to visit Peter, and I remained with him

ἡμερας δεκαπεντε· [19] ἑτερον δε των αποστολων
days fifteen; other but of the apostles

ουκ ειδον, ει μη Ιακωβον τον αδελφον του
not I saw, if not James the brother of the

κυριου. [20] (Ἁ δε γραφω ὑμιν, ἰδου ενωπιον
Lord. (What now I write to you, lo in presence

‡ seek to please Men? for if I still pleased Men, I should not be a Servant of Christ.

11 But I make known to you, Brethren, That THOSE GLAD TIDINGS which were ANNOUNCED by me, that they are not according to Man;

12 for ‡ I neither received nor learned them from a Man, ‡ but through a Revelation from Jesus Christ.

13 For you heard of MY Conduct formerly in JUDAISM, ‡ That I Exceedingly persecuted the CONGREGATION of GOD, and ‡ laid it waste;

14 and made proficiency in Judaism beyond Many of the same age among my own RACE, ‡ being an excessive Zealot for ‡ the TRADITIONS of MY FATHERS.

15 But when it pleased THAT GOD who SET me APART from my Birth, and CALLED me by his FAVOR,

16 to reveal his SON to me, ‡ that I might announce him to the NATIONS, I did not immediately consult with ‡ Flesh and Blood;

17 nor did I go up to Jerusalem to THOSE who were APOSTLES before me, but I went away into Arabia, and returned again to Damascus.

18 Then, after three Years, ‡ I went up to Jerusalem to visit *Cephas, and remained with him fifteen Days;

19 and I saw no other of the APOSTLES except † ‡ James, the BROTHER of the LORD.

20 (Now, the things I

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* VATICAN MANUSCRIPT.—10. For.—*omit.* 15. the GOD—*omit.* 18. Cephas.

† 19. The Hebrews called all near relations *brothers.* This James was the son of Alpheus by Mary the sister of our Lord's mother.—*Macknight.*

‡ 10. 2 Thess. ii. 4; James iv. 4. ‡ 12. 1 Cor. xv. 3. ‡ 12. Eph. iii. 3. ‡ 13. Acts ix. 1; xxii. 4; xxvi. 11; 1 Tim. i. 13. ‡ 13. Acts viii. 3. ‡ 14. Acts xxii. 3; xxvi. 9; Phil. iii. 6. ‡ 14. Matt. xv. 2; Mark vii. 5. ‡ 16. Acts ix. 15; xxii. 21; xxvi. 17, 18; Rom. xi. 13; Eph. iii. 8. ‡ 16. Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12. ‡ 18. Acts ix. 26. ‡ 19. Matt. xiii. 55; Mark vi. 3.

του θεου, ὁτι ου ψευδομαι.) [21] Επειτα ηλθον
of the God, that not I am speaking falsely.) Then I went

εις τα κλιματα της Συριας και της Κιλικιας·
into the regions of the Syria and of the Cilicia;

[22] Ημην δε αγνοουμενος τῳ προσωπῳ ταις εκ-
I was but being unknown by the face to the con-

κλησιαις της Ιουδαιας ταις εν Χριστῳ· [23] μονον
gregations of the Judea those in Anointed; only

δε ακουοντες ησαν· Ὁτι ὁ διωκων ἡμας ποτε,
but hearing they were; That the one persecuting us once,

νυν ευαγγελιζεται την πιστιν ἡν ποτε επορ-
now proclaims as glad tidings the faith which once he was laying

θει· [24] και εδοξαζον εν εμοι τον θεον. ΚΕΦ. β′.
waste; and they were glorifying in me the God.

2. [1] Επειτα δια δεκατεσσαρων ετων παλιν ανε-
Then through fourteen years again I went

βην εις Ἱεροσολυμα μετα Βαρναβα, συμπαρα-
up to Jerusalem with Barnabas, having taken as

λαβων και Τιτον. [2] Ανεβην δε κατα αποκαλυ-
a companion also Titus. I went up but according to a revela-

ψιν, και ανεθεμην αυτοις το ευαγγελιον ὁ κη-
tion, and submitted to them the glad tidings which I

ρυσσω εν τοις εθνεσι· κατ' ιδιαν δε τοις δοκου-
publish among the Gentiles; by one's self but to those appearing

σι, μηπως εις κενον τρεχω, η εδραμον.
somewhat, lest for a vain thing I should run, or had run.

[3] Αλλ' ουδε Τιτος ὁ συν εμοι, Ἑλλην ων,
But not even Titus he with me, a Greek being,

ηναγκασθη περιτμηθηναι. [4] Δια δε τους
was under a necessity to be circumcised. On account of but the

παρεισακτους ψευδαδελφους· (οἱτινες παρεισ-
secretly introduced false brethren; who stole

ηλθον κατασκοπησαι την ελευθεριαν ἡμων ἡν
in to have spied out the freedom of us which

εχομεν εν Χριστῳ Ιησου, ἱνα ἡμας καταδου-
we hold in Anointed Jesus, so that us they might

λωσωνται·) [5] οἱς ουδε προς ὡραν ειξαμεν τῃ
enslave;) to whom not even for an hour we yielded by the

ὑποταγῃ, ἱνα ἡ αληθεια του ευαγγελιου δια-
submission, in order that the truth of the glad tidings might

am writing to you, behold, in the presence of GOD, ‡ I do not falsely affirm.

21 After that I went into the ‡ REGIONS of SYRIA and of CILICIA;

22 but I was unknown personally to THOSE CONGREGATIONS of JUDEA which are in Christ;

23 they only having heard, That "HE who was once PERSECUTING us, is now announcing as glad tidings the FAITH which he formerly laid waste."

24 And they glorified GOD on my account.

CHAPTER II.

1 Then within † Fourteen Years I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 Now I went up according to a Revelation, and submitted to them the GLAD TIDINGS which I publish among the NATIONS; but privately to THOSE in HIGH REPUTE, lest perhaps for a vain thing I may run, or might have run.

3 * But not even Titus, my associate, though a Greek, was under a necessity to be circumcised,

4 on account even of ‡ the FALSE BRETHREN SECRETLY INTRODUCED; (who crept in to spy out our ‡ FREEDOM which we possess in the Anointed Jesus, ‡ so that they might enslave us;)

5 to whom not even for an Hour did we yield by SUBMISSION; in order that ‡ the TRUTH of the GLAD

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* VATICAN MANUSCRIPT.—3. But not even Titus, my associate, though a Greek.

† 1. Some think that the time specified in this verse, was when the apostle went to Jerusalem about the question of circumcision, Acts xv. 4, &c. There is a difficulty in determining the exact chronology of this visit to Jerusalem, though this was probably the time, as the apostle says he went up *by revelation*, and therefore it must have been on important business. Some contend, however, that the journey alluded to was the one mentioned in Acts xi. 27, when the congregation at Antioch sent Barnabas and Saul with relief for the poor Christians in Judea, but this would not allow sufficient time for the *fourteen years* mentioned.

‡ 20. Rom ix. 1. ‡ 21. Acts ix. 30. ‡ 4. Acts xv. 1, 24; 2 Cor. xi. 26. ‡ 4. Gal. v. 1, 23. ‡ 4. 2 Cor. xi. 20; Gal. iv. 3, 9. ‡ 5. verse 14.

μεινη προς υμας. [6] Απο δε των δοκουν-
remain throughout with you. From but of those appearing

των ειναι τι, ὁποιοι ποτε ησαν, ουδεν
to be something, of what sort once they were, nothing

μοι διαφερει· (προσωπον θεος ανθρωπου ου
to me it brings; (a face God of a man not

λαμβανει·) εμοι γαρ οἱ δοκουντες ουδεν
accepts;) to me for those appearing somewhat nothing

προσανεθεντο, [7] αλλα τουναντιον, ιδοντες, ὁτι
communicated, but on the contrary, seeing, that

πεπιστευμαι το ευαγγελιον της ακροβυσ-
I have been entrusted with the glad tidings of the uncircum-

τιας, καθως Πετρος της περιτομης, [8] ὁ γαρ
cision, even as Peter of the circumcision, he for

ενεργησας Πετρῳ εις αποστολην της
having inwardly wrought in Peter for an apostleship of the

περιτομης, ενηργησε και εμοι εις τα εθνη,)
circumcision, inwardly wrought also in me for the gentiles,)

[9] και γνοντες την χαριν την δοθεισαν μοι,
and having perceived the favor that having been given to me,

Ιακωβος και Κηφας και Ιωαννης, οἱ δοκουντες
James and Kephas and John, those seeming

στυλοι ειναι, δεξιας εδωκαν εμοι και Βαρναβᾳ
pillars to be, right hands they gave to me and Barnabas

κοινωνιας, ἱνα ἡμεις μεν εις τα ἐθνη, αυτοι δε
of fellowship, that we indeed for the gentiles, they but

εις την περιτομην· [10] μονον των πτωχων ἱνα
for the circumcision; only of the poor ones that

μνημονευωμεν· ὁ και εσπουδασα αυτο τουτο
we should be mindful; which also I strove earnestly same thing this

ποιησαι. [11] Ὁτε δε ηλθε Πετρος εις Αντιο-
to have done. When but came Peter to Antioch,

χειαν, κατα προσωπον αυτῳ αντεστην, ὁτι
before face to him I opposed, because

κατεγνωσμενος ην. [12] Προ του γαρ ελθειν
having been blamed he was. Before of the for to have come

τινας απο Ιακωβου, μετα των εθνων συνησθιεν·
some from James, with the Gentiles he was eating;

ὁτε δε ηλθον, ὑπεστελλε και αφωριζεν ἑαυ-
when but they came, he was withdrawing and was separating him-

τον, φοβουμενος τους εκ περιτομης. [13] Καὶ
self, fearing those of circumcision. And

συνυπεκριθησαν αυτῳ και οἱ λοιποι Ιουδαιοι·
dissembled with him also the other Jews;

ὡστε και Βαρναβας συναπηχθη αυτων τῃ ὑποκ-
so that even Barnabas was led astray of them by the hypoc-

ρισει. [14] Αλλ' ὁτε ειδον, ὁτι ουκ ορθοποδουσι
risy. But when I saw, that not they walk straight

TIDINGS might remain with you.

6 But from THOSE of REPUTATION, whatever they were formerly is of no consequence to me; (‡ God does not accept a Man for Personal appearance;) for to Me, THOSE of REPUTATION communicated nothing.

7 But on the CONTRARY, James and Cephas and John,—THOSE SEEMING to be Pillars,—‡ perceiving That I ‡ was entrusted with the GLAD TIDINGS for the UNCIRCUMCISION, even as Peter was for the CIRCUMCISION;

8 (for HE who OPERATED in Peter for the Apostleship of the CIRCUMCISION, ‡ operated in me also for the GENTILES;)

9 ‡ and acknowledging THAT COMMISSION GIVEN to me, gave to me and Barnabas the Right hands of Fellowship, in order that we should be for the GENTILES, and they for the CIRCUMCISION;

10 only urging that we should be mindful of the POOR,—‡ which very thing I was even ardently hastening to perform.

11 But when * Cephas came to Antioch, I opposed Him Face to face, Because he was blameable.

12 For before certain persons CAME from James, he ate together with the GENTILES; but when they came he withdrew and separated himself, being afraid of THOSE belonging to the Circumcision.

13 And the OTHER Jews also dissembled with him, so that even Barnabas was led astray by Their HYPOCRISY.

14 But when I saw That they walked not straight

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* VATICAN MANUSCRIPT.—11. Cephas.

‡ 6. Acts x. 34; Rom. ii. 11. ‡ 7. Acts xiii. 46; Rom. i. 5; xi. 13; 1 Tim. ii. 7; 2 Tim. i. 11. ‡ 7. 1 Thess. ii. 4. ‡ 8. Acts ix. 15; xiii. 2; xxii. 21; xxvi. 17, 18; 1 Cor. xv. 10; Gal. i. 16; Col. i. 29. ‡ 9. Rom. i. 5; xii. 3, 6; xv. 15; 1 Cor. xv. 10; Eph. iii. 8. ‡ 10. See 1 Cor. xvi. 1; 2 Cor. viii. ix.

προς την αληθειαν του ευαγγελιου, ειπον
with respect to the truth of the glad tidings, I said

τω Πετρῳ εμπροσθεν παντων· Ει συ, Ιουδαιος
to the Peter in presence of all; If thou, a Jew

ὑπαρχων, εθνικως ζῃς και ουκ Ιουδαικως,
being, like Gentiles thou livest and not like Jews,

πως τα εθνη αναγκαζεις Ιουδαιζειν. [15] Ἡμεις
how the Gentiles dost thou compel to Judaize. We

φυσει Ιουδαιοι, και ουκ εξ εθνων ἁμαρτωλοι·
by nature Jews, and not of Gentiles sinners;

[16] ειδοτες δε, οτι ου δικαιουται ανθρωπος εξ
knowing and, that not is justified a man by

εργων νομου, εαν μη δια πιστεως Ιησου Χρισ-
works of law, if not on account of faith of Jesus Anointed;

του· και ἡμεις εις Χριστον Ιησουν επιστευσα-
and we into Anointed Jesus believed,

μεν, ἱνα δικαιωθωμεν εκ πιστεως Χριστου, και
so that we may be justified by faith of Anointed, and

ουκ εξ εργων νομου· διοτι εξ εργων νομου ου
not by works of law; because by works of law not

δικαιωθησεται πασα σαρξ. [17] Ει δε ζητουντες
will be justified all flesh. If but seeking

δικαιωθηναι εν Χριστῳ εὑρεθημεν και αυτοι
to have been justified in Anointed we were found even we ourselves

ἁμαρτωλοι, αρα Χριστος ἁμαρτιας διακονος;
sinners, then Anointed of sin a servant?

Μη γενοιτο. [18] Ει γαρ ἁ κατελυσα, ταυτα
Not let it be. If for what I pull down, these things

παλιν οικοδομω, παραβατην εμαυτον συνισ-
again I build, a transgressor myself I con-

τανω. [19] Εγω γαρ δια νομου νομῳ απεθανον
stitute. I for on account of law by law died

ἱνα θεῳ ζησω. [20] Χριστῳ συνεσταυρωμαι·
so that by God I may live. With Anointed I have been crucified;

ζω δε, ουκετι εγω, ζῃ δε εν εμοι Χριστος· ὁ
I live but, no longer I, lives but in me Anointed; the

δε νυν ζω εν σαρκι, εν πιστει ζω τῃ του υἱου
but now I live in flesh, by faith I live in the of that son

του θεου, του αγαπησαντος με και παραδοντος
of the God, of that having loved me and having delivered up

ἑαυτον ὑπερ εμου. [21] Ουκ αθετω την χαριν
himself in behalf of me. Not I set aside the favor

του θεου· ει γαρ δια νομου δικαιοσυνη, αρα
of the God; if for through law justification, then

Χριστος δωρεαν απεθανεν. ΚΕΦ. γʹ. 3. [1] Ω
Anointed without cause died. O

with respect to ‡ the TRUTH of the GLAD TIDINGS, I said to *Cephas ‡in the presence of all; ‡"If thou, being a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the GENTILES to Judaize?

15 We are Jews by Natural birth, and not ‡Sinners of the Gentiles;

16 and ‡knowing That a Man is not justified by Works of Law, except on account of Faith of *Christ Jesus, even we have believed into *Jesus Christ, so that we may be justified by Faith of Christ, and not by Works of Law; Because ‡by Works of Law will no Flesh be justified."

17 But if seeking to be justified by Christ, even we ourselves are found Sinners, is Christ then a Servant of Sin? By no means.

18 For if I rebuild those very things I pulled down, I constitute Myself a Transgressor.

19 Besides, I ‡through Law ‡died by Law, so that I might ‡live by God.

20 I have been ‡crucified together with Christ; still I live, yet no longer I, but Christ lives in me; for that life which I now live in the Flesh, ‡I am living *by THAT Faith of the SON of GOD, ‡who LOVED me even to delivering himself up on my behalf.

21 I do not set aside the FAVOR of GOD; ‡for if through Law I have Righteousness, then Christ died unnecessarily.

CHAPTER III.

1 O Thoughtless Gala-

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* VATICAN MANUSCRIPT.—14. Cephas. 16. Christ Jesus. 16. Jesus Christ. 20. by THAT Faith of THAT GOD and Christ, who LOVED me.

‡ 14. verse 5. ‡ 14. 1 Tim. v. 20. ‡ 14. Acts x. 28; xi. 3. ‡ 15. Matt. ix. 11; Eph. ii. 3, 12. ‡ 16. Acts xi. 38, 39. ‡ 16. Rom. i. 17; iii. 22, 28; viii. 3; Gal. iii. 24; Heb. vii. 18, 19. ‡ 16. Psa. cxliii. 2; Rom. iii. 20; Gal. iii. 11. ‡ 19. Rom. viii. 2. ‡ 19. Rom. vi. 14; vii. 4, 6. ‡ 19. Rom. vii. 11; 2 Cor. v. 15; 1 Thess. v. 10; Heb. ix. 14; 1 Pet. iv. 2. ‡ 20. Rom. vi. 6; Gal. v. 24; vi. 14. ‡ 20. 2 Cor. v. 15; 1 Thess. v. 10; 1 Pet. iv. 2. ‡ 20. Eph. v. 2; Gal. i. 4; Titus ii. 14. ‡ 21. Gal. iii. 21; Heb. vii. 11.

ανοητοι, Γαλαται, τις ὑμας εβασκανε; οἱς
thoughtless, Galatians, who you . deluded? to whom
κατ' οφθαλμους Ιησους Χριστος προεγραφη
with respect to eyes Jesus Anointed was before set forth
*[εν ὑμιν] εσταυρωμενος. [2]Τουτο μονον θελω
[among you] having been crucified. This thing only I wish
μαθειν αφ' ὑμων· εξ εργων νομου το πνευ-
to have learned from you; on account of works of law the spirit
μα ελαβετε, η εξ ακοης πιστεως; [3]Οὑ-
did you receive, or on account of a hearing of faith? So
τως ανοητοι εστε; εναρξαμενοι πνευματι, νυν
thoughtless are you? having begun in spirit, now
σαρκι επιτελεισθε; [4]Τοσαυτα επαθετε
in flesh are you being made perfect? So many things you suffered
εικη; ειγε και εικη. [5]Ὁ ουν επιχο-
without cause? if indeed even without cause. He then supply-
ρηγων ὑμιν το πνευμα, και ενεργων δυναμεις εν
ing to you the spirit, and working miracles among
ὑμιν, εξ εργων νομου, η εξ ακοης
you, on account of works of law, or on account of obedience
πιστεως; [6]καθως Αβρααμ επιστευσε τῳ θεῳ,
of faith? even as Abraam believed in the God,
και ελογισθη αυτῳ εις δικαιοσυνην. [7]Γινωσ-
and it was counted to him for righteousness. Know you
κετε αρα, ὁτι οἱ εκ πιστεως, οὑτοι εισιν υἱοι
certainly, that those of faith, these are sons
Αβρααμ. [8]Προιδουσα δε ἡ γραφη, ὁτι εκ πισ-
of Abraam. Having before seen and the writing, that by faith
τεως δικαιοι τα εθνη ὁ θεος, προευηγγελισατο
justifies the nations the God, before announced glad tidings
τῳ Αβρααμ· Ὁτι ενευλογηθησονται εν σοι
to the Abraam; That shall be blessed in thee
παντα τα εθνη. [9]Ὡστε οἱ εκ πιστεως, ευλο-
all the nations. So that those of faith, are
γουνται συν τῳ πιστῳ Αβρααμ. [10]Ὁσοι γαρ
blessed with the believing Abraam. As many as for
εξ εργων νομου εισιν, ὑπο καταραν εισιν· γεγ-
of works of law are, under a curse they are; it has
ραπται γαρ· Ὁτι επικαταρατος πας ὁς ουκ εμ-
been written for; That accursed every one who not con-
μενει εν πασι τοις γεγραμμενοις εν τῳ βιβλιῳ
tinues in all things those having been written in the book
του νομου, του ποιησαι αυτα. [11]Οτι δε εν
of the law, of the to have done them. That but by
νομῳ ουδεις δικαιουται παρα τῳ θεῳ, δηλον·
law no one is justified before the God, clear;
ὁτι ὁ δικαιος εκ πιστεως, ζησεται· [12]ὁ δε
because the just by faith, shall live; the but

tians! ‡who has deluded You, before whose Eyes Jesus Christ was previously represented as having been crucified.

2 This only I desire to learn from you;—‡ Did you receive the SPIRIT on account of Works of Law, or on account of Obedience of Faith?

3 Are you so thoughtless? ‡Having begun in Spirit, are you now being made perfect in Flesh?

4 Have you suffered so Much for nothing? if indeed it is for nothing.

5 ‡HE then SUPPLYING to you the SPIRIT, and performing Miracles among you, does he these on account of Works of Law, or on account of Obedience of Faith?

6 even as Abraham ‡"believed GOD, and it was "counted to him for Right"eousness;"

7 Know you, certainly, ‡That THOSE of Faith, these are Sons of Abraham.

8 And the SCRIPTURE, having foreseen That GOD would justify the NATIONS by Faith, previously announced glad tidings to ABRAHAM, That ‡"In thee "shall All the NATIONS be "blessed."

9 THOSE of Faith, therefore, are blessed with BELIEVING Abraham.

10 For as many as are of Works of Law are under a Curse; for it has been written, ‡"Accursed is "every one who continues "not in All those THINGS "HAVING BEEN WRITTEN "in the BOOK of the LAW "to do them."

11 Besides, That no one ‡is justified by Law before GOD is clear; Because, ‡"The RIGHTEOUS "by Faith, shall live."

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* VATICAN MANUSCRIPT.—1. among you—*omit.*

‡ 1. Gal. v. 7. ‡ 2. Acts viii. 15; Eph. i. 13. ‡ 3. Gal. iv. 9. ‡ 5. 2 Cor iii. 8. ‡ 6. Gen. xv. 6; Rom. iv. 3, 9, 21, 22; James ii. 23. ‡ 7. John. viii. 39 Rom. iv. 11, 12, 16. ‡ 8. Gen. xii. 3; xviii. 18; xxii. 18; Acts iii. 35. ‡ 10. Deut. xxvii. 26; Jer. xi. 3. ‡ 11. Gal. ii. 16. ‡ 11. Hab. ii. 4; Rom. i. 17; Heb. x. 38.

νομος ουκ εστιν εκ πιστεως· αλλ᾽ ὁ ποιησας
law not is of faith; but the one having done
αυτα, ζησεται εν αυτοις. [13] Χριστος ἡμας
these things, shall live by them. Anointed us
εξηγορασεν εκ της καταρας του νομου, γενομε-
bought off from the curse of the law, having be-
νος ὑπερ ἡμων καταρα· (γεγραπται γαρ· Επι-
come on behalf of us a curse; (it has been written for; Ac-
καταρατος πας ὁ κρεμαμενος επι ξυλου·)
cursed every one he being hung on a tree;)
[14] ἱνα εις τα εθνη ἡ ευλογια του Αβρααμ γενη-
so that for the nations the blessing of the Abraam might
ται εν Χριστῳ Ιησου, ἱνα την επαγγελιαν του
be in Anointed Jesus, that the annunciation of the
πνευματος λαβωμεν δια της πιστεως. [15] Αδελ-
spirit we might receive through the faith. Brethren,
φοι, κατα ανθρωπον λεγω· ὁμως ανθρωπου
according to man I speak; though of a man
κεκυρωμενην διαθηκην ουδεις αθετει η επιδιατασ-
having been ratified a covenant no one sets aside or superadds.
σεται. [16] Τῳ δε Αβρααμ ερρηθησαν αἱ επαγγε-
To the now Abraam were spoken the promi-
λιαι, και τῳ σπερματι αυτου. Ου λεγει· Και
ses, even for the seed of him. Not he says, And
τοις σπερμασιν, ὡς επι πολλων, αλλ᾽ ὡς εφ᾽
to the seeds, as concerning many, but as concerning
ἑνος· Και τῳ σπερματι σου· ὁς εστι Χριστος.
one; And to the seed of thee; who is Anointed.
[17] Τουτο δε λεγω· διαθηκην προκεκυρωμενην
This but I say; a covenant previously ratified
ὑπο του θεου *[εις Χριστον,] ὁ μετα τετρακο-
by the God [concerning Anointed,] that after four hun-
σια και τριακοντα ετη γεγονως νομος ουκ ακυ-
dred and thirty years having become a law not an-
ροι, εις το καταργησαι την επαγγελιαν· [18] ει
nuls, so as the to have canceled the promise; if
γαρ εκ νομου ἡ κληρονομια, ουκετι εξ επαγγε-
for by law the inheritance, no longer by promise;
λιας· τῳ δε Αβρααμ δι᾽ επαγγελιας κεχαρισ-
to the but Abraam through promise has freely
ται ὁ θεος. [19] Τι ουν ὁ νομος; Των παραβα-
given the God. Why then the law? The transgres-
σεων χαριν ετεθη, (αχρις ου ελθη
sions on account of it was appointed, (to which time should have come
το σπερμα, ᾧ επηγγελται,) διαταγεις
the seed, to whom it has been promised,) having been instituted
δι᾽ αγγελων, εν χειρι μεσιτου. [20] Ὁ δε
by means of messengers, in hand of a mediator. The but
μεσιτης ἑνος ουκ εστιν· ὁ δε θεος εις εστιν.
mediator of one not he is; the but God one is.

12 Now the LAW is not of Faith; but ‡ "HE HAVING DONE these things "shall live by them."

13 ‡ Christ has redeemed Us from the CURSE of the LAW, having become a Curse on our behalf; (for it has been written, ‡ "EVERY ONE who is "HANGED on a Tree is accursed;")

14 ‡ so that the BLESSING of ABRAHAM might be for the NATIONS, by Christ Jesus; and that through the FAITH we might receive the ANNUNCIATION of the SPIRIT.

15 Brethren, I speak according to man;—no one sets aside or superadds conditions to ‡ a ratified Compact, though human.

16 Now to ABRAHAM were the PROMISES spoken even for his SEED. He does not say, "And to the SEEDS," as concerning many, but as concerning one; ‡ "And to thy "SEED,"—who is Christ.

17 Now this I affirm, that a Covenant-engagement previously ratified by GOD, the LAW, ‡ issued Four hundred and Thirty Years afterwards does not annul, ‡ so as to INVALIDATE the PROMISE;

18 for if the INHERITANCE be by LAW, ‡ it is no longer by Promise; but GOD graciously gave it to ABRAHAM by Promise.

19 Why then the LAW? It was appointed on account of TRANSGRESSIONS, till ‡ the SEED should come to whom the promise related; ‡ having been instituted by means of Angels, in the hand of ‡ a Mediator.

20 Of one party, however, he is not the MEDIATOR; ‡ but GOD is one.

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* VATICAN MANUSCRIPT.—concerning Anointed—*omit.*

‡ 12. Lev. xviii. 5; Neh. ix 29; Ezek. xx. 11; Rom. x. 5. ‡ 13. Rom. viii. 3; 2 Cor. v. 21; Gal. iv. 5. ‡ 13. Deut. xxi. 23. ‡ 14. Rom. iv. 9, 16. ‡ 15. Heb. ix. 17. ‡ 16. Gen. xii. 7. ‡ 17. Exod. xii. 40, 41. ‡ 17. Rom. iv. 13; verse 21. ‡ 18. Rom. iv. 14. ‡ 19. verse 16. ‡ 19. Acts vii. 53; Heb. ii. 2. ‡ 19. Exod. xx. 19. 21. 22; Deut. v. 5. 22, 23. 27. 31. ‡ 20. Rom. iii. 29, 30.

[21] Ὁ ουν νομος κατα των επαγγελιων *[του
The then law contrary to the promises [of the

θεου;] Μη γενοιτο. Ει γαρ εδοθη νομος ὁ
God?] Not let it be. If for was given a law that

δυναμενος ζωοποιησαι, οντως αν εκ νομου ην ἡ
being able to have made alive, truly by law was the

δικαιοσυνη· [22] αλλα συνεκλεισεν ἡ γραφη τα
righteousness; but shut up together the scripture the

παντα ὑπο ἁμαρτιαν, ἱνα ἡ επαγγελια εκ
all things under sin, in order that the promise by

πιστεως Ιησου Χριστου δοθη τοις πιστευουσι.
faith of Jesus Anointed might be given to the believers.

[23] Προ του δε ελθειν την πιστιν, ὑπο νομον
Before the but to have come the faith, under law

εφρουρουμεθα συγκεκλεισμενοι εις την μελλου-
we were guarded being shut up together for the being

σαν πιστιν αποκαλυφθηναι. [24] Ὡστε ὁ νομος
about faith to have been revealed. So that the law

παιδαγωγος ἡμων γεγονεν, εις Χριστον, ἱνα εκ
a child-leader of us has become, to Anointed, that by

πιστεως δικαιωθωμεν· [25] ελθουσης δε της πισ-
faith we might be justified; having come but the faith,

τεως, ουκετι ὑπο παιδαγωγον εσμεν. [26] Παν-
no longer under a child-leader we are. All

τες γαρ υἱοι θεου εστε δια της πιστεως εν
for sons of God you are through the faith by

Χριστῳ Ιησου· [27] ὁσοι γαρ εις Χριστον εβαπ-
Anointed Jesus; as many as for into Anointed were

τισθητε, Χριστον ενεδυσασθε. [28] Ουκ ενι Ιου-
dipped, Anointed you were clothed. Not there is a

δαιος, ουδε Ἑλλην· ουκ ενι δουλος, ουδε ελευ-
Jew, nor a Greek; not there is a slave, nor a

θερος· ουκ ενι αρσεν και θηλυ· παντες γαρ
freeman, not there is male and female; all for

ὑμεις εις εστε εν Χριστῳ Ιησου· [29] ει δε ὑμεις
you one are in Anointed Jesus; if but you

Χριστου, αρα του Αβρααμ σπερμα εστε, *[και]
of Anointed, certainly of the Abraam seed you are, [and]

κατ᾽ επαγγελιαν κληρονομοι.
according to promise heirs.

ΚΕΦ. δ΄. 4.

[1] Λεγω δε, εφ᾽ ὁσον χρονον ὁ κληρονομος
I say now, for as long as a time the heir

νηπιος εστιν, ουδεν διαφερει δουλου, κυριος
a child is, nothing he differs a slave, lord

21 Is the LAW then contrary to the PROMISES? By no means; for if a Law were given which was able to make alive, certainly RIGHTEOUSNESS would come from that Law;

22 but the SCRIPTURE has shut up together ALL under Sin, ‡ in order that the PROMISE by Faith of Jesus Christ might be given to the BELIEVERS.

23 And before the COMING of that FAITH, we were guarded under Law, being shut up together for the FAITH BEING ABOUT to be revealed.

24 So that the LAW has become our † Pedagogue to lead to Christ, ‡ that we might be justified by Faith.

25 But the FAITH having come, we are no longer under a Pedagogue;

26 since you are all ‡ Sons of God, through the FAITH, by Christ Jesus.

27 Besides, ‡ as many of you as were immersed into Christ, were clothed with Christ.

28 ‡ In him there is not Jew nor Greek; there is not a Slave nor a Freeman; there is not Male and Female; for YOU all are ‡ one in Christ Jesus;

29 and if YOU belong to Christ, certainly you are ABRAHAM'S Seed, ‡ and Heirs according to Promise.

CHAPTER IV.

1 Now I say, for as long a Time as the HEIR is a Child, he differs in nothing from a Slave, Lord of all though he be;

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* VATICAN MANUSCRIPT.—21. of GOD—*omit*. 29. and—*omit*.

† 24. "*Paidagoogos*, from *pais*, a child, and *agoogos*, a leader, which among the Greeks properly signified a servant whose business it was constantly to attend on his young master, to watch over his behavior, and particularly to lead (*agein*) him to and from school and the place of exercise. These *paidagoogoi* were generally *slaves, imperious and severe* and so better corresponded to the Jewish *teachers* and Jewish *law*, to which the term is applied by Paul."—*Parkhurst*.

‡ 22. Rom. iii. 9, 19, 23; xi. 32. ‡ 24. Acts xiii. 37; Gal. ii. 16. ‡ 26. John i. 12; Rom. viii. 14—16; Gal. iv. 4, 15; 1 John iii. 1, 2. ‡ 27. Rom. vi. 3. ‡ 28. Rom. x. 12; 1 Cor. xii. 13; Col. iii. 11. ‡ 28. Eph. ii. 14—16; iv. 4, 15. ‡ 29. Rom. viii. 17; iv. 7, 28, Eph. iii. 6.

παντων ων· [2]αλλα ὑπο επιτροπους εστι και οι-
of all being; but under guardians it is and stew-
κονομους, αχρι της προθεσμιας του πατρος.
ards, till the before-appointed of the father.
[3]Οὑτω και ἡμεις, ὁτε ημεν νηπιοι, ὑπο τα
So also we, when we were children, under the
στοιχεια του κοσμου ημεν δεδουλωμενοι· [4]ὁτε
rudiments of the world we were having been enslaved; when
δε ηλθε το πληρωμα του χρονου, εξαπεστειλεν
but came the fulness of the time, sent forth
ὁ θεος τον υἱον αὑτου, γενομενον εκ γυναικος,
the God the son of himself, having been born from a woman,
γενομενον ὑπο νομον, [5]ἱνα τους ὑπο νομον
having been born under law, in order that those under law
εξαγοραση, ἱνα την υἱοθεσιαν απολαβωμεν.
he might buy off, that the sonship we might receive.
[6]Ὁτι δε εστε υἱοι, εξαπεστειλεν *[ὁ θεος]
Because and you are sons, he sent forth [the God]
το πνευμα του υἱου αὑτου εις τας καρδιας ἡμων,
the spirit of the son of himself into the hearts of us,
κραζον· Αββα, ὁ πατηρ. [7]Ὡστε ουκετι ει
crying; Abba, the father. So that no longer thou art
δουλος, αλλ' υἱος· ει δε υἱος, και κληρονομος
a slave, but a son; if but a son, also an heir
θεου *[δια Χριστου.] [8]Αλλα τοτε μεν, ουκ
of God [through Anointed.] But then indeed, not
ειδοτες θεον, εδουλευσατε τοις φυσει μη ουσι
knowing God, you were enslaved to those by nature not being
θεοις· [9]νυν δε, γνοντες θεον, μαλλον δε γνωσ-
gods; now but, having known God, more and having
θεντες ὑπο θεου, πως επιστρεφετε παλιν επι τα
been known by God, how do you turn back again to the
ασθενη και πτωχα στοιχεια, οἱς παλιν ανωθεν
weak and poor rudiments, to which again as at first
δουλευειν θελετε; [10]Ἡμερας παρατηρεισθε;
be in subjection you wish? Days you watch narrowly?
και μηνας και καιρους και ενιαυτους; [11]Φοβου-
and moons and seasons and years? I am
μαι ὑμας, μηπως εικη κεκοπιακα εις ὑμας.
afraid you, lest perhaps in vain I labored hard for you.

[12]Γινεσθε ὡς εγω, ὁτι καγω ὡς ὑμεις· αδελ-
Become you as I, for even I as you; breth-
φοι, δεομαι ὑμων· ουδεν με ηδικησατε. [13]Οι-
ren, I entreat you; nothing me you wronged. You
δατε δε, ὁτι δι' ασθενειαν της σαρκος ευαγγε-
know but, that through weakness of the flesh I announced

2 but is under Guardians and Stewards, till * THAT period PREDETERMINED of the FATHER.

3 Thus we also, when we were Children, ‡ were enslaved under the RUDIMENTS of the WORLD.

4 But ‡ when the COMPLETION of the TIME arrived, GOD sent forth his SON, ‡ having been produced from a Woman, ‡ born under Law,

5 ‡ in order that he might redeem THOSE under Law, ‡ that we might receive the SONSHIP.

6 And Because you are Sons, he sent forth ‡ the SPIRIT of his SON into our HEARTS, exclaiming, Abba! Father!

7 So that thou art no longer a Slave, but a Son, ‡ and if a Son, also an Heir * of God.

8 But at that time, indeed, not knowing God, ‡ you were enslaved to THOSE by Nature who ARE not Gods;

9 now, however, having acknowledged God, (or rather having been acknowledged by God,) ‡ how is it you are returning again to ‡ the WEAK and Poor Rudiments, to which again, as at first, you wish to be in subjection?

10 ‡ Are you observing Days, and Moons, and Seasons, and Years?

11 I am afraid for you, lest ‡ perhaps I may have labored for you in vain.

12 Brethren, I entreat you to be as I am, For I am as you were; you injured Me in nothing;

13 And you know ‡ That through Weakness of the FLESH I ORIGINALLY an-

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* VATICAN MANUSCRIPT.—2. THAT PREDETERMINED of the FATHER. 6. GOD—omit. 7. through Anointed—omit. 7. through God.

‡ 3. verse 9; Gal. v. 1; Col. ii. 8, 20; Heb. ix. 10. ‡ 4. Gen. xlix. 10; Dan. ix. Mark i. 15. ‡ 4. Gen. iii. 15; Isa. vii. 14; Matt. i. 23. ‡ 4. Luke ii. 27. ‡ 5. Gal. iii. 13; 1 Pet. i. 18, 19. ‡ 5. John i. 12; Gal. iii. 26; Eph. i. 5. ‡ 6. Rom. viii. 15. ‡ 7. Rom. viii. 16, 17; Gal. iii. 29. ‡ 8. Rom. i. 25; 1 Cor. xii. 2. ‡ 9. Gal. iii. 3; Col. ii. 20. ‡ 9. Rom. viii. 3; Heb. vii. 18. ‡ 10. Rom. xiv. 5; Col. ii. 16. ‡ 11. Gal. ii. 2; v. 2, 4; 1 Thess. iii. 5. ‡ 13. 1 Cor. ii. 3; 2 Cor. xi. 30; xii. 7, 9.

λισαμην ὑμιν το προτερον. [14] και τον πειρασμον
glad tidings to you the formerly, and the temptation

μου τον εν τη σαρκι μου ουκ εξουθενησατε ουδε
of me that in the flesh of me not you despised nor

εξεπτυσατε· αλλ' ὡς αγγελον θεου εδεξασθε
did you spit out, but as a messenger of God you received

με, ὡς Χριστον Ιησουν. [15] Τις ουν ην ὁ μακα-
me, even as Anointed Jesus. What then was the benedic-

ρισμος ὑμων; μαρτυρω γαρ ὑμιν, ὁτι, ει δυνα-
tion of you? I testify for to you, that, if able,

τον, τους οφθαλμους ὑμων εξορυξαντες αν εδω-
the eyes of you having dug out would you

κατε μοι. [16] Ὡστε εχθρος ὑμων γεγονα αλη-
give to me. So that an enemy of you have I become speak-

θευων ὑμιν; [17] Ζηλουσιν ὑμας ου καλως·
ing truth to you? They show affection towards you not honorably;

αλλα εκκλεισαι ὑμας θελουσιν, ἱνα αυτους ζη-
but to have shut out you they wish, so that them you

λουτε. [18] Καλον δε *[το] ζηλουσθαι εν
may ardently love. Honorable but [the] to be ardently devoted in

καλῳ παντοτε, και μη μονον εν τῳ παρειναι
a good thing at all times, and not only in the to be present

με προς ὑμας. [19] Τεκνια μου, οὑς παλιν ωδινω,
me with you. O little children of me, whom again I am bearing,

αχρις οὑ μορφωθη Χριστος εν ὑμιν· [20] ηθελον
till may have been formed Anointed in you; I could wish

δε παρειναι προς ὑμας αρτι, και αλλαξαι την
but to be present with you now, and to change the

φωνην μου· ὁτι απορουμαι εν ὑμιν. [21] Λεγετε
tone of me; because I am perplexed with you. Speak you

μοι, οἱ ὑπο νομον θελοντες ειναι, τον νομον
to me, those under law desiring to be, the law

ουκ ακουετε; [22] Γεγραπται γαρ, ὁτι Αβρααμ
not do you hear? It has been written for, that Abraam

δυο υἱους εσχεν· ἑνα εκ της παιδισκης, και
two sons had, one from the bond-woman, and

ἑνα εκ της ελευθερας. [23] Αλλ' ὁ *[μεν] εκ της
one from the free-woman. But that [indeed] from the

παιδισκης, κατα σαρκα γεγεννηται· ὁ δε εκ
bond-woman, according to flesh has been born; that but from

της ελευθερας, δια της επαγγελιας. [24] Ἁτινα
the free-woman, through the promise. Which things

εστιν αλληγορουμενα· αὑται γαρ εισι δυο
is being adapted to another meaning; these for are two

διαθηκαι· μια μεν απο ορους Σινα, εις δουλειαν
covenants, one indeed from mount Sinai, for servitude

nounced glad tidings to you;

14 and *THAT TRIAL of mine which was in my FLESH, you did not despise; nor did you reject me, but received me ‡as a Messenger of God, ‡even as Christ Jesus.

15 *What then were your BENEDICTIONS! for I bear you witness, That, if possible, you would have dug out your EYES, and given them to me.

16 So that I have become your Enemy, ‡by telling you the truth!

17 They love you ardently, not honorably; but they desire *to exclude us, so that you may love Them ardently.

18 Now, it is honorable to be ardently devoted towards a good cause, at all times; and not only during my PRESENCE with you,

19 O my Little children! ‡whom I am bearing again, till Christ be formed in you;

20 and I could wish to be present with you now, and to change my TONE; Because I am perplexed concerning you.

21 Tell me, YOU who are DESIRING to be under Law, do you not hear the LAW?

22 For it has been written, That Abraham had Two Sons; ‡one from the BOND-WOMAN, and ‡one from the FREE-WOMAN.

23 Now, ‡the one from the BOND-WOMAN was naturally produced; ‡but the other from the FREE-WOMAN was through the PROMISE.

24 Which things are allegorical; for these represent Two Covenants; one indeed from Mount Sinai,

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* VATICAN MANUSCRIPT.—14. your TRIAL which was in my FLESH. 15. Where then. 17. to exclude us, so that. 18. the—*omit.* 23. Indeed—*omit.*

‡ 14. 2. Sam. xix. 27; Mal. ii. 7. ‡ 14. John xiii. 20. ‡ 16. Gal. i. 5, 14 ‡ 19. 1 Cor. iv. 15; Philemon 10; James i. 18. ‡ 22. Gen. xvi. 15. ‡ 22. Gen xxi. 2. ‡ 23. Rom. ix. 7. ‡ 23. Gen. xviii. 10, 14; xxi. 1, 2; Heb. xi. 11

γεννωσα, ἡτις εστιν Αγαρ· [25] το γαρ Αγαρ,
bringing forth, which is Agar; the for Agar,

Σινα ορος εστιν εν τῃ Αραβιᾳ, συστοιχοι δε τῃ
Sinai a mountain it is in the Arabia, it corresponds and to the

νυν Ἱερουσαλημ, δουλευει γαρ μετα των τεκνων
present Jerusalem, she is in bondage for with the children

αὑτης· [26] ἡ δε ανω Ἱερουσαλημ, ελευθερα
of herself; the but above Jerusalem, a free-woman

εστιν, ἡτις εστι μητηρ ἡμων· [27] γεγραπται γαρ·
is, who is a mother of us; it has been written for;

Ευφρανθητι στειρα ἡ ου τικτουσα, ῥηξον και
Be thou made glad O barren who not is bearing, burst thou forth and

βοησον ἡ ουκ ωδινουσα· ὁτι πολλα τα τεκνα
shout thou who not is bringing to birth; because many the children

της ερημου μαλλον η της εχουσης τον ανδρα.
of the deserted one more than of the one having the husband.

[28] Ἡμεις δε, αδελφοι, κατα Ισαακ, επαγγελιας
We now, brethren, like Isaac, of a promise

τεκνα εσμεν. [29] Αλλ' ὡσπερ τοτε ὁ κατα σαρκα
children are. But just as then he according to flesh

γεννηθεις εδιωκε τον κατα πνευμα, οὑτω και
being born persecuted him according to spirit, so also

νυν. [30] Αλλα τι λεγει ἡ γραφη; Εκβαλε την
now. But what says the writing? Cast out the

παιδισκην και τον υἱον αυτης· ου γαρ μη κληρονομηση
bond-woman and the son of her; not for not should

ὁ υἱος της παιδισκης μετα του υἱου
inherit the son of the bond-woman with the son

της ελευθερας. [31] Αρα, αδελφοι, ουκ εσμεν
of the free-woman. Then, brethren, not we are

παιδισκης τεκνα, αλλα της ελευθερας. ΚΕΦ.
of bond-woman children, but of the free-woman.

ε'. 5. [1] Τῃ ελευθεριᾳ ᾗ ἡμας Χριστος
In the freedom with which us Anointed

ηλευθερωσε, στηκετε, και μη παλιν ζυγῳ δουλειας
made free, stand you firm, and not again in a yoke of

ενεχεσθε. [2] Ἰδε, εγω, Παυλος λεγω ὑμιν,
bondage be you held fast. Lo, I, Paul say to you,

breeding children for Servitude;—that is Hagar.

25 Now † HAGAR signifies Sinai—(a Mountain in ARABIA,)—and it corresponds to the PRESENT Jerusalem, for she is in bondage with her CHILDREN.

26 But the EXALTED Jerusalem represents the Free-woman, who is our Mother.

27 For it has been written, ‡"Rejoice, O Barren
"woman, WHO dost not
"BRING FORTH! Burst
"forth and shout, THOU
"who art not in LABOR,
"For many more are the
"CHILDREN of the DESERTED one, than of HER
"having the HUSBAND."

28 Now *you, Brethren, like Isaac, are ‡ Children of a Promise.

29 But just as then, ‡the one BORN according to Flesh, persecuted HIM born according to Spirit; so also now.

30 But what says ‡the SCRIPTURE? ‡"Cast out
"the BOND-WOMAN and
"her SON; for ‡the SON
"of the BOND-WOMAN
"should not be an heir
"with the SON of the FREE-WOMAN."

31 *Wherefore, Brethren, we are not Children of a Bond-woman, ‡but of the FREE-WOMAN.

CHAPTER V.

1 ‡ In the FREEDOM with which Christ made Us free, therefore, stand you firm, and do not again be held fast in ‡ a Yoke of Servitude.

2 Behold! I Paul say to

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* VATICAN MANUSCRIPT.—28. Now you Brethren. 31. Wherefore, Brethren, we are not.

† 25. *Grotius* says, Sinai is called Hagar or Agar synecdochially, because in that mountain there was a city which bare Hagar's name. By *Pliny*, it is called Agar; and by *Dio*, Agara; and its inhabitants were called Hagarenes. Psa. lxxxiii. 6. The later Greek writers likewise call them Agareni. *Whitby* thinks the allusior is taken from the meaning of *hagar*, which in the Hebrew language signifies *a rock*; for so Sinai is sometimes called, Exod. xxxiii. 22.—*Macknight*. In Arabic it means a rock, or rocky mountain, and as Sinai is *remarkably* such, it might be called *to agar*, the rock.—*Bloomfield*.

‡ 27. Isa. liv. 1. ‡ 28. Acts iii. 25; Rom. ix. 8; Gal. iii. 29. ‡ 29. Gen. xxi. 9. ‡ 30. Gal. iii. 8, 22. ‡ 30. Gen. xxi. 10, 12. ‡ 30. John viii. 35. ‡ 31. John viii. 36; Gal. v. 1, 13. ‡ 1. John viii. 32; Rom. vi. 18; 1 Pet. ii. 16. ‡ 1. Acts xv. 10; Gal. ii. 4; iv. 9.

ὁτι εαν περιτεμνησθε, Χριστος ὑμας ουδεν ωφε-
that circumcised you should be, Anointed you nothing will

λησει· [3] μαρτυρομαι δε παλιν παντι ανθρωπῳ
profit; I testify but again to every man

περιτεμνομενῳ, ὁτι οφειλετης εστιν ὁλον τον
being circumcised, that a debtor he is whole the

νομον ποιησαι. [4] Κατηργηθητε απο *[του]
law to have done. You are set free from [the]

Χριστου οἱτινες εν νομῳ δικαιουσθε· της
Anointed whoever by law are justifying yourselves; of the

χαριτος εξεπεσατε. [5] Ἡμεις γαρ πνευματι εκ
favor you fell off. We for in spirit from

πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα.
faith a hope of righteousness we wait for.

[6] Εν γαρ Χριστῳ *[Ιησου] ουτε περιτομη τι
In for Anointed [Jesus] neither circumcision anything

ισχυει, ουτε ακροβυστια· αλλα πιστις δι' αγα-
avails, nor uncircumcision; but faith through love

πης ενεργουμενη. [7] Ετρεχετε καλως· τις ὑμας
strongly working. You were running well; who you

ενεκοψε *[τῃ] αληθειᾳ μη πειθεσθαι. [8] Ἡ
hindered [in the] truth not to confide. The

πεισμονη ουκ εκ του καλουντος ὑμας. [9] Μικρα
persuasion not from the one calling you. A little

ζυμη ὁλον το φυραμα ζυμοι. [10] Εγω πεποιθα
leaven whole the mass it leavens. I have confidence

εις ὑμας *[εν κυριῳ,] ὁτι ουδεν αλλο φρο-
respecting you [in Lord,] that no one other thing you

νησετε· ὁ δε ταρασσων ὑμας βαστασει το κρι-
will mind; the but one troubling you shall bear the judg-

μα, ὁστις αν ῃ. [11] Εγω δε, αδελφοι, ει περι-
ment, whoever he may be. I but, brethren, if circum-

τομην ετι κηρυσσω, τι ετι διωκομαι; αρα
cision still I publish, why still am I persecuted? then

κατηργηται το σκανδαλον του σταυρου.
has been abolished the stumbling-block of the cross.

[12] †Οφελον και αποκοψονται οἱ αναστατουντες
I wish even they shall be cut off those overturning

ὑμας. [13] Ὑμεις γαρ επ' ελευθεριᾳ εκληθητε,
you. You for to freedom were invited,

αδελφοι· μονον μη την ελευθεριαν εις αφορμην
brethren; only not the freedom for an occasion

you, ‡That if you should be circumcised, Christ will be of no benefit to you.

3 And I testify again to Every circumcised Man, ‡That he is bound to perform the Whole LAW.

4 ‡Whoever of you are justifying yourselves by Law, are separated from Christ; ‡you are fallen off from the FAVOR.

5 **We**, however, are waiting, in Spirit, for ‡Hope of Righteousnes from Faith.

6 For, ‡in Christ Jesu neither Circumcision nor Uncircumcision avails anything, but ‡Faith operating in us by Love.

7 You were running well; who hindered You from confiding in the Truth?

8 This PERSUASION is not from ‡HIM INVITING you.

9 ‡A Little Leaven ferments the Whole MASS.

10 ‡I have confidence respecting you, That you will not regard any other thing; but ‡HE who TROUBLES you, whoever he be, ‡shall bear the JUDGMENT.

11 ‡And **I**, Brethren, if I still proclaim Circumcision, why am I still persecuted? Has, indeed, ‡the SCANDAL of the CROSS been removed?

12 †I wish it was;—but THOSE who are SUBVERTING you shall be cut off.

13 Now, Brethren, **you** were invited to Freedom; only ‡take care lest this FREEDOM become an Oc-

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* VATICAN MSS.—4. the—*omit.* 6. Jesus—*omit.* 7. in the—*omit.* 10. in Lord—*omit.*

† 12. *Parkhurst* says "after all, it may be doubted whether the Greek language will admit of *ophelon* being construed with a future verb; * * * nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is farther increased by the insertion of the particle *kai* before *apokopsontai.*" *Bengelius* in Gnomen, reads as follows: "Is then th scandal of the cross taken away? I wish it was. And they shall be cut off that troubl you." This rendering has been adopted.

‡ 2. Acts xv. 1. ‡ 3. Gal. iii. 10. ‡ 4. Rom. ix. 31, 32; Gal. ii. 21. ‡ Heb. xii. 15. ‡ 5. Rom. viii. 24, 25; 2 Tim. iv. 8. ‡ 6. 1 Cor. vii. 19; Gal. iii. 2 vi. 15; Col. iii. 11. ‡ 6. 1 Thess. i. 3; James ii. 18, 20, 22. ‡ 8. Gal. i. 6. ‡ 1 Cor. v. 6; xv. 33. ‡ 10. 2 Cor. ii. 3; viii. 22. ‡ 10. Gal. i. 7. ‡ 10. 2 Cor. x. 6. ‡ 11. Gal. vi. 12. ‡ 11. 1 Cor. i. 23. ‡ 13. 1 Cor. viii. 9; 1 Pet. ii. 16; Jude 4.

τῃ σαρκι, αλλα δια της αγαπης δουλευετε αλ-
the flesh, but through the love be you subservient to
ληλοις. [14] Ὁ γαρ πας νομος εν ενι λογῳ πλη-
each other. The for whole law in one word is fully
ρουται, εν τῳ· Αγαπησεις τον πλησιον σου ὡς
set forth, in this; Thou shalt love the neighbor of thee as
ἑαυτον. [15] Ει δε αλληλους δακνετε και
thyself. If but each other you bite and
κατεσθιετε, βλεπετε, μη ὑπο αλληλων αναλω-
you devour, take you care, lest by each other you may be
θητε.
consumed.

[16] Λεγω δε· πνευματι περιπατειτε, και επιθυ-
I say but; by spirit walk you. and a desire
μιαν σαρκος ου μη τελεσητε. [17] Ἡ γαρ σαρξ
of flesh not not you should fulfil. The for flesh
επιθυμει κατα του πνευματος, το δε πνευμα
desires against the spirit, of the and spirit
κατα της σαρκος· ταυτα δε αλληλοις αντικει-
against the flesh; these and to each other are opposed,
ται, ἱνα μη, ἁ αν θελητε, ταυτα ποιητε.
so that not, the things you would wish, these you should do.
[18] Ει δε πνευματι αγεσθε, ουκ εστε ὑπο νομον,
If but by spirit you be led, not you are under law,
[19] Φανερα δε εστι τα εργα της σαρκος· ἁτινα
Manifest but it is the works of the flesh; which things
εστι πορνεια, ακαθαρσια, ασελγια, [20] ειδωλολα-
it is fornication, impurity, debauchery, idolatry,
τρεια, φαρμακεια, εχθραι, ερεις, ζηλοι, θυμοι,
sorcery, enmities, quarrels, jealousies, resentments,
εριθειαι, διχοστασιαι, αἱρεσεις, [21] φθονοι, *[φο-
brawlings, factions, sects, envyings, [mur-
νοι,] μεθαι, κωμοι, και τα ὁμοια τουτοις·
ders,] drunkennesses, revellings, and the things like to them;
ἁ προλεγω ὑμιν, καθως *[και] προειπον,
which things I tell before to you, even as [also] I said before,
ὁτι οἱ τα τοιαυτα πρασσοντες βασιλειαν θεου
that they the these things practising a kingdom of God
ου κληρονομησουσιν. [22] Ὁ δε καρπος του πνευ-
not shall inherit. The but fruit of the spirit
ματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια,
is love, joy, peace, forbearance,
χρηστοτης, αγαθωσυνη, πιστις, πρᾳοτης, εγ-
kindness, goodness, fidelity, meekness, self-
κρατεια· [23] κατα των τοιουτων ουκ εστι νομος.
control; against the such like not is a law.
[24] Οἱ δε του Χριστου, την σαρκα εσταυρωσαν
Those but of the Anointed, the flesh crucified

casion for the FLESH; but ‡through LOVE be you subservient to each other.

14 For ‡the WHOLE Law is fully set forth in this Single Precept;—‡"Thou shalt love th "NEIGHBOR as thyself."

15 But if you bite and devour each other, beware lest you be consumed by each other.

16 Now I say, ‡Walk by the Spirit, and fulfil not the Desire of the Flesh.

17 For ‡the FLESH desires the contrary of the SPIRIT, and the SPIRIT the contrary of the FLESH; *for these are opposed to each other; ‡so that you do not perform the THINGS which you wish.

18 But ‡if you be led by Spirit, you are not under Law.

19 Now ‡the WORKS of the FLESH are manifestly these;—Fornication, Impurity, Debauchery,

20 Idolatry, Sorcery, Enmities, Quarrels, *Jealousies, Resentments, Altercations, Factions, Sects,

21 Envyings, Inebrieties, Revellings, and THINGS SIMILAR to these; respecting which I tell you before, even as I previously told you, ‡That THOSE who PRACTISE SUCH THINGS shall not inherit God's Kingdom.

22 But ‡the FRUIT of the SPIRIT is Love, Joy, Peace, Forbearance, ‡Kindness, ‡Goodness, Fidelity, Meekness, Self-control;

23 ‡against SUCH LIKE THINGS there is no Law.

24 And THOSE who belong to *Christ Jesus, have crucified the FLESH,

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* VATICAN MANUSCRIPT.—17. for these. 20. Jealousy. 21. murder—*omit.* 21. also—*omit.* 24. Christ Jesus.

‡ 13. 1 Cor. ix. 19; Gal. vi. 2. ‡ 14. Matt. vii. 12, xxii. 40; James ii. 8. ‡ 14. Lev. xix. 19; Matt. xxii. 39; Rom. xiii. 8, 9. ‡ 16. Rom. vi. 12; viii. 1, 4, 12; xiii. 14; verse 25; 1 Pet. ii. 11. ‡ 17. Rom. vii. 23; viii. 6, 7. ‡ 17. Rom vii. 15, 19. ‡ 18. Rom. vi. 14; viii. 2. ‡ 19. 1 Cor. iii. 3; Eph. v. 3; Col. iii. 5; James iii. 14, 15. ‡ 21. 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15. ‡ 22. John xv. 2; Eph. v. 9. ‡ 22. Col. iii. 12; James iii. 17. ‡ 22. Rom. xv. 14. ‡ 23. 1 Tim. i. 9.

συν τοις παθημασι και ταις επιθυμιαις· [25] ει
with the passions and the desires; if
ζωμεν πνευματι, πνευματι και στοιχωμεν.
we live by spirit, by spirit also we should walk.
[26] Μη γινωμεθα κενοδοξοι, αλληλους προκα-
Not we should become vain-glorious, each other provoking,
λουμενοι, αλληλοις φθονουντες. ΚΕΦ. ϛ'. 6.
with each other envying.
Αδελφοι, εαν και προληφθη ανθρωπος εν
Brethren, if, even should be surprised a man in
τινι παραπτωματι, ὑμεις οἱ πνευματικοι καταρ-
some fault, you the spiritual ones do you
τιζετε τον τοιουτον εν πνευματι πραοτητος·
reinstate the such like with a spirit of meekness;
σκοπων σεαυτον, μη και συ πειρασθης. [2] Αλλη-
watching thyself, lest also thou shouldst be tempted. Of each
λων τα βαρη βασταζετε, και οὑτως αναπληρω-
other the burdens bear you, and thus fulfil you
σατε τον νομον του Χριστου. [3] Ει γαρ δοκει
the law of the Anointed. If for thinks
τις ειναι τι, μηδεν ων, ἑαυτον φρεναπατᾳ·
any one to be something, nothing being, himself he deceives
[4] το δε εργον ἑαυτου δοκιμαζετω *[ἑκαστος,]
the but work of himself let him try [each one,]
και τοτε εις ἑαυτον μονον το καυχημα ἑξει, και
and then in himself alone the boasting he will have, and
ουκ εις τον ἑτερον· [5] ἑκαστος γαρ το ιδιον φορ-
not in the other; each one for the his own bur-
τιον βαστασει. [6] Κοινωνειτω δε ὁ κατηχου-
den will bear. Let him communicate but the one being
μενος τον λογον, τῳ κατηχουντι, εν πασιν
taught the word, to the one teaching, in all
αγαθοις. [7] Μη πλανασθε· θεος ου μυκτηριζεται.
good things. Not do you mistake; God not is to be mocked at.
Ὁ γαρ εαν σπειρῃ ανθρωπος, τουτο και θερισει·
That for if may sow a man, this also he will reap;
[8] ὁτι ὁ σπειρων εις την σαρκα ἑαυτου, εκ της
because the one sowing for the flesh of himself, from the
σαρκος θερισει φθοραν· ὁ δε σπειρων εις το
flesh he will reap corruption; the but one sowing for the
πνευμα, εκ του πνευματος θερισει ζωην αιωνιον.
spirit, from of the spirit he will reap life age-lasting.
[9] Το δε καλον ποιουντες μη εκκακωμεν· καιρῳ
The but good doing not we should flag; in a season
γαρ ιδιῳ θερισομεν, μη εκλυομενοι. [10] Αρα
for its own we shall reap, not fainting. So
ουν, ὡς καιρον εχομεν, εργαζωμεθα το αγαθον
then, as opportunity we have, we should work the good

with the PASSIONS and DESIRES.

25 ‡ If we live by Spirit, we should also walk by Spirit.

26 ‡ We should not become Vain-glorious, provoking each other, envying each other.

CHAPTER VI.

1 Brethren, ‡ if a Man should be surprised by some Fault, do YOU, the SPIRITUAL, reinstate SUCH person with a Spirit of Meekness; ‡ watching thyself, lest thou also shouldst be tempted.

2 ‡ Bear you each other's BURDENS, and thus fulfil ‡ the LAW of the ANOINTED one.

3 For ‡ if any one think he is something, being nothing, he deceives himself;

4 but ‡ let him try his own WORK, and then he will have BOASTING in himself alone, and not in ANOTHER;

5 for ‡ each one shall bear his OWN Burden.

6 ‡ Let the person BEING TAUGHT the WORD, communicate to the INSTRUCTOR in All Good things.

7 Do not mistake; ‡ God is not to be derided. ‡ For whatever a Man may sow, this also he will reap;

8 ‡ because the one SOWING for his FLESH, will from the FLESH reap Corruption; but the one SOWING for the SPIRIT, will from the SPIRIT reap aionian Life.

9 Therefore, ‡ we should not flag in Doing WELL; for we shall reap, at the proper season, ‡ if we do not relax.

10 So then, as we have Opportunity, ‡ we should

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* VATICAN MANUSCRIPT.—4. each one—*omit.*

‡ 25. Rom. viii. 4, 5; verse 16. ‡ 26. Phil. ii. 3. ‡ 1. Heb. xii. 13; James v. 19. ‡ 1. 1 Cor. x. 12. ‡ 2. Rom. xv. 1. ‡ 2. John xiii. 14, 15, 34; 1 John iv. 21. ‡ 3. Rom. xii. 3. ‡ 4. 2 Cor. xiii. 5. ‡ 5. 1 Cor. iii. 3. ‡ 6. Rom. xv. 27; 1 Cor. ix. 11, 14. ‡ 7. Job xiii. 9. ‡ 7. Luke xvi. 25; Rom. ii. 6; 2 Cor. ix. 6. ‡ 8. Job. iv. 8; Prov. xi. 18; xxii. 8; Hosea viii. 7; x. 12; Rom. viii. 13; James iii. 18. ‡ 9. 2 Thess. iii. 13; 1 Cor. xv. 58. ‡ 9. Heb. x. 36; Rev. ii. 10. ‡ 10. 1 Thess. v. 15.

προς παντας, μαλιστα δε προς τους οικειους
to all, especially but to the family-members
της πιστεως. [11] Ἴδετε, πηλικοις ὑμιν γραμμασιν
of the faith You see, how many things to you in letters
εγραψα τη εμη χειρι. [12] Ὅσοι θελουσιν ευ-
I wrote with the my hand As many as wish to
προσωπησαι εν σαρκι, οὑτοι αναγκαζουσιν
appear fair in flesh, these constrain
ὑμας περιτεμνεσθαι· μονον, ἱνα μη τῳ σταυρῳ
you to be circumcised; only, that not for the cross
του Χριστου διωκωνται. [13] Ουδε γαρ οἱ περι-
of the Anointed they should be persecuted. Not even for those being
τεμνομενοι αυτοι νομον φυλασσουσιν· αλλα
circumcised themselves a law do they keep; but
θελουσιν ὑμας περιτεμνεσθαι, ἱνα εν τῃ ὑμε-
they wish you to be circumcised, so that in the your
τερᾳ σαρκι καυχησωνται. [14] Εμοι δε μη γενοι-
flesh they might boast For me but not it may be
το καυχασθαι, ει μη εν τῳ σταυρῳ του κυριου
to boast, if not in the cross of the Lord
ἡμων Ιησου Χριστου· δι' οὑ εμοι κοσμος
of us Jesus Anointed; through which to me a world
εσταυρωται, καγω *[τῳ] κοσμῳ. [15] *[Εν]
has been crucified, and I [to the] world. [In]
γαρ *[Χριστου Ιησου] ουτε περιτομη τι εστιν,
for [Anointed Jesus] neither circumcision anything is,
ουτε ακροβυστια, αλλα καινη κτισις. [16] Και
neither uncircumcision, but a new creation And
ὁσοι τῳ κανονι τουτῳ στοιχησουσιν, ειρηνη
as many as by the rule this will walk, peace
επ' αυτους και ελεος, και επι τον Ισραηλ του
on them and mercy, and on the Israel of the
Θεου. [17] Του λοιπου, κοπους μοι μηδεις παρε-
God. Of the remaining, troubles to me no one let
χετω· εγω γαρ τα στιγματα του *[κυριου] Ιη-
furnish. I for the brand-marks of the [Lord] Je-
σου εν τῳ σωματι μου βασταζω. [18] Ἡ χαρις
sus in the body of me bear. The favor
του κυριου ἡμων Ιησου Χριστου μετα του πνευ-
of the Lord of us Jesus Anointed with the spirit
ματος ὑμων, αδελφοι. Αμην.
of you, brethren. So be it.

do GOOD to all, but especially to the ‡ MEMBERS of the FAMILY of the FAITH.

11 You see how many things in a Letter, I have written to You with MY OWN Hand.

12 As many as wish to appear fair in the Flesh, these constrain you to be circumcised; only that they may not be ‡ persecuted for the CROSS of * the ANOINTED Jesus.

13 For not even the CIRCUMCISED themselves keep the Law, but they wish You to be circumcised, so that they may boast in YOUR Flesh.

14 ‡ But it is not for Me to boast, except in the CROSS of our LORD Jesus Christ; through which the World has been ‡ crucified to Me, and I to the World.

15 ‡ For neither is Circumcision anything, nor Uncircumcision, ‡ but a New Creation.

16 And as many as will walk ‡ by this RULE, Peace and Mercy be on them, ‡ and on the Israel of GOD.

17 FINALLY, let no one cause me Trouble; ‡ for I bear in my BODY the † BRAND-MARKS of JESUS.

18 ‡ The FAVOR of our LORD Jesus Christ be with your SPIRIT, Brethren. Amen.

*TO THE GALATIANS. WRITTEN FROM ROME.

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* VATICAN MANUSCRIPT.—12. the ANOINTED Jesus. 14. to the—*omit.* 15. in—*omit.* 15. Anointed Jesus—*omit.* 17. Lord—*omit.* *Subscription*—TO THE GALATIANS. WRITTEN FROM ROME.

† 17. The apostle calls the *scars* he received from stripes, chains, etc., in the service of Christ, (compare 2 Cor. xi. 23, etc.,) *the marks of the Lord Jesus,* by a beautiful allusion to the *stigmata* with which servants and soldiers were sometimes marked to show to whom they belonged. See *Raphelius, Wolfius,* and *Wetstein,* on the place, *Dauberg* and *Vitringa* on Rev. vii. 3; xiii. 16, 17, and *Lowth* on Isa. xliv. 5.—*Parkhurst.*

‡ 10. Eph. ii. 19. ‡ 12. chap. v. 11. ‡ 14. Phil. iii. 3, 7, 8. ‡ 14. Rom. vi. 6; Gal. ii. 20. ‡ 15. Gal. v. 6; Col. iii. 11. ‡ 15. 2 Cor. v. 17. ‡ 16. Phil. iii. 16. ‡ 16. Rom. ii. 29; iv. 12; ix. 6—8; Gal. iii. 7, 9, 29; Phil. iii. 3. ‡ 17. 2 Cor. i. 5; iv. 10; xi. 23; Col. i. 24. ‡ 18. 2 Tim. iv. 22; Philemon 25.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ
[OF PAUL AN EPISTLE] TO EPHESIANS.

*TO THE EPHESIANS.

ΚΕΦ. α'. 1.

[1] Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through

θεληματος θεου, τοις ἁγιοις τοις ουσιν εν Εφε-
will of God, to the saints to those being in Ephe-

σῳ και πιστοις εν Χριστῳ Ιησου· [2] χαρις ὑμιν
sus even to believers in Anointed Jesus; favor to you

και ειρηνη απο θεου πατρος ἡμων, και κυριου
and peace from God a father of us, and Lord

Ιησου Χριστου. [3] Ευλογητος ὁ θεος *[και
Jesus Anointed. Worthy of praise the God [and

πατηρ] του κυριου ἡμων Ιησου Χριστου, ὁ
father] of the Lord of us Jesus Anointed, he

ευλογησας ἡμας εν πασῃ ευλογιᾳ πνευματικῃ
having blessed us with every blessing spiritual

εν τοις επουρανιοις εν Χριστῳ· [4] καθως εξελεξ-
in the heavenlies in Anointed; even as he chose

ατο ἡμας εν αυτῳ προ καταβολης κοσμου, ειναι
us in him before a casting down of a world, to have

ἡμας ἁγιους και αμωμους κατενωπιον αὐτου·
us holy ones and blameless ones in sight of him;

[5] εν αγαπῃ προορισας ἡμας εις υἱοθεσιαν δια
in love having previously marked out us for sonship through

Ιησου Χριστου εις αυτον, κατα την ευδοκιαν
Jesus Anointed for himself, according to the good pleasure

του θεληματος αὐτου, [6] εις επαινον δοξης της
of the will of himself, for a praise of glory of the

χαριτος αὐτου, εν ᾗ εχαριτωσεν ἡμας εν τῳ
favor of himself, with which he favored us in the

ηγαπημενῳ, [7] εν ᾧ εχομεν την απολυτρωσιν
one having been beloved, by whom we have the redemption

δια του αἱματος αυτου, την αφεσιν των παραπτωματων, κατα τον πλουτον της χαριτος αυτου,
through the blood of him, the forgiveness of the faults, according to the wealth of the favor of him,

[8] ἡς επερισσευσεν εις ἡμας εν πασῃ σοφιᾳ και
which he caused to abound towards us in all wisdom and

φρονησει, [9] γνωρισας ἡμιν το μυστηριον του
intelligence, having made known to us the secret of the

θεληματος αὐτου κατα την ευδοκιαν αὐτου, ἡν
will of himself according to the good pleasure of himself, which

προεθετο εν αὐτῳ, [10] εις οικονομιαν του πλη-
he before purposed in himself, for an administration of the ful-

CHAPTER I.

1 Paul, an Apostle of *Christ Jesus, ‡ through God's Will, to THOSE SAINTS who are in Ephesus, even to Believers in Christ Jesus;

2 ‡ Favor to you, and Peace from God our Father, and from the Lord Jesus Christ.

3 ‡ Blessed be THAT GOD of our LORD Jesus Christ, who has BLESSED us with Every spiritual Blessing in the HEAVENLIES, by Christ;

4 even as ‡ he chose us in him before the Foundation of the World, ‡ that we might be holy and blameless in his presence;

5 having in Love previously marked us out ‡ for Sonship through *Christ Jesus for himself, according to the GOOD PLEASURE of his WILL,

6 to the Praise of his Glorious Beneficence with which he graciously favored us in ‡ the BELOVED one;

7 ‡ by whom, through his blood, we possess the REDEMPTION—the FORGIVENESS of OFFENCES—according to the OPULENCE of his FAVOR,

8 which he caused to overflow towards us in All Wisdom and Intelligence,

9 ‡ having made known to us the SECRET of his WILL, according to his OWN BENEVOLENT DESIGN, which he previously purposed in himself,

10 in regard to an Administration of the FUL-

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* VATICAN MANUSCRIPT.—*Title*—TO THE EPHESIANS. 1. Christ Jesus. 2. and father—*omit.* 5. Christ Jesus.

‡ 1. 2 Cor. i. 1. ‡ 2. Gal. i. 3; Titus i. 4. ‡ 3. 2 Cor. i. 3; 1 Pet. i. 3. ‡ 4. Rom. viii. 27; 2 Thess. ii. 13; 2 Tim. i. 9; James ii. 5; 1 Pet. i. 2; ii. 9. ‡ 4. Eph. ii. 10. v. 27; Col. i. 22; 1 Thess. iv. 7; Titus ii. 12. ‡ 5. John i. 12; Rom. viii. 15; 2 Cor. vi. 18; Gal. iv. 5; 1 John iii. 1. ‡ 6. Matt. iii. 17; xvii. 5. ‡ 7. Acts xx. 28; Rom. iii. 24; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18; Rev. v. 8. ‡ 9. Rom. xvi. 25; Eph. iii. 4, 9; Col. i. 26.

ρωματος των καιρων, ανακεφαλαιωσασθαι τα
ness of the seasons, to reduce under one head the things

παντα εν τῳ Χριστῳ, τα εν τοις ουρανοις και
all in the Anointed, the things in the heavens and

τα επι της γης, εν αυτῳ, [11] εν ᾧ και εκ-
the things on the earth, in him, by whom also we

ληρωθημεν, προορισθεντες κατα προ-
obtained a portion, having been previously marked out according to a

θεσιν του τα παντα ενεργουντος κατα την
design of the the things all operating according to the

βουλην του θεληματος αὐτου, [12] εις το ειναι
counsel of the will of himself, in order that to be

ἡμας εις επαινον *[της] δοξης αυτου, τους προ-
us for a praise [of the] glory of him, those having

ηλπικοτας εν τῳ Χριστῳ· [13] εν ᾡ και ὑμεις
been before hopers in the Anointed; in whom also you

(ακουσαντες τον λογον της αληθειας, το εναγ-
(having heard the word of the truth, the glad

γελιον της σωτηριας ὑμων,) εν ᾧ και πιστευ-
tidings of the salvation of you,) in whom also having

σαντες εσφραγισθητε τῳ πνευματι της επαγγε-
believed you were sealed with the spirit of the promise

λιας τῳ ἁγιῳ, [14] ὅς εστιν αρραβων της κληρο-
with the holy, which is a pledge of the inheri-

νομιας ἡμων εις απολυτρωσιν της περιποιησεως,
tance of us in a redemption of the possession,

εις επαινον της δοξης αυτου. [15] Δια τουτο
for a praise of the glory of him. On account of this

καγω ακουσας την καθ' ὑμας πιστιν εν τῳ κυ-
even I having heard the in you faith in the Lord

ριῳ Ιησου, και την αγαπην την εις παντας τους
Jesus, and the love that for all the

ἁγιους, [16] ου παυομαι ευχαριστων ὑπερ ὑμων,
holy ones, not I cease giving thanks on behalf of you,

μνειαν *[ὑμων] ποιουμενος επι των προσευ-
a remembrance [of you] making in the prayers

χων μου· [17] ἱνα ὁ θεος του κυριου ἡμων Ιησου
of me; that the God of the Lord of us Jesus

Χριστου, ὁ πατηρ της δοξης, δῴη ὑμιν πνευμα
Anointed, the father of the glory, may give to you a spirit

σοφιας και αποκαλυψεως εν επιγνωσει αυτου·
of wisdom and of revelation in full knowledge of him;

[18] Πεφωτισμενους τους οφθαλμους της καρδιας
Having been enlightened the eyes of the heart

ὑμων, εις το ειδεναι ὑμας, τις εστιν ἡ ελπις
of you, for the to know you, what is the hope

της κλησεως αυτου, *[και] τις ὁ πλουτος της
of the calling of you, [and] what the wealth of the

NESS of the APPOINTED TIMES, ‡to re-unite ALL things under one head, even under the ANOINTED one;—the THINGS in the HEAVENS, and the THINGS on the EARTH,—under him,

11 ‡by whom also we obtained an inheritance, having been previously marked out according to a design of HIM who is OPERATING ALL things agreeably to the COUNSEL of his own WILL;

12 ‡in order that we might BE for a Praise of his Glory, WE who had a prior hope in the ANOINTED one;

13 by whom also, you, (having heard ‡the WORD of the TRUTH, the GLAD TIDINGS of your SALVATION,) by whom [I say,] you also having believed were sealed with the SPIRIT of the PROMISE,—the HOLY Spirit,—

14 ‡which is a Pledge of our INHERITANCE in ‡a Redemption of the PURCHASE, to the Praise of his GLORY.

15 On this account, I, indeed, ‡having heard of YOUR Faith in the LORD Jesus, and THAT LOVE which you have for All the SAINTS,

16 ‡do not omit giving thanks on your behalf, making a Remembrance of you in my PRAYERS;

17 That the GOD of our LORD Jesus Christ, the GLORIOUS FATHER, ‡may give you a Spirit of Wisdom and Revelation in the full Knowledge of him,

18 the EYES of your HEART having been enlightened, that you may KNOW what is ‡the HOPE of his INVITATION, what the GLORIOUS WEALTH of

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* VATICAN MANUSCRIPT.—12. of the—*omit.* 15. of you—*omit.* 18. and—*omit.*

‡ 10. John xi. 52; Eph. ii. 14—17. ‡ 11. Acts xx. 32; xxvi. 18; Col. i. 12; iii. 24; Titus iii. 7; James ii. 5; 1 Pet. i. 4. ‡ 12. verse 6, 14. ‡ 13. Acts xix. 4—7. ‡ 14. 2 Cor. i. 22; v. 5. ‡ 14. Eph. iv. 30. ‡ 15. Col. i. 4; Philemon 5. ‡ 16. Rom. i. 9; Phil. i. 3, 4; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3. ‡ 17. Col. i. 9. ‡ 18. Eph. iv. 4.

δοξης της κληρονομιας αυτου εν τοις ἁγιοις,
glory of the inheritance of him in the holy ones,
[19] και τι το ὑπερβαλλον μεγεθος της δυναμεως
and what the surpassing greatness of the power
αυτου εις ἡμας, τους πιστευοντας κατα την
of him towards us, those believing according to the
ενεργειαν του κρατους της ισχυος αυτου, [20] ἡν
operation of the strength of the might of him, which
ενηργησεν εν τῳ Χριστῳ, εγειρας αυτον εκ
he exerted in the Anointed, having raised up him out of
νεκρων· και εκαθισεν εν δεξιᾳ αὑτου εν τοις
dead ones, and seated at right of himself in the
επουρανιοις, [21] ὑπερανω πασης αρχης και εξου-
heavenlies, far above every government and author-
σιας και δυναμεως και κυριοτητος, και παντος
ity and power and lordship, and every
ονοματος ονομαζομενου ου μονον εν τῳ αιωνι
name being named not only in the age
τουτῳ, αλλα και εν τῳ μελλοντι· [22] και παντα
this, but also in the one about coming; and all things
ὑπεταξεν ὑπο τους ποδας αυτου· και αυτον
placed under the feet of him, and him
εδωκε κεφαλην ὑπερ παντα τῃ εκκλησιᾳ.
he gave a head over all things for the congregation,
[23] ἡτις εστι το σωμα αυτου, το πληρωμα του
which is the body of him, the completeness of him
τα παντα εν πασι πληρουμενου· ΚΕΦ. β'.
the things all with all things is filling,

2. [1] και ὑμας οντας νεκρους τοις παραπτωμασι
and you being dead ones in the faults
και ταις ἁμαρτιαις· [2] (εν αἱς ποτε περιεπατη-
and the sins; (in which once you walked
σατε κατα τον αιωνα του κοσμου τουτου, κατα
according to the age of the world this, according to
τον αρχοντα της εξουσιας του αερος, του πνευ-
the ruler of the authority of the air, of the spirit
ματος του νυν ενεργουντος εν τοις υἱοις της
of that now operating in the sons of the
απειθειας· [3] εν οἱς και ἡμεις παντες ανεστρα-
disobedience; among whom also we all lived
φημεν ποτε εν ταις επιθυμιαις της σαρκος ἡμων,
once in the desires of the flesh of us,
ποιουντες τα θεληματα της σαρκος και των
doing the wishes of the flesh and of the
διανοιων, και ημεν τεκνα φυσει οργης, ὡς και
thoughts, and we were children by nature of wrath, as also
οἱ λοιποι· [4] ὁ δε θεος, πλουσιος ων εν ελεει,
the others; the but God, rich being in mercy,
δια την πολλην αγαπην αὑτου, ἡν ηγαπησεν
through the much love of himself, with which he loved

his ‡ INHERITANCE among the SAINTS,

19 and what the SURPASSING Greatness of his POWER towards us who BELIEVE, ‡ according to the ENERGY of his MIGHTY STRENGTH,

20 which he exerted in the ANOINTED one, ‡ having raised him from the Dead, and * having ‡ seated him at his own Right hand in the HEAVENS.

21 ‡ far above Every Authority, and Government, and Power, and Lordship, and Every Name being named, not only in this, but also in the FUTURE AGE;

22 and ‡ subjected All things under his FEET; and constituted Him ‡ a Head over all things for that CONGREGATION,

23 ‡ which is his BODY, ‡ the FULL DEVOLOPMENT of HIM who IS FILLING ALL things with all.

CHAPTER II

1 And you, ‡ being dead in OFFENCES and * SINS,

2 (in which you ‡ once walked according to the AGE of this WORLD, according to the ‡ RULER of the AUTHORITY of the AIR, of THAT SPIRIT now operating in the SONS of DISOBEDIENCE,

3 ‡ among whom, also, we all once lived in ‡ the DESIRES of our FLESH, performing the WISHES of the FLESH and of the THOUGHTS; and were by Nature Children of Wrath, even as the OTHERS;

4 but GOD, ‡ being rich in Mercy, on account of his GREAT Love with which he loved us,)

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* VATICAN MANUSCRIPT.—20. having seated him at his own Right hand in the HEAVENS, far above Every Authority, and Government. * 1. your LUSTS, in which.

‡ 18. verse 11. ‡ 19. Eph. iii. 7; Col. i. 29; ii. 12. ‡ 20. Acts ii. 24, 33. ‡ 20. Psa. cx. 1; Acts vii. 55, 56; Col. iii. 1; Heb. i. 3; x. 12. ‡ 21. Phil. ii. 9, 10; Col. ii. 10; Heb. i. 4. ‡ 22. Psa. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8. ‡ 22. Eph. iv. 15, 16; Col. i. 18; Heb. ii. 7. ‡ 23. Rom. xii. 5; 1 Cor. xii. 12, 27; Eph. iv. 12; v. 23, 30; Col. i. 18, 24. ‡ 23. Col. ii. 10. ‡ 1. verse 5. ‡ 2. Eph. iv. 22; Col. iii. 7. ‡ 2. Eph. vi. 12. ‡ 3. Titus iii. 3; 1 Pet. iv. 3. ‡ 3. Gal. v. 16. ‡ 4. Rom. x. 12; Gal. i. 7.

ἡμας,) [5] και οντας ἡμας νεκρους τοις παραπτωμασι,
us,) and being us dead ones in the faults

συνεζωοποιησε τω Χριστῳ· (χαριτι
be quickened together with the Anointed; (by favor

εστε σεσωσμενοι·) [6] και συνηγειρε, και συνεκαθισε
you are having been saved;) and raised up together, and seated

εν τοις επουρανιοις εν Χριστῳ Ιησου·
together in the heavenlies by Anointed Jesus;

[7] ἱνα ενδειξηται εν τοις αιωσι τοις επερχομενοις
that he may point out in the ages those coming

τον ὑπερβαλλοντα πλουτον της χαριτος αὑτου,
the surpassing wealth of the favor of himself,

εν χρηστοτητι εφ' ἡμας εν Χριστῳ Ιησου.
by kindness towards us in Anointed Jesus.

[8] Τῃ γαρ χαριτι εστε σεσωσμενοι δια *[της]
By the for favor you are having been saved through [the]

πιστεως· και τουτο ουκ εξ ὑμων· θεου το
faith; and this not from you; of God the

δωρον, [9] ουκ εξ εργων· ἱνα μη τις καυχησηται.
gift, not from works; so that not any one should boast.

[10] Αυτου γαρ εσμεν ποιημα κτισθεντες εν Χριστῳ
Of him for we are a work having been formed in Anointed

Ιησου επι εργοις αγαθοις, οἱς προητοιμασεν
Jesus for works good, in which before prepared

ὁ θεος ἱνα εν αυτοις περιπατησωμεν. [11] Διο
the God that in them we should walk. Therefore

μνημονευετε, ὁτι ὑμεις ποτε τα εθνη εν σαρκι,
remember, that you once the gentiles in flesh,

(οἱ λεγομενοι ακροβυστια ὑπο της λεγομενης
(those being called uncircumcision by that being called

περιτομης εν σαρκι χειροποιητου,) [12] ὁτι ητε
circumcision in flesh done by hand,) that you were

*[εν] τῳ καιρῳ εκεινῳ, χωρις Χριστου, απηλλοτριωμενοι
[in] the season that, without Anointed, having been aliens

της πολιτειας του Ισραηλ, και
from the commonwealth of the Israel, and

ξενοι των διαθηκων της επαγγελιας, ελπιδα
strangers from the covenants of the promise, a hope

μη εχοντες, και αθεοι, εν τῳ κοσμῳ· [13] νυνι δε,
not having, and godless ones, in the world; now but,

εν Χριστῳ Ιησου, ὑμεις οἱ ποτε οντες μακραν,
in Anointed Jesus, you those once being far off,

εγγυς εγενηθητε εν τῳ αἱματι του Χριστου.
near were made by the blood of the Anointed.

[14] Αυτος γαρ εστιν ἡ ειρηνη ἡμων, ὁ ποιησας
He for is the peace of us, the one having made

5 ‡we also being dead *in OFFENCES, ‡he made alive together by the ANOINTED one—(by Favor you have been saved)—

6 and raised us up together, and seated us together in the HEAVENLIES, by Christ Jesus,

7 in order that he might exhibit, in THOSE AGES which are APPROACHING, the SURPASSING Wealth of his FAVOR, by ‡Kindness towards us in Christ Jesus.

8 ‡By that FAVOR, indeed, you have been saved, through the FAITH; and this is not from you; ‡it is God's GIFT;

9 ‡not from Works, so that no one may boast;

10 for we are ‡His Work, having been formed in Christ Jesus for good Works, for which GOD before prepared us, that we might walk in them.

11 Therefore, ‡remember, that you, once GENTILES in Flesh, (BEING CALLED the Uncircumcision by THAT which IS TERMED ‡the Circumcision done by the hand in the Flesh;)

12 ‡That you were, at that TIME, without an Anointed one, Aliens from the POLITY of ISRAEL, and Strangers from ‡the COVENANTS of the PROMISE; not possessing a Hope, and ‡Godless in the WORLD.

13 But now, in Christ Jesus, you, who formerly WERE ‡far off, are made near by the BLOOD of the ANOINTED one.

14 For ‡he is our PEACE, ‡he HAVING MADE BOTH

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* VATICAN MANUSCRIPT.—5. In OFFENCES and LUSTS, he made alive together in the ANOINTED one. 8. the—*omit*. 13. in—*omit*.

‡ 5. Rom. v. 6, 8, 10; verse 1. ‡ 5. Rom vi. 4, 5; Col. ii. 12, 13; iii. 1, 3. ‡ 7. Titus iii. 4. ‡ 8. verse 5; Rom. iii. 24; 2 Tim. i. 9. ‡ 8. John iii. 15, 16; Rom. x. 14, 15, 17. ‡ 9. Rom. iii. 20, 27, 28; iv. 2; ix. 11; 1 Cor. i. 29—31. ‡ 10. 2 Cor. v. 5, 17; Eph. iv. 24. ‡ 11. Eph. v. 8; Col. i. 21; ii. 13. ‡ 11. Col. ii. 11. ‡ 12. Eph. iv. 18. ‡ 12. Rom. ix. 4, 8. ‡ 12. Gal. iv. 8; 1 Thess. iv. 5. ‡ 13. Acts ii. 39. ‡ 14. Micah v. 5; John xvi. 33; Acts x. 36; Rom. v. 1; Col. i. 20. ‡ 14. John x. 16.

τα αμφοτερα ἑν, και το μεσοτοιχον του
the things both one, and the middle wall of the

φραγμου λυσας, [15] την εχθραν· εν τη σαρκι
fence having broken up, the enmity; by the flesh

αυτου τον νομον των εντοληη εν δογμασι
of himself the law of the commandments in ordinances

καταργησας· ἱνα τους δυο κτιση εν ἑαυτῳ
having made powerless; so that the two he might form in himself

εις ἑνα καινον ανθρωπον ποιων ειρηνην· [16] και
into one new man, making peace; and

αποκαταλλαξη τους αμφοτερους εν ἑνι σωματι
he might reconcile the both in one body

τῳ θεῳ δια του σταυρου, αποκτεινας την
to the God through the cross, having killed the

εχθραν εν αυτῳ. [17] Και ελθων ευηγγελι-
enmity by it. And having come he announced as glad

σατο ειρηνην ὑμιν τοις μακραν και τοις εγγυς,
tidings peace to you to those far off and to those near,

[18] ὁτι δι' αυτου εχομεν την προσαγωγην οἱ
because through him we have the access the

αμφοτεροι εν ἑνι πνευματι προς τον πατερα.
both with one spirit to the father.

[19] Αρα ουν ουκετι εστε ξενοι και παροικοι, αλλα
So then no longer you are strangers and sojourners, but

συμπολιται των ἁγιων και οικειοι του θεου,
fellow-citizens of the holy ones and family-members of the God,

[20] εποικοδομηθεντες επι τῳ θεμελιῳ των αποσ-
having been built on the foundation of the apos-

τολων και προφητων, οντος ακρογωνιαιου αυτου
tles and prophets, being a corner-foundation of it

Ιησου Χριστου· [21] εν ᾧ πασα *[ἡ] οικοδομη
Jesus Anointed; on which all [the] building

συναρμολογουμενη αυξει εις ναον ἁγιον εν
being fitly compacted together grows up into a temple holy in

κυριῳ· [22] εν ᾧ και ὑμεις συνοικοδομεισθε, εις
Lord; on which also you are built up together, for

κατοικητηριον του θεου εν πνευματι. ΚΕΦ.
a habitation of the God in spirit.

. 3. [1] Τουτου χαριν εγω Παυλος, ὁ δεσμιος
For this cause I Paul, the prisoner

του Χριστου Ιησου ὑπερ ὑμων των εθνων
of the Anointed Jesus because of you of the Gentiles;

[2] ειγε ηκουσατε την οικονομιαν της χαριτος
if indeed you heard the administration of the favor

things one; and having removed the ENMITY, the MIDDLE WALL of the PARTITION;

15 ‡having by his FLESH annulled the LAW of the COMMANDMENTS concerning Ordinances, that he might form the TWO in himself into ‡One New Man,—making Peace;

16 and might ‡reconcile BOTH in One Body to GOD, through the CROSS, ‡having destroyed the ENMITY by it.

17 And having come, he announced as glad tidings Peace to you the FAR-OFF, and * Peace to us, the NEAR;

18 Because, through him, we BOTH have ‡the INTRODUCTION to the FATHER, with One Spirit.

19 So then you are no longer Strangers and Sojourners, but * you are ‡Fellow-citizens with the SAINTS, and of the ‡Family of GOD;

20 having been built on the FOUNDATION of ‡the APOSTLES and Prophets, * Christ Jesus being ‡a Foundation corner-stone of it;

21 on which All the BUILDING being fitly compacted together, increases into ‡a holy Temple for the Lord;

22 ‡on whom you are also built up together, for a Spiritual Habitation of * God.

CHAPTER III.

1 For This Cause I, Paul, am ‡the PRISONER of the ANOINTED Jesus on account of ‡you of the GENTILES;

2 (since indeed, you heard ‡the ADMINISTRA-

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* VATICAN MANUSCRIPT.—17. Peace to the NEAR. 10. you are Fellow-citizens. 20. Christ Jesus. 22. the ANOINTED.

‡ 15. Col. ii. 14, 20. ‡ 15. 2 Cor. v. 17; Gal. vi. 15; Eph. iv. 24. ‡ 16. Col. i. 20—22. ‡ 16. Rom. vi. 6; viii. 3; Col. ii. 14. ‡ 18. Eph. iii. 12. ‡ 19. Phil. iii. 20; Heb. xii. 22, 23. ‡ 19. Gal. vi. 10. ‡ 20. Matt. xvi. 18. ‡ 20. Isa. xxviii. 16. ‡ 21. 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16. ‡ 22. 1 Pet. ii. 5. ‡ 1. Acts xxviii. 17, 20; Eph. iv. 1; vi. 20. ‡ 1. Col. i. 24; 2 Tim. ii. 20. ‡ 2. Rom. i. 5; Col. i. 25.

του θεου της δοθεισης μοι εις ὑμας, [3] *[ὁτι]
of the God of that having been given to me for you, [because]

κατα αποκαλυψιν εγνωρισθη μοι το μυστηριον·
according to a revelation he made known to me the secret;

(καθως προεγραψα εν ολιγῳ, [4] προς ὁ δυνασθε
(as I wrote before in brief, by which you are able

αναγινωσκοντες νοησαι την συνεσιν μου
reading to perceive the intelligence of me

εν τῳ μυστηριῳ του Χριστου·) [5] ὁ ἑτεραις γενεαις
in the secret of the Anointed;) which in other generations

ουκ εγνωρισθη τοις υἱοις των ανθρωπων,
not was made known to the sons of the men,

ὡς νυν απεκαλυφθη τοις ἁγιοις *[αποστολοις]
as now it was revealed to the holy ones [apostles]

αυτου και προφηταις εν πνευματι· [6] ειναι τα
of him and prophets by spirit; to be the

εθνη συγκληρονομα και συσσωμα και συμμετοχα
Gentiles joint-heirs and a joint-body and joint-partakers

της επαγγελιας *[αυτου] εν *[τῳ] Χριστῳ,
of the promise [of him] in [the] Anointed,

δια του ευαγγελιου· [7] οὗ εγενομην διακονος
through the glad tidings; of which I became a servant

κατα την δωρεαν της χαριτος του θεου, της
according to the gift of the favor of the God, of that

δοθεισης μοι κατα την ενεργειαν της δυναμεως αυτου·
having been given to me according to the operation of the power of him;

[8] εμοι τῳ ελαχιστοτερῳ παντων
to me the far inferior of all

ἁγιων εδοθη ἡ χαρις αὑτη, εν τοις εθνεσιν
holy ones was given the favor this, among the nations

ευαγγελισασθαι τον ανεξιχνιαστον πλουτον
to announce glad tidings the unsearchable wealth

του Χριστου, [9] και φωτισαι παντας, τις ἡ οικονομια
of the Anointed, and to enlighten all, what the administration

του μυστηριου του αποκεκρυμμενου απο
of the secret of that having been hidden from

των αιωνων εν τῳ θεῳ, τῷ τα παντα κτισαντι·
the ages in the God, in that the all things having created;

[10] ἱνα γνωρισθη νυν ταις αρχαις και
so that might be made known now to the governments and

ταις εξουσιαις εν τοις επουρανιοις, δια της
to the authorities in the heavenlies, through the

εκκλησιας, ἡ πολυποικιλος σοφια του θεου·
congregation, the manifold wisdom of the God;

[11] κατα προθεσιν των αιωνων, ἡ εποιησεν εν
according to a plan of the ages, which he formed in

TION of THAT FAVOR of GOD having been GIVEN me for you;

3 That ‡by Revelation ‡he made known to me the SECRET,—as I wrote briefly before,

4 by reading which you can perceive my INTELLIGENCE in ‡the SECRET of the ANOINTED one.—

5 ‡which in Other Generations was not made known to the SONS of MEN, ‡as it has now been revealed to his HOLY Apostles and Prophets by the Spirit;

6 that the GENTILES are ‡Fellow-heirs, and ‡a Joint-body, and ‡Co-partners of *the PROMISE in Christ Jesus, through the GLAD TIDINGS;

7 ‡of which I became Servant, ‡according to THAT GRACIOUS GIFT of GOD, which was IMPARTED to me by the ENERGY of his POWER;

8 to me, ‡the VERY LOWEST of All Saints, was this FAVOR given, ‡to announce among the NATIONS the glad tidings, the BOUNDLESS WEALTH of the ANOINTED one;

9 even to enlighten All as to what is the ADMINISTRATION of ‡THAT SECRET, which has been CONCEALED from the AGES, by THAT GOD who CREATED ALL things;

10 ‡in order that now ‡may be made known to the GOVERNMENTS and the AUTHORITIES in the HEAVENLIES, through the CONGREGATION, the MUCH DIVERSIFIED Wisdom of GOD,

11 according to a Plan of the AGES, which he

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* VATICAN MANUSCRIPT.—3. because—*omit.* 5. apostles—*omit.* 6. of him—*omit.* 6. the—*omit.* 6. the PROMISE in Christ Jesus through the GLAD TIDINGS.

‡ 3. Gal. i. 12. ‡ 3. Rom. xvi. 25; Col. i. 26, 27. ‡ 4. 1 Cor. iv. 1; Eph. vi. 19. ‡ 5. Acts x. 28; verse 9. ‡ 5. Eph. ii. 20. ‡ 6. Gal. iii. 28, 29; Eph. ii. 14. ‡ 6. Eph. ii. 15, 16. ‡ 6. Gal. iii. 14. ‡ 7. Rom. xv. 16; Col. i. 23, 25. ‡ 7. Rom. i. 5. ‡ 8. 1 Cor. xv. 7; 1 Tim. i. 13, 15. ‡ 8. Gal. i. 16; ii. 8; 1 Tim. ii. 7; 2 Tim. i. 11. ‡ 9. verse 3; Eph. i. 9. ‡ 10. 1 Pet. i. 12. ‡ 10. Rom. viii. 38; Eph i. 21; Col. i 16; 1 Pet. iii. 22

Χριστῳ Ιησου τῳ κυριῳ ἡμων· [12] εν ᾧ εχομεν
Anointed Jesus the Lord of us; by whom we have

την παῤῥησιαν και την προσαγωγην εν πεποι-
the freedom of speech and the access with confi-

θησει, δια της πιστεως αυτου. [13] Διο αιτουμαι
dence, through the faith of him. Therefore I ask

μη εκκακειν εν ταις θλιψεσι μου ὑπερ ὑμων,
not to faint in the afflictions of me on behalf of you,

ἡτις εστι δοξα ὑμων. [14] Τουτου χαριν καμπτω
which is glory of you. For this cause I bend

τα γονατα μου προς τον πατερα *[του κυριου
the knees of me to the father [of the Lord

ἡμων Ιησου Χριστου,] [15] εξ οὑ πασα πατρια εν
of us Jesus Anointed,] from whom whole family in

ουρανοις και επι γης ονομαζεται, [16] ἱνα δῳη
heavens and on earth is named, so that he may give

ὑμιν κατα τον πλουτον της δοξης αὑτου, δυνα-
to you according to the wealth of the glory of himself, with

μει κραταιωθηναι δια του πνευματος αὑτου,
power to be strengthened through the spirit of himself,

εις τον εσω ανθρωπον· [17] κατοικησαι τον Χρισ-
in the within man; to have dwelt the Anointed

τον δια της πιστεως εν ταις καρδιαις ὑμων, [18] εν
through the faith in the hearts of you, in

αγαπῃ εῤῥιζωμενοι και τεθεμελιωμενοι ἱνα εξισ-
love having been rooted and having been founded so that you

χυσητε καταλαβεσθαι συν πασι τοις
may be fully able to understand with all the

ἁγιοις, τι το πλατος και μηκος και βαθος και
holy ones, what the breadth and length and depth and

ὑψος, [19] γνωναι τε την ὑπερβαλλουσαν της
height, to have known even the surpassing of the

γνωσεως αγαπην του Χριστου· ἱνα πληρωθητε
knowledge love of the Anointed; that you may be filled up

εις παν το πληρωμα του θεου. [20] Τῳ δε δυνα-
to all the fulness of the God. To the now one be-

μενῳ ὑπερ παντα ποιησαι ὑπερεκπερισσου
ing powerful above all to have done far exceeding

ὡν αιτουμεθα η νοουμεν, κατα την δυνα-
what things we ask or we think, according to the power

μιν την ενεργουμενην εν ἡμιν, [21] αυτῳ ἡ δοξα
that operating in us, to him the glory

εν τῃ εκκλησιᾳ εν Χριστῳ Ιησου, εις πασας τας
in the congregation by Anointed Jesus, to all the

γενεας του αιωνος των αιωνων· Αμην.
generations of the age of the ages; So be it.

formed for *the ANOINTED Jesus our LORD;

12 by whom we have ‡this FREEDOM OF SPEECH and * Access with Confidence, through the FAITH of him.

13 ‡Therefore, I ASK that I may not faint in these my AFFLICTIONS on your behalf, ‡ which are your Glory.)

14 For This Cause, I bend my KNEES to the FATHER,

15 from whom ‡ the Whole Family in the Heavens and on Earth is named,

16 that he may give you ‡according to his GLORIOUS WEALTH, ‡to be Powerfully strengthened through his SPIRIT in ‡the INNER Man;

17 ‡that the ANOINTED one, through the FAITH, may dwell in your HEARTS; that ‡ being rooted in Love and well-established,

18 you ‡may be fully able to understand with All the SAINTS, what is the BREADTH and Length, and * Depth and Height,

19 to know even that which SURPASSES KNOWLEDGE,—the LOVE of the ANOINTED one; so that * you may be filled ‡ with All the FULNESS of GOD.

20 ‡Now to HIM who is above all things, BEING MIGHTY to effect far beyond what we ask or think, ‡according to THAT POWER OPERATING in us,

21 ‡ to him be the GLORY in the CONGREGATION, by Christ Jesus, to All the GENERATIONS of the AGE of the AGES. Amen.

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* VATICAN MANUSCRIPT.—11. the ANOINTED Jesus our LORD. 12. Access. 14. of our LORD Jesus Christ—*omit.* 18. and Height and Depth. 19. All the FULNESS of GOD might be fulfilled.

‡ 12. Eph. ii. 18; Heb. iv. 16. ‡ 13. Acts xiv. 22; Phil. i. 14. ‡ 13. 2 Cor. i. 6. ‡ 15. Eph. i. 10; Phil. ii. 9—11. ‡ 16. Rom. ix. 23; Eph. i. 7; Phil. iv. 19; Col. i. 27. ‡ 16. Eph. vi. 10; Col. i. 11. ‡ 16. Rom. vii. 22; 2 Cor. iv. 16. ‡ 17. John xiv. 23; Eph. ii. 22. ‡ 17. Col. i. 23; ii. 7. ‡ 18. Eph. i. 18. ‡ 19. John i. 16; Eph. i. 23; Col. ii. 9, 10. ‡ 20. Rom. xvi. 25; Jude 24. ‡ 20. verse 7; Col. i. 29. ‡ 21. Rom. xi. 36; xvi. 27; Heb. xiii. 21.

ΚΕΦ. δ'. 4.

[1] Παρακαλω ουν ὑμας, εγω ὁ δεσμιος εν
I exhort therefore you, I the prisoner in
κυριῳ, αξιως περιπατησαι της κλησεως ἡς
Lord, worthily to walk of the calling with which
εκληθητε, [2] μετα πασης ταπεινοφροσυνης και
you were called, with all humility and
πραοτητος, μετα μακροθυμιας· ανεχομενοι
gentleness, with patience; bearing with
αλληλων εν αγαπῃ, [3] σπουδαζοντες τηρειν την
each other in love, using diligence to keep the
ἑνοτητα του πνευματος εν τῳ συνδεσμῳ της
oneness of the spirit by the uniting bond of the
ειρηνης. [4] Ἑν σωμα και ἑν πνευμα, καθως και
peace. One body and one spirit, even as also
εκληθητε εν μιᾳ ελπιδι της κλησεως ὑμων·
you were called in one hope of the calling of you;
[5] εἱς κυριος, μια πιστις, ἑν βαπτισμα, [6] εἱς θεος
one Lord, one th, one dipping, one God
και πατηρ παντων, ὁ επι παντων και δια παντων
and father of all, he over all and through all
και εν πασιν *[ἡμιν.] [7] Ἑνι δε ἑκαστῳ
and in all [to us.] To one but each one
ἡμων εδοθη *[ἡ] χαρις κατα το μετρον της
of us was given [the] favor according to the measure of the
δωρεας του Χριστου. [8] (Διο λεγει· Αναβας
free gift of the Anointed. (Therefore it says; Having ascended
εις ὑψος ηχμαλωτευσεν αιχμαλωσιαν, και
on high he captivated captivity, and
εδωκε δοματα τοις ανθρωποις. [9] Το δε, ανεβη,
he gave gifts to the men. This but, he ascended,
τι εστιν, ει μη ὁτι και κατεβη εις τα κατωτερα
what is it, if not that also he descended into the lower
μερη της γης; [10] Ὁ καταβας, αυτος
parts of the earth? The one having descended, he
εστι και ὁ αναβας ὑπερανω παντων των
is also the one having ascended far above all of the
ουρανων, ἱνα πληρωσῃ τα παντα.) [11] Και αυτος
heavens, so that he might fill the all things.) And he
εδωκε τους μεν αποστολους, τους δε προφητας,
gave the indeed apostles, the and prophets,
τους δε ευαγγελιστας, τους δε ποιμενας και
the and evangelists, the and shepherds and
διδασκαλους, [12] προς τον καταρτισμον των
teachers, for the complete qualification of the

CHAPTER IV.

1 I exhort you, therefore, I, ‡ the PRISONER for the Lord, ‡ to walk worthily of the CALLING with which you were called,

2 ‡ with All Humility and Gentleness; with Patience, sustaining each other in Love;

3 using diligence to preserve the UNITY of the SPIRIT ‡ by the UNITING BOND OF PEACE;

4 there being One ‡ Body and One ‡ Spirit as also you were called in One ‡ Hope of your CALLING;

5 One ‡ Lord, One ‡ Faith, One ‡ Immersion;

6 ‡ One God and Father of all, HE who is over all, and ‡ through all, and in all.

7 But to ‡ each one of us was given Favor according to the MEASURE of the FREE GIFT of the ANOINTED one.

8 Therefore it is said, ‡ "Having ascended on "high, he ‡ led a multitude of Captives, and "gave Gifts to MEN."

9 (But THIS, ‡ "HE ASCENDED," what is it, unless That he also *descended first into the LOWER Parts of the EARTH?

10 The one HAVING DESCENDED, ‡ He is the one HAVING ASCENDED far above All of the HEAVENS, ‡ so that he may fulfil ALL things.)

11 ‡ And He gave indeed the APOSTLES, and the PROPHETS, and the EVANGELISTS, and SHEPHERDS and Teachers,

12 ‡ for the COMPLETE QUALIFICATION of the

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* VATICAN MANUSCRIPT.—6. us—*omit*. 7. the—*omit*. 9. descended first.

‡ 1. Eph. iii. 1. ‡ 1. Phil. i. 27; Col. i. 10; 1 Thess. ii. 12. ‡ 2. Acts xx. 19; Gal. v. 22, 23; Col. iii. 12, 13. ‡ 3. Col. iii. 14. ‡ 4. Rom. xii. 5; 1 Cor. xii. 12, 13; Eph. ii. 16. ‡ 4. 1 Cor. xii. 4, 11. ‡ 4. Eph. i. 18. ‡ 5. 1 Cor. i. 13; viii. 6; xii. 5; 2 Cor. xi. 4. ‡ 5. Jude 3. ‡ 5. Mark xvi. 15, 16; Gal. iii. 27. ‡ 6. Mal. ii. 10; 1 Cor. viii. 6; xii. 6. ‡ 6. Rom. xi. 36. ‡ 7. Rom. xii. 3, 6; 1 Cor. xii. 11. ‡ 8. Psa. lxviii 13. ‡ 8. Judges v. 12; Col. ii. 15. ‡ 9. John iii. 13; vi. 33, 62. ‡ 10. Acts i. 9, 11. ‡ 10. Acts ii. 33. ‡ 11. 1 Cor. xii. 28. ‡ 12. 1 Cor. xii. 7.

ἁγιων εις εργον διακονιας, εις οικοδομην του
holy ones for a work of service, for a building up of the
σωματος του Χριστου· [13]μεχρι καταντησωμεν
body of the Anointed; till we may attain
οἱ παντες εις την ἑνοτητα της πιστεως και της
the all to the unity of the faith and of the
επιγνωσεως του υἱου του θεου, εις ανδρα τε-
knowledge of the son of the God, to a man per-
λειον, εις μετρον ἡλικιας του πληρωματος του
fect, to a measure of stature of the fulness of the
Χριστου· [14]ἱνα μηκετι ωμεν νηπιοι, κλυδωνι-
Anointed; so that no longer we may be babes, being
ζομενοι και περιφερομενοι παντι ανεμῳ της
tossed and being whirled about with every wind of the
διδασκαλιας, εν τῃ κυβειᾳ των ανθρωπων, εν
teaching, in the trickery of the men, by
πανουργιᾳ προς την μεθοδειαν της πλανης·
cunning with the method of the deceit;
[15]αληθευοντες δε εν αγαπῃ, αυξησωμεν εις
being truthful but in love, we may grow into
αυτον τα παντα, ὁς εστιν ἡ κεφαλη, *[ὁ]
him the all things, who is the head, [the]
Χριστος· [16]εξ οὑ παν το σωμα, (συναρμολο-
Anointed; from whom all the body, (being fitly joined
γουμενον και συμβιβαζομενον δια πασης ἁφης
together and being compacted by means of every joint
της επιχορηγιας κατ' ενεργειαν,) εν μετρῳ
of the supply according to inworking,) by a measure
ἑνος ἑκαστου μερους την αυξησιν του σωματος
of one of each part the growth of the body
ποιειται, εις οικοδομην ἑαυτου εν αγαπῃ.
makes, for a building up of itself in love.

[17]Τουτο ουν λεγω, και μαρτυρομαι εν κυριῳ,
This then I say, and testify in Lord,
μηκετι ὑμας περιπατειν, καθως και τα *[λοιπα]
no longer you to walk, as also the [others]
εθνη περιπατει εν ματαιοτητι του νοος αὐτων,
Gentiles walks in vanity of the mind of them,
[18]εσκοτισμενοι τῃ διανοιᾳ, οντες απηλλοτριω-
having been darkened in the understanding, being alienated
μενοι της ζωης του θεου, δια την αγνοιαν την
from the life of the God, through the ignorance that
ουσαν εν αυτοις, δια την πωρωσιν της καρδιας
being in them, through the stupidity of the heart
αυτων· [19]οἱτινες απηλγηκοτες, ἑαυτους παρε-
of them; who having become callous, themselves gave
δωκαν τῃ ασελγειᾳ εις εργασιαν ακαθαρσιας
over to the lewdness for a work of impurity
πασης εν πλεονεξιᾳ. [20]Ὑμεις δε ουχ οὑτως
all with eagerness. You but not thus
εμαθετε τον Χριστον, [21]ειγε αυτον ηκουσατε
learned the Anointed, if indeed him you heard

SAINTS for the Work of Service, ‡in order to the Building up of the BODY of the ANOINTED one;

13 till we ALL attain to the UNITY of the FAITH, and of ‡the KNOWLEDGE of the SON of GOD, to ‡a full grown Man, to the Measure of the full Stature of the ANOINTED one;

14 so that we may be Infants no longer, tossed and whirled about with Every Wind of that TEACHING which is in the TRICKERY of MEN, ‡by Cunning craftiness in SYSTEMATIC DECEPTION;

15 but being truthful in Love, ‡we may grow up in ALL things into him, ‡who is the HEAD,—the ANOINTED one;

16 ‡from whom the Whole BODY, being fitly joined and united, by means of Every ASSISTING Joint, according to the proportionate Energy of Each single Part, effects the GROWTH of the BODY for the Building up of itself in Love.

17 This, therefore, I say, and testify in the Lord, that you no longer walk, *even as the GENTILES walk, in ‡the Vanity of their MIND,

18 ‡having been darkened in the UNDERSTANDING, ‡being alienated from the LIFE of GOD, through THAT IGNORANCE which is in them, because of the STUPIDITY of their HEART;

19 who, being without feeling, ‡gave themselves up to LEWDNESS, for the Practise of all Impurity with Eagerness.

20 But you have not thus learned the ANOINTED one;

21 ‡if indeed you heard

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* VATICAN MANUSCRIPT.—15. the—*omit.* 17. OTHERS—*omit.* 17. even as the GENTILES walk.

‡ 12. 1 Cor. xiv. 26. ‡ 13. Col. ii. 2. ‡ 13. 1 Cor. xiv. 20; Col. i. 28. ‡ 14. Rom. xvi. 18. ‡ 15. Eph. i. 22; ii. 21. ‡ 15. Col. i. 18. ‡ 16. Col. ii. 19. ‡ 17. Rom. i. 21 ‡ 18. Acts xxvi. 18. ‡ 18. Gal. iv. 8; Eph. ii. 12; 1 Thess. iv. 5. ‡ 19. 1 Pet. iv. ‡ 21. Eph. i. 13.

και εν αυτῳ εδιδαχθητε, καθως εστιν αληθεια
and by him were taught, as is truth
εν τῳ Ιησου· [22] αποθεσθαι ὑμας, κατα την
in the Jesus; to put from you, according to the
προτεραν αναστροφην, τον παλαιον ανθρωπον,
former course of life, the old man,
τον φθειρομενον κατα τας επιθυμιας της
that being corrupt according to the inordinate desires of the
απατης· [23] ανανεουσθαι δε τῳ πνευματι του νοος
deceit, to be renewed and in the spirit of the mind
ὑμων, [24] και ενδυσασθαι τον καινον ανθρωπον,
of you, and be you clothed with the new man,
τον κατα θεον κτισθεντα εν δικαιοσυνῃ και
that according to God having been created in righteousness and
ὁσιοτητι της αληθειας. [25] Διο αποθεμενοι το
holiness of the truth. Therefore putting away the
ψευδος, λαλειτε αληθειαν, ἑκαστος μετα του
falsehood, speak you truth, each one with the
πλησιον αὑτου· ὁτι εσμεν αλληλων μελη.
neighbor of himself; because we are of each other members,
[26] Οργιζεσθε και μη ἁμαρτανετε· ὁ ἡλιος μη
Be you angry and not do you sin; the sun not
επιδευετω επι *[τῳ] παροργισμῳ ὑμων· [27] μητε
let it set on [the] wrath of you; not even
διδοτε τοπον τῳ διαβολῳ. [28] Ὁ κλεπτων μη-
give you a place for the accuser. The one stealing no
κετι κλεπτετω, μαλλον δε κοπιατω εργαζομενος
more let him steal, rather but let him toil working
το αγαθον ταις χερσιν, ἱνα εχῃ μεταδιδοναι
the good thing with the hands, so that he may have to give
τῳ χρειαν εχοντι. [29] Πας λογος σαπρος εκ
to the one want having. Every word rotten out of
του στοματος ὑμων μη εκπορευεσθω, αλλ', ει
the mouth of you not let go forth, but, if
τις αγαθος προς οικοδομην της χρειας, ἱνα
anything good for a building up of the use, that
δῳ χαριν τοις ακουουσι· [30] και μη λυπειτε
it may give benefit to those hearing; and not grieve you
το πνευμα το ἁγιον του θεου, εν ᾡ εσφραγισ-
the spirit the holy of the God, by which you were
θητε εις ἡμεραν απολυτρωσεως. [31] Πασα πικ-
sealed for a day of redemption. All bit-
ρια και θυμος και οργη και κραυγη και βλασ-
terness and anger and wrath and clamor and evil-
φημια αρθετω αφ' ὑμων, συν πασῃ κακιᾳ·
speaking let be taken from you, with all malice;
[32] γινεσθε *[δε] εις αλληλους χρηστοι, ευσ-
become you [and] towards each other kind ones, tender
πλαγχνοι, χαριζομενοι ἑαυτοις, καθως και ὁ
hearted ones, showing favor to others, even as also the
θεος εν Χριστῳ εχαρισατο ὑμιν. ΚΕΦ. ϵ'. 5.
God in Anointed showed favor to you.

Him, and were taught by him, as the Truth is in JESUS;

22 ‡to put off, according to ‡the FORMER Course of life, ‡THAT OLD Man, CORRUPTED by DECEITFUL DESIRES;

23 and to ‡be renewed in the SPIRIT of your MIND;

24 and ‡be you clothed with THAT NEW Man, who, according to God, has been FORMED in Righteousness and Holiness of the TRUTH.

25 Therefore, leaving off FALSEHOOD, ‡speak you Truth each one with his NEIGHBOR, Because we are Members of each other.

26 ‡When angry, do not sin; let not the SUN set on your Wrath;

27 nor give an Opportunity for the ACCUSER.

28 Let the THIEF steal no more; ‡but rather let him toil, working THAT which is GOOD with his HANDS, so that he may have something to give to him who is in WANT.

29 ‡ Let No corrupt Word proceed from your MOUTH, but rather what is good for the USE of Building up, so that it may confer a Benefit on the HEARERS;

30 and grieve not the HOLY SPIRIT of GOD, ‡by which you were sealed for ‡a Day of Redemption.

31 ‡Let All Bitterness, and Anger, and Wrath, and Clamor, and ‡Evil-speaking, be taken away from you, together with All Malice;

32 and ‡be kind towards each other, compassionate, ‡showing favor to others, even as GOD by Christ showed favor to * you.

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* VATICAN MANUSCRIPT.—26. the—*omit.* 32. and—*omit.* 32. us.

‡ 22. Col. ii. 11. ‡ 22. Eph. ii. 2, 3. ‡ 22. Rom. vi. 6. ‡ 23. Rom. xii. 2; Col. iii. 10. ‡ 24. Rom. vi. 4; 2 Cor. v. 17; Gal. vi. 15; Col. iii. 10. ‡ 25. Col. iii. 9. ‡ 26. Psa. xxxvii. 8. ‡ 28. Acts xx. 35; 1 Thess. iv. 11; 2 Thess. iii. 8, 11, 12. ‡ 29. Matt. xii. 36; Eph. v. 4; Col. iii. 8. ‡ 30. Eph. i. 13. ‡ 30. Luke xxi. 28; Rom. viii. 23. ‡ 31. Col. iii. 8, 19. ‡ 31. Titus iii. 2; James iv. 11; 1 Pet. ii. 1. ‡ 32. 2 Cor. ii. 10; Col. iii. 12, 13. ‡ 32. Matt. vi. 14; Mark xi. 25.

[1] Γινεσθε ουν μιμηται του θεου, ὡς τεκνα αγαπητα·
Become you therefore imitators of the God, as children beloved;
[2] και περιπατειτε εν αγαπῃ, καθως και
and walk you in love, even as also
ὁ Χριστος ηγαπησεν ἡμας, και παρεδωκεν ἑαυτον
the Anointed loved us, and delivered up himself
ὑπερ ἡμων προσφοραν και θυσιαν, τῳ θεῳ
on behalf of us an offering and a sacrifice, to the God
εις οσμην ευωδιας.
for an odor of a sweet smell.
[3] Πορνεια δε και πασα ακαθαρσια η πλεονεξια μηδε ονομαζεσθω εν ὑμιν,
Fornication but and all impurity or unbridled lust not even let it be named among you,
(καθως πρεπει ἁγιοις,)
(as it becomes holy ones,)
[4] και αισχροτης, και
also indecency, and
μωρολογια η ευτραπελια, τα ουκ ανηκοντα·
foolish talking, or loose jesting, the things not becoming;
αλλα μαλλον ευχαριστια.
but rather thanksgiving.
[5] Τουτο γαρ ιστε
This for you know
γινωσκοντες, ὁτι πας πορνος η ακαθαρτος η
knowing, that every fornicator or impure person or
πλεονεκτης, ὁς εστιν ειδωλολατρης, ουκ εχει
lascivious person, who is an idol-worshipper, not has
κληρονομιαν εν τῃ βασιλειᾳ του Χριστου και
an inheritance in the kingdom of the Anointed one and
θεου.
of God.
[6] Μηδεις ὑμας απατατω κενοις λογοις·
No one you let deceive with empty words;
δια ταυτα γαρ ερχεται ἡ οργη του θεου
on account of these things for comes the wrath of the God
επι τους υἱους της απειθειας.
on the sons of the disobedience.
[7] Μη ουν γινεσθε
Not therefore become you
συμμετοχοι αυτων.
associates of them.
[8] Ητε γαρ ποτε σκοτος,
You were indeed once darkness,
νυν δε φως εν κυριῳ· ὡς τεκνα φωτος περιπατειτε·
now but light in Lord: as children of light walk you;
[9] (ὁ γαρ καρπος του φωτος εν πασῃ αγαθωσυνῃ και αληθειᾳ·)
(the for fruit of the light in all goodness and truth,)
[10] δοκιμαζοντες τι εστιν
searching out what is
ευαρεστον τῳ κυριῳ·
well-pleasing to the Lord;
[11] και μη συγκοινωνειτε
and not be you joint-partakers
τοις εργοις τοις ακαρποις του σκοτους, μαλλον
with the works with those unfruitful of the darkness, rather

CHAPTER V.

1 Become therefore ‡Imitators of GOD, as beloved Children;

2 and ‡walk in Love, even as ‡the ANOINTED one loved us, and delivered himself up on * our behalf, an Offering and a Sacrifice to GOD for an † Odor of a Sweet smell.

3 Now let not ‡ Fornication, and All Impurity, or unbridled Lust, be even named among you, (as becomes Holy persons;)

4 also ‡ Indecency, and Foolish talking or loose Jesting; THINGS not CONSISTENT; but what is more becoming, Thanksgiving.

5 For This you know, ‡That no Fornicator, or Impure person, or man of unbridled Lust, who is an Idolater, has an Inheritance in the KINGDOM of the ANOINTED, and of God.

6 Let no one deceive you with empty Words; for on account of these things ‡ the WRATH of GOD comes on the SONS of DISOBEDIENCE.

7 Therefore, do not become their Associates.

8 You were, indeed, ‡ formerly Darkness, but you are now ‡ Light in the Lord; walk as ‡ Children of Light;

9 (since the FRUIT of the LIGHT is in All Goodness, and Righteousness, and Truth;)

10 ‡ searching out what is well-pleasing to the Lord.

11 And do not be ‡ copartners with the UNFRUITFUL WORKS of DARK-

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* VATICAN MANUSCRIPT.—2. your behalf.

† 2. In the highly figurative language of the Hebrews, *smelling* is used to denote the perception of a moral quality in another; thus God is said to "smell a sweet odor" from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship.—*Macknight.*

‡ 1. Matt. v. 45, 48. Luke vi. 36. ‡ 2. John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John ii. 11, 23; iv. 21. ‡ 2. Gal. i. 4; ii. 20. ‡ 3. 1 Cor. vi. 18; 2 Cor. xii. 21; Col. iii. 5; 1 Thess. iv. 3. ‡ 4. Matt. xii. 35; Eph. iv. 29. ‡ 5. 1 Cor. vi. 9, 10; Gal. v 19—21; Rev. xxii. 15. ‡ 6. Rom. i. 18. ‡ 8. Acts xxvi. 18. ‡ 8. John viii. 12. ‡ 8. Luke xvi. 8; John xii. 36. ‡ 10. Rom. xii. 2; Phil. i. 10; 1 Thess. v. 21. ‡ 11. 1 Cor. v. 9, 11; 2 Cor. vi. 14; 2 Thess. iii. 6, 14.

δε και ελεγχετε. [12] Τα γαρ κρυφη γινομενα
but even do you reprove. The things for in secret being done
ὑπ' αυτων, αισχρον εστι και λεγειν. [13] Τα δε
by them, indecent it is even to say. The but
παντα, ελεγχομενα ὑπο του φωτος, φανερουται·
all things, being exposed by the light, are manifested;
παν γαρ το φανερουμενον, φως εστι. [14] Διο
everything for that is being manifested, light is. Therefore
λεγει· Εγειρε ὁ καθευδων, και αναστα εκ
it says; Awake thou the one sleeping, and arise thou out of
των νεκρων, και επιφαυσει σοι ὁ Χριστος.
the dead ones, and will shine on thee the Anointed.

[15] Βλεπετε ουν, πως ακριβως περιπατειτε·
See you then, how accurately you walk;
μη ὡς ασοφοι, αλλ' ὡς σοφοι· [16] εξαγοραζομενοι
not as unwise ones, but as wise ones; buying for yourselves
τον καιρον, ὁτι αἱ ἡμεραι πονηραι εισι. [17] Δια
the season, because the days evil are. Because of
τουτο μη γινεσθε αφρονες, αλλα συνιεντες τι
this not become you simple ones, but understanding what
το θελημα του κυριου. [18] Και μη μεθυσκεσθε
the will of the Lord. And not be you drunk
οινῳ, εν ᾡ εστιν ασωτια, αλλα πληρουσθε
with wine, in which is profligacy, but be you filled
εν πνευματι, [19] λαλουντες ἑαυτοις ψαλμοις και
with spirit, speaking to others in psalms and
ὑμνοις και ῳδαις *[πνευματικαις,] ᾳδοντες και
hymns and songs [spiritual,] singing and
ψαλλοντες εν τῃ καρδιᾳ ὑμων τῳ κυριῳ· [20] ευ-
making music in the heart of you to the Lord; giv-
χαριστουντες παντοτε ὑπερ παντων, εν ονοματι
ing thanks at all times on behalf of all, in name
του κυριου ἡμων Ιησου Χριστου, τῳ θεῳ και
the Lord of us Jesus Anointed, to the God and
πατρι· [21] ὑποτασσομενοι αλληλοις εν φοβῳ
father; submitting yourselves to each other in fear
Χριστου· [22] αἱ γυναικες τοις ιδιοις ανδρασιν
of Anointed; the wives to the own husbands
*[ὑποτασσεσθε,] ὡς τῳ κυριῳ· [23] ὁτι ανηρ εστι
[be you submissive,] as to the Lord; because a husband is
κεφαλη της γυναικος, ὡς και ὁ Χριστος κεφαλη
a head of the wife, as even the Anointed a head
της εκκλησιας· αυτος *[εστι] σωτηρ του σωμα-
of the congregation; he [is] a preserver of the body.
τος. [24] Αλλ' *[ὡσπερ] ἡ εκκλησια ὑποτασσεται
But [even as] the congregation is subjected

NESS, but rather even reprove them.

12 ‡ For the THINGS BEING DONE by them in secret, it is indecent even to mention.

13 ‡ But ALL things being reproved are manifested by the LIGHT; for it is Light which makes every thing manifest.

14 Therefore it says, ‡ "Awake, O SLEEPER! and arise from the DEAD, and the ANOINTED one will shine upon thee."

15 ‡ Therefore, take heed diligently how you walk, not like Ignorant persons, but as Wise men;

16 securing the SEASON for yourselves, Because the DAYS are evil.

17 ‡ Therefore be not inconsiderate, but * understand what is the WILL of the LORD.

18 And ‡ be not drunk with Wine, by which comes Debauchery; but be filled with Spirit;

19 speaking to one another, ‡ in Psalms and Hymns and Spiritual Songs, singing and making music in your HEART to the LORD;

20 ‡ giving thanks at all times on account of all things, to the GOD and Father ‡ in the Name of our LORD * Jesus Christ.

21 ‡ Be submissive to each other in the fear of Christ.

22 ‡ WIVES, be submissive to your OWN Husbands, as to the LORD;

23 for a ‡ Husband is the WIFE's Head, even as ‡ the ANOINTED one is Head of the CONGREGATION; He is a Preserver of the BODY.

24 But even as the CONGREGATION is sub-

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* VATICAN MANUSCRIPT.—17. understand you what the WILL of our LORD is. 19. spiritual—*omit.* 20. Christ Jesus. 22. be you submissive—*omit.* 23. is—*omit.* 24. even as—*omit.*

‡ 12 Rom. i. 24, 26. ‡ 13. John iii. 20, 21. ‡ 14. Isa. lx. 1; Rom. xiii. 11, 12; 1 Cor. xv. 34; 1 Thess. v. 6. ‡ 15. Col. iv. 5. ‡ 17. Rom. xii. 2; 1 Thess. iv. 5; v. 18. ‡ 18. Prov. xx. 1; xxiii. 29. ‡ 19. Col. iii. 16. ‡ 20. Col. iii. 17; 1 Thess. v. 18. ‡ 20. Heb. xiii. 15. ‡ 21. Phil. ii. 3; 1 Pet. v. 5. ‡ 22. Gen. iii. 16; 1 Cor. xiv. 34; Col. iii. 18. ‡ 24. 1 Cor. xi. 3. ‡ 23. Eph. i. 22; iv. 15; Col. i. 18.

τῳ Χριστῳ, οὑτω και αἱ γυναικες τοις *[ιδιοις]
to the Anointed, thus also the wives to the [own]
ανδρασιν εν παντι. [25] Οἱ ανδρες, αγαπατε τας
husbands in everything. The husbands, love you the
γυναικας *[ἑαυτων,] καθως και ὁ Χριστος ηγα-
wives [of yourselves,] even as also the Anointed loved
πησε την εκκλησιαν, και ἑαυτον παρεδωκεν
the congregation, and himself delivered up
ὑπερ αὑτης, [26] ἱνα αυτην ἁγιαση, καθαρισας
on behalf of her, so that her he might sanctify, having cleansed
τῳ λουτρῳ του ὑδατος εν ῥηματι· [27] ἱνα παρασ-
in the bath of the water by a word; that might
τηση αυτος ἑαυτῳ ενδοξον της εκκλησιαν,
place beside he himself glorious the congregation,
μη εχουσαν σπιλον η ῥυτιδα η τι των τοιου-
not having a spot or blemish or any of the such like
των, αλλ' ἱνα ῃ ἁγια και αμωμος. [28] Οὑτως
things, but that she might be holy and blameless. Thus
οφειλουσιν οἱ ανδρες αγαπαν τας ἑαυτων γυναι-
are obligated the husbands to love the of themselves wives,
κας, ὡς τα ἑαυτων σωματα. Ὁ αγαπων την
as the of themselves bodies. He loving the
ἑαυτου γυναικα, ἑαυτον αγαπᾳ· [29] ουδεις γαρ
of himself wife, himself loves; no one for
ποτε την ἑαυτου σαρκα εμισησες, αλλ' εκτρε-
ever the of himself flesh hated, but nourishes
φει και θαλπει αυτην· καθως και ὁ Χριστος την
and cherishes her; as even the Anointed the
εκκλησιαν· [30] ὁτι μελη εσμεν του σωματος
congregation; because members we are of the body
αυτου, *[εκ της σαρκος αυτου, και εκ των
of him, [out of the flesh of him, and out of the
οστεων αυτου.] [31] Αντι τουτου καταλειψει
bones of him.] On account of this shall leave
ανθρωπος τον πατερα αὑτου και την μητερα,
a man the father of himself and the mother,
και προσκολληθησεται προς την γυναικα αὑτου,
and shall be closely joined to the wife of himself,
και εσονται οἱ δυο εις σαρκα μιαν. [32] Το μυστη-
and will be the two into flesh one. The secret
ριον τουτο μεγα εστιν· εγω δε λεγω εις Χρισ-
this great is: I but speak about Anointed,
τον, και εις την εκκλησιαν. [33] Πλην και ὑμεις
and about the congregation. But also you
οἱ καθ' ἑνα, ἑκαστος την ἑαυτου γυναικα οὑτως
the every one, each one the of himself wife thus
αγαπατω ὡς ἑαυτον· ἡ δε γυνη ἱνα φοβηται
let love as himself; the and wife so that she may reverence
τον ανδρα. ΚΕΦ. ς'. 6. [1] Τα τεκνα, ὑπακου-
the husband. The children, be you sub-
ετε τοις γονευσιν ὑμων *[εν κυριῳ·] τουτο
ject to the parents of you [in Lord;] this thing

jected to the ANOINTED one, so also the WIVES to their HUSBANDS in everything.

25 ‡ HUSBANDS, love your WIVES, even as the ANOINTED one loved the CONGREGATION, and ‡ delivered Himself up on her behalf;

26 so that, having purified her in ‡ the BATH of WATER, he might sanctify Her ‡ by the Word;

27 ‡ that he might place the CONGREGATION by his own side, glorious, having no Spot or Blemish, or Any SUCH THING, but that she might be holy and blameless.

28 Thus * also ought the HUSBANDS to love THEIR OWN Wives, as THEIR OWN Bodies. HE who LOVES HIS OWN Wife loves Himself;

29 for no one ever hated HIS OWN Flesh, but nourishes and cherishes it, even as the ANOINTED one the CONGREGATION;

30 because ‡ we are Members of his BODY.

31 ‡ "On this account
"shall a Man leave * Father
"and Mother, and shall be
"united to his WIFE, and
"‡ the TWO shall become
"one Flesh."

32 This is a great SECRET; but I am speaking concerning Christ and the CONGREGATION.

33 But, indeed, let each each one of YOU, INDIVIDUALLY, so love HIS OWN Wife as himself, that even the WIFE may ‡ reverence her HUSBAND.

CHAPTER VI.

1 CHILDREN, ‡ obey your PARENTS; for this is a just precept,—

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* VATICAN MANUSCRIPT.—24. own—*omit*. 25. of yourselves—*omit*. 28. also. 30. of his FLESH, and of his BONES—*omit*. 31. Father and Mother. 1. in the Lord—*omit*.

‡ 25. Col. iii. 19; 1 Pet. iii. 7. ‡ 25. Acts xx. 28; Gal. i. 4; ii. 20. ‡ 26. John iii. 5; Titus iii. 5. ‡ 26. John xv. 3; xvii. 17. ‡ 27. 2 Cor. xi. 2; Col. i. 22. ‡ 30. Gen. ii. 23; Rom. xii. 5; 1 Cor. vi. 15; xii. 27. ‡ 31. Gen. ii. 24; Matt xix. 5; Mark x. 7, 8. ‡ 31. 1 Cor. vi. 16. ‡ 33. 1 Pet. iii. 6. ‡ 1. Prov. xxiii. 22; Col. iii. 20.

γαρ εστι δικαιον. [2] Τιμα τον πατερα σου και
for is just. Honor the father of thee and
την μητερα· (ἡτις *[εστιν] εντολη πρωτη,
the mother; (which [is] a commandment first,
εν επαγγελιᾳ·) [3] ἱνα ευ σοι γενηται, και
with a promise;) that well with thee it may be, and
εσῃ μακροχρονιος επι της γης· [4] και οἱ
thou mayest be long-lived on the land; and the
πατερες, μη παροργιζετε τα τεκνα ὑμων, αλλ᾽
fathers, not irritate you the children of you, but
εκτρεφετε αυτα εν παιδειᾳ και νουθεσιᾳ κυριου.
bring you up them in discipline and instruction of Lord.
[5] Οἱ δουλοι, ὑπακουετε τοις κυριοις κατα σαρκα,
The slaves, be you submissive to the lords according to flesh,
μετα φοβου και τρομου, εν ἁπλοτητι της καρ-
with fear and trembling, in simplicity of the heart
διας ὑμων, ὡς τῳ Χριστῳ· [6] μη κατ᾽ οφθαλμο-
of you, as to the Anointed; not by eye-service
δουλειαν ὡς ανθρωπαρεσκοι, αλλ᾽ ὡς δουλοι
as men-pleasers, but as slaves
*[του] Χριστου, ποιουντες το θελημα του θεου
[of the] Anointed, doing the will of the God
εκ ψυχης, [7] μετ᾽ ευνοιας δουλευοντες, ὡς τῳ
from soul, with good-will serving, as to the
κυριῳ και ουκ ανθρωποις· [8] ειδοτες, ὁτι ὁ εαν
Lord and not to men; knowing, that whatever
τι ἑκαστος ποιησῃ αγαθον, τουτο κομιειται
any each one may do good thing, this he will receive
παρα κυριου, ειτε δουλος, ειτε ελευθερος. [9] Και
from Lord, whether a slave, or a freeman. And
οἱ κυριοι, τα αυτα ποιειτε προς αυτους, ανιεντες
the lords, the same things do you to them, omitting
την απειλην· ειδοτες, ὁτι και ὑμων αυτων ὁ
the threat; knowing, that also of you of them the
κυριος εστιν εν ουρανοις, και προσωποληψια
lord is in heavens, and respect of persons
ουκ εστι παρ᾽ αυτῳ.
not is with him.

[10] Το λοιπον, *[αδελφοι μου,] ενδυναμουσθε
The rest, [brethren of me,] strengthen yourselves
εν κυριῳ και εν τῳ κρατει της ισχυος αυτου.
in Lord and in the power of the might of him.
[11] Ενδυσασθε την πανοπλιαν του θεου, προς το
Put you on the complete armor of the God, for that
δυνασθαι ὑμας στηναι προς τας μεθοδειας του
to enable you to stand against the crafty ways of the
διαβολου· [12] ὁτι ουκ εστιν ἡμιν ἡ παλη προς
accuser; because not is to us the contest with
αἱμα και σαρκα, αλλα προς τας αρχας, προς τας
blood and flesh, but with the governments, with the
εξουσιας, προς τους κοσμοκρατορας του σκο-
authorities, with the world-rulers of the dark-

2 ‡ "Honor thy FATHER "and MOTHER," (which is the first Commandment with a Promise,)

3 "that it may be well "with thee, and that thou "mayest be long-lived in "the LAND."

4 And, ‡ FATHERS, do not irritate your CHILDREN, but ‡ bring them up in the Discipline and Instruction of the Lord.

5 ‡ BOND-SERVANTS, be subject to your MASTERS, according to the Flesh, with Fear and Trembling, in the Integrity of your HEART, as to the ANOINTED;

6 not with Eye-service as Men-pleasers, but as Bond-servants of Christ, doing the WILL of GOD from the Soul,

7 doing service with Good-will, as if to the LORD, and not to * Men;

8 ‡ knowing That whatever good any one may do, this he will receive from the Lord,—whether a Slave or a Freeman.

9 And, ‡ MASTERS, do the SAME things to them, ‡ forbearing to THREATEN; knowing That * both Their and ‡ Your MASTER is in the Heavens; and ‡ there is no Partiality of persons with him.

10 FINALLY, strengthen yourselves in the Lord, and ‡ in his MIGHTY POWER.

11 ‡ Put on the COMPLETE ARMOR of GOD, that you may be ABLE to stand against the CRAFTY WAYS of the ENEMY;

12 because our CONFLICT is not with ‡ Blood and Flesh, but with ‡ the GOVERNMENTS, with the AUTHORITIES, with ‡ the

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* VATICAN MANUSCRIPT.—2. is—*omit*. 6. of the—*omit*. 7. Man. 9. both Their and Your MASTER is in the Heavens. 10. my Brethren—*omit*.

‡ 2. Exod. xx. 12; Deut. v. 16. ‡ 4. Col. iii. 21. ‡ 4. Gen. xviii. 19; Deut. iv 9; vi. 7, 20; xi. 19; Prov. xix. 18; xxii. 26; xxix. 17. ‡ 5. Col. iii. 22; 1 Tim. vi. 1 Tit. ii. 9; 1 Pet ii. 18. ‡ 8. Rom. ii. 6; 2 Cor. v. 10; Col. iii. 24. ‡ 9. Col. iv. 1. ‡ 9. Lev. xxv. 43. ‡ 9. John xiii. 13; 1 Cor. vii. 22. ‡ 9. Rom. ii. 11; Col. iii. 25. ‡ 10. Eph. i. 19, iii 16; Col. i. 11. ‡ 11. Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8. ‡ 12. Matt. xvi. 17. 1 Cor. xv. 50. ‡ 12. Rom. viii. 38, Eph. i. 21; Col. ii. 15. ‡ 12. Luke xxii 53; John xii. 31; xiv. 30; Col. i. 13.

τους τουτου, προς τα πνευματικα της πονηριας,
ness of this, with the spiritual things of the evil one,
εν τοις επουρανιοις. [13] Δια τουτο αναλαβετε
in the heavenlies. Because of this take you up
την πανοπλιαν του θεου, ἱνα δυνηθητε αντιστη-
the complete armor of the God, so that you may be able to stand
ναι εν τη ἡμερᾳ τη πονηρᾳ, και ἁπαντα κατερ-
against in the day the evil, and all things having
γασαμενοι στηναι. [14] Στητε ουν περιζωσαμενοι
worked out to stand. Stand you therefore having girded
την οσφυν ὑμων εν αληθειᾳ, και ενδυσαμενοι
the loins of you with truth, and having put on
τον θωρακα της δικαιοσυνης, [15] και ὑποδησαμε-
the breastplate of the righteousness, and having shod
νοι τους ποδας εν ἑτοιμασια του ευαγγελιου
the feet with a preparation of the glad tidings
της ειρηνης· [16] επι πασιν αναλαβοντες τον
of the peace; besides all having taken up the
θυρεον της πιστεως, εν ᾡ δυνησεσθε παντα
shield of the faith, by which you will be able all
τα βελη του πονηρου *[τα] πεπυρωμενα σβεσαι·
the darts of the evil one [the] having been kindled to quench;
[17] και την περικεφαλαιαν του σωτηριου δεξασθε,
also the helmet of the salvation take you,
και την μαχαιραν του πνευματος, ὁ εστι ῥημα
and the sword of the spirit, which is a word
θεου· [18] δια πασης προσευχης και δεησεως
of God; by means of every prayer and supplication
προσευχομενοι εν παντι καιρῳ εν πνευματι· και
praying in every season in spirit; and
εις αυτο *[τουτο] αγρυπνουντες εν παση προσ-
for it [this] watching with all per-
καρτερησει και δεησει περι παντων των ἁγιων,
severance and supplication for all of the holy ones,
[19] και ὑπερ εμου, ἱνα μοι δοθη λογος εν ανοι-
and on behalf of me, that to me may be given a word in open-
ξει του στοματος μου, εν παρῥησιᾳ γνωρισαι το
ing of the mouth of me, with boldness to make known the
μυστηριον *[του ευαγγελιου,] [20] ὑπερ οὑ
secret [of the glad tidings,] on account of which
πρεσβευω εν ἁλυσει, ἱνα *[εν] αυτῳ παρῥη-
I am on an embassy in a chain, that [in] it I may speak

POTENTATES of this DARKNESS, with the SPIRITUAL THINGS of WICKEDNESS in the HEAVENLIES.

13 ‡ On account of this, take up the † COMPLETE ARMOR of GOD, that you may be able to resist in the EVIL DAY, and having achieved Every thing, to stand.

14 Stand, then, ‡ having your LOINS girded around with Truth, and ‡ having put on the BREASTPLATE of RIGHTEOUSNESS;

15 and ‡ having your FEET shod with the Preparation of the GLAD TIDINGS of PEACE;

16 besides all, having taken up ‡ the SHIELD of the FAITH, by which you will be able to extinguish All the burning DARTS of the WICKED one;

17 ‡ take also the HELMET of SALVATION, and ‡ the SWORD of the SPIRIT, which is God's Word;

18 ‡ praying at every Season, † with All Prayer and Supplication in Spirit, and ‡ keeping watch for this with All Perseverance and ‡ Entreaty for ALL SAINTS;

19 ‡ and on my behalf, that Eloquence may be given to me, in opening my MOUTH with boldness, to make known the SECRET of the GLAD TIDINGS,

20 (on account of which ‡ I execute an Embassy in ‡ a Chain,) that ‡ I may

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* VATICAN MANUSCRIPT.—16. the—*omit*. 18. this—*omit*. 19. of the GLAD TIDINGS—*omit*. 20. in—*omit*.

† 13. The Grecian armor consisted of two sorts,—*Defensive* and *Offensive* armor. The apostle selects from these the following, which he calls the *panoply*, or complete armor of God:—1. The *Girdle*, or Military Belt, used to brace the armor tight to the body, and cover the two parts of the breastplate where they joined; and to support daggers, short swords, &c. 2. The *Breastplate* consisted of two parts,—one reaching from the neck to the navel, and the other hanging from thence to the knees. 3. The *Greaves*, made of gold, silver, brass, or iron, designed to defend the front of the legs and feet. 4. The *Helmet*, made of various metals, and used to protect the head. 5. The *Shield*, sometimes round and sometimes square, was made of strong thick leather or hides; sometimes of wood covered with brass or iron. 6. The *Sword*, as an offensive weapon. He who had these was completely armed for combat. † 18. As it was customary for the Grecians to offer prayers to their gods before engaging in battle, so the apostle exhorts Christian warriors to pray with all prayer, in every season, always depending on the Captain of their salvation.

‡ 13. 2 Cor. x. 4. ‡ 14. Isa. xi. 5; Luke xii. 35; 1 Pet. i. 13. ‡ 14. Isa. lix. 17; 2 Cor. vi. 7; 1 Thess. v. 8. ‡ 15. Isa. lii. 7; Rom. x. 15. ‡ 16. 1 John v. 4. ‡ 17. Isa. lix. 17; 1 Thess. v. 8. ‡ 17. Heb. iv. 12; Rev. i. 16; ii. 16; xix. 15. ‡ 1 Luke xviii. 1; Rom. xii. 12; Col. iv. 2; 1 Thess. v. 17. ‡ 18. Matt. xxvi. 41; Mark xiii. 33. ‡ 18. Eph. i. 16; Phil. i. 4; 1 Tim. ii. 1. ‡ 19. Acts iv. 29; Col. iv. 3; 2 Thess. iii. 1. ‡ 20. 2 Cor. v. 20. ‡ 20. Acts xxvi. 29; xxviii. 20; Phil. i. 7, 13, 14. ‡ 20. Acts xxviii. 31

σιασωμαι, ὡς δει με λαλησαι. [21] Ἱνα δε ειδη-
boldly, as it behoves me to speak. That but may

τε και ὑμεις τα κατ' εμε, τι πρασσω, παντα
know also you the things concerning me, what I am doing, all things

ὑμιν γνωρισει Τυχικος ὁ αγαπητος αδελφος και
to you will make known Tychicus the beloved brother and

πιστος διακονος εν κυριῳ· [22] ὁν επεμψα προς
faithful servant in Lord; whom I sent to

ὑμας εις αυτο τουτο, ἱνα γνωτε τα περι
you for same this thing, that you may know the things concerning

ἡμων, και παρακαλεση τας καρδιας ὑμων.
us, and he might comfort the hearts of you.

[23] Ειρηνη τοις αδελφοις και αγαπη μετα πισ-
Peace to the brethren and love with faith

τεως απο θεου πατρος και κυριου Ιησου Χριστου.
from God a father and Lord Jesus Anointed.

[24] Ἡ χαρις μετα παντων των αγαπωντων τον
The favor with all of the ones loving the

κυριον ἡμων Ιησουν Χριστον εν αφθαρσιᾳ.
Lord of us Jesus Anointed with incoruptness.

speak boldly concerning it, as it becomes me.

21 But ‡ that you also may know the THINGS concerning me, and what I am doing, Tychicus, the BELOVED Brother and Faithful Servant in the Lord, will make All things known to you;

22 ‡ whom I have sent to you for this very purpose, that you may know the THINGS concerning us, and that he may comfort your HEARTS.

23 ‡ Peace to the BRETHREN, and Love with Faith, from God the Father, and the LORD Jesus Christ.

24 The FAVOR be with all who ‡ sincerely LOVE our LORD Jesus Christ.

*TO THE EPHESIANS. WRITTEN FROM ROME.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.
[OF PAUL AN EPISTLE] TO PHILIPPIANS.

*TO THE PHILIPPIANS.

ΚΕΦ. α'. 1.

[1] Παυλος και Τιμοθεος, δουλοι Ιησου Χριστου,
Paul and Timothy, bondmen of Jesus Anointed,

πασι τοις ἁγιοις εν Χριστῳ Ιησου, τοις ουσιν
to all the holy ones in Anointed Jesus, to those being

εν Φιλιπποις, συν επισκοποις και διακονοις·
in Philippi, with overseers and servants;

[2] χαρις ὑμιν και ειρηνη απο θεου πατρος ἡμων,
favor to you and peace from God a father of us,

και κυριου Ιησου Χριστου. [3] Ευχαριστω τῳ
and Lord Jesus Anointed. I give thanks to the

θεῳ μου επι πασῃ τῃ μνειᾳ ὑμων, [4] παντοτε
God of me on every the remembrance of you, always

εν πασῃ δεησει μου ὑπερ παντων ὑμων, μετα
in every prayer of me on behalf of all of you, with

χαρας την δεησιν ποιουμενος [5] επι τῃ κοινωνιᾳ
joy the prayer making in respect to the fellowship

ὑμων εις το ευαγγελιον, απο πρωτης ἡμερας
of you for the glad tidings, from first day

αχρι του νυν· [6] πεποιθως αυτο τουτο, ὁτι ὁ
till the now; having been persuaded same this thing, that the

εναρξαμενος εν ὑμιν εργον αγαθον, επιτελεσει
one having begun in you a work good, will complete

αχρις ἡμερας Ιησου Χριστου· [7] καθως εστι
till a day of Jesus Anointed; as it is

δικαιον εμοι τουτο φρονειν ὑπερ παντων ὑμων,
just for me this to think concerning all of you,

δια το εχειν με εν τῃ καρδιᾳ ὑμας, εν τε
because the to have me in the hearts of you, in both

τοις δεσμοις μου και τῃ απολογιᾳ και βεβαιω-
the bonds of me and in the defence and confirma-

σει του ευαγγελιου, συγκοινωνους μου της
tion of the glad tidings, joint-contributors of me of the

χαριτος παντας ὑμας οντας· [8] μαρτυς γαρ μου
free gift all of you being; a witness for of me

*[εστιν] ὁ θεος, ὡς επιποθω παντας ὑμας εν
[is] the God, how I long after all of you in

σπλαγχνοις Χριστου Ιησου. [9] Και τουτο προσ-
bowels of Anointed Jesus. And this I

ευχομαι, ἱνα ἡ αγαπη ὑμων ετι μαλλον και
pray, that the love of you yet more and

μαλλον περισσευῃ εν επιγνωσει και πασῃ
more may abound in knowledge and in all

αισθησει· [10] εις το δοκιμαζειν ὑμας τα δια-
perception; for the to examine you the things dif-

CHAPTER I.

1 Paul and Timothy Bondmen of * Christ Jesus, to all THOSE SAINTS ‡in Christ Jesus, who ARE at Philippi, with the Overseers and Assistants;

2 ‡Favor to you, and Peace from God our Father, and our Lord Jesus Christ.

3 ‡I give thanks to my GOD on Every REMEMBRANCE of you,

4 (always, in Every Prayer of mine, making SUPPLICATION on behalf of you all with Joy,)

5 ‡ on account of your PARTICIPATION in the GLAD TIDINGS, from *the FIRST Day till NOW;

6 having this same confidence, That HE who COMMENCED ‡a good Work among you, will continue to complete it till the Day of * Christ Jesus;

7 as it is right for me to think This respecting you all, Because you HAVE me in your HEART, both in ‡my BONDS, and in the DEFENCE and CONFIRMATION of the GLAD TIDINGS, you all being joint-contributors to me of the GIFT.

8 For ‡ GOD is my Witness how I long after you all with the tender Sympathies of Christ Jesus.

9 And This I pray, ‡that your LOVE may yet abound more and more in Knowledge, and in all Perception,

10 in order that you may EXAMINE the DIFFERENCES of THINGS; and that you ‡may be

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* VATICAN MANUSCRIPT.—*Title*—TO THE PHILIPPIANS. 1. Christ Jesus. 5. the FIRST Day. 6. Christ Jesus. 8. is—*omit*.

‡ 1. 1 Cor. i. 2. ‡ 2. Rom. i. 7; 2 Cor. i. 2; 1 Pet. i. 2. ‡ 3. Rom. i. 8, 9; 1 Cor. i. 4; Eph. i. 15, 16; Col. i. 8. ‡ 5. Rom. xii. 13; xv. 26; 2 Cor. viii. 2; Phil. iv. 14, 15. ‡ 6. 1 Thess. i. 3. ‡ 7. Eph. iii. 1; vi. 20; Col. iv. 3, 18; 2 Tim. i. 8. ‡ 8. Rom. i. 9; ix. 1; Gal. i. 20; 1 Thess. ii. 5. ‡ 9. 1 Thess. iii. 12. ‡ 10. Acts xxiv. 16; 1 Thess. iii. 13; v. 23.

φεροντα, ἱνα ητε ειλικρινεις και απροσκοποι
fering, so that you may be sincere ones and inoffensive ones

εις ἡμεραν Χριστου, [11] πεπληρωμενοι καρπον
for a day of Anointed, having been filled fruit

δικαιοσυνης *[τον] δια Ιησου Χριστου, εις
of righteousness [that] through Jesus Anointed, to

δοξαν και επαινον θεου. [12] Γινωσκειν δε ὑμας
glory and praise of God. To know but you

βουλομαι, αδελφοι, ὁτι τα κατ' εμε μαλλον
I wish, brethren, that the things relating to me rather

εις προκοπην του ευαγγελιου εληλυθεν·
for advancement of the glad tidings happened;

[13] ὡστε τους δεσμους μου φανερους εν Χριστῳ
so that the bonds of me appear in Anointed

γενεσθαι εν ὁλῳ τῳ πραιτωριῳ και τοις λοιποις
to have become before all in the judgment hall and to the others

πασι, [14] και τους πλειονας των αδελφων εν
to all, and the greater number of the brethren in

κυριῳ, πεποιθοτας τοις δεσμοις μου, περισσοτερως
Lord, having been assured by the bonds of me, more abundantly

τολμαν αφοβως τον λογον λαλειν.
are bold fearlessly the word to speak.

[15] Τινες μεν και δια φθονον και εριν, τινες δε
Some indeed even through envy and strife, some and

και δι' ευδοκιαν τον Χριστον κηρυσσουσιν.
also through good-will the Anointed they openly proclaim.

[16] Οἱ μεν εξ αγαπης, ειδοτες, ὁτι εις απολογιαν
These indeed from love, knowing, that for a defence

του ευαγγελιου κειμαι· [17] οἱ δε εξ εριθειας,
of the glad tidings I am placed; those but from strife.

*[τον] Χριστον καταγγελλουσιν ουχ αγνως,
[the] Anointed are announcing not purely,

οιομενοι θλιψιν επιφερειν τοις δεσμοις μου.
thinking affliction to superadd to the bonds of me.

[18] Τι γαρ; πλην παντι τροπῳ, ειτε προφασει
What then? Still in every way, whether in pretence

ειτε αληθειᾳ, Χριστος καταγγελλεται· και εν
or in truth, Anointed is announced; and in

τουτῳ χαιρω, αλλα και χαρησομαι. [19] Οιδα
this I rejoice, but also I will rejoice. I know

γαρ, ὁτι τουτο μοι αποβησεται εις σωτηριαν
for, that this to me will result for deliverance

δια της ὑμων, δεησεως, και επιχορηγιας του
through the of you, entreaty, and a supply of the

πνευματος Ιησου Χριστου, [20] κατα την αποκα-
spirit of Jesus Anointed, according to the eager

sincere and inoffensive in the Day of Christ;

11 having been filled with ‡ the Fruit of Righteousness through Jesus Christ, ‡ to the Glory and Praise of God.

12 Now I wish you to know, Brethren, That the THINGS which have befallen me resulted rather for the Advancement of the GLAD TIDINGS;

13 so that my BONDS for Christ have become manifest in All the † PRETORIUM, and in all OTHER places;

14 and the GREATER NUMBER of the BRETHREN in the Lord, having been made confident by my BONDS, have much more abundant courage to speak the * WORD of GOD without fear.

15 Some, indeed, proclaim the ANOINTED one even through Envy and ‡ Strife, and some also through Good-will.

16 THESE, indeed, out of Love, knowing That I am placed for ‡ the Defence of the GLAD TIDINGS;

17 but THOSE out of Contention are announcing Christ, not purely, thinking * to superadd Affliction to my BONDS.

18 What then? * Because, in Every Way, whether in Pretence or in Truth, Christ is announced, even in this I rejoice, yea, and will rejoice.

19 * And I know That this will result in My Deliverance, ‡ through YOUR Entreaty, and the Supply of the SPIRIT of Jesus Christ,

20 according to my EARNEST EXPECTATION

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* VATICAN MANUSCRIPT.—11. that—*omit.* 14. WORD OF GOD. 17. to raise up Affliction. 18. Because in Every Way. 19. And I know.

† 13. Or, in all the *Pretorium Camp.* It was either within or near to this fortress that the Apostle dwelt in his own hired house. It was large enough to have many such houses within it for shops and taverns used by the soldiers, beside the barracks used by the soldiers themselves. See Note on Acts xxviii. 16.—*Sharpe.*

‡ 11. John xv. 4, 5; Eph. ii. 10; Col. i. 6. ‡ 11. John xv. 8; Eph. i. 12, 14. ‡ 15 Phil. ii. 3. ‡ 16. verse 7. ‡ 19. 2 Cor. i. 11.

ραδοκιαν και ελπιδα μου, ὁτι εν ουδενι αισχυν-
expectation and hope of me, that in nothing I shall be
θησομαι, αλλ᾽ εν πασῃ παῤῥησιᾳ, ὡς παντοτε,
ashamed, but with all confidence, as always,
και νυν μεγαλυνθησεται Χριστος εν τῳ σωματι
also now will be magnified Anointed in the body
μου, ειτε δια ζωης ειτε δια θανατου. [21] Εμοι
of me, whether by means of life or by means of death. For me
γαρ το ζην, Χριστος, και το αποθανειν, κερ-
therefore the to live, Anointed, and the to die, gain.
δος. [22] Ει δε το ζην εν σαρκι, τουτο μοι καρπος
If but the to live in flesh, this to me a fruit
εργου, και τι αιρησομαι, ου γνωριζω· [23] συνε-
of work, and what I shall choose, not I know; I am hard
χομαι δε εκ των δυο, την επιθυμιαν εχων εις
pressed but by the two, the earnest desire having for
το αναλυσαι, και συν Χριστῳ ειναι· πολλῳ
the to be loosed again, and with Anointed to be; much
γαρ μαλλον κρεισσον· [24] το δε επιμενειν εν τῃ
for more better; the but to remain in the
σαρκι, αναγκαιοτερον δι᾽ ὑμας. [25] Και τουτο
flesh, more necessary on account of you. And this
πεποιθως οιδα, ὁτι μενω και συμπαρα-
having been persuaded I know, because I shall remain and I shall con-
μενω πασιν ὑμιν εις την ὑμων προσκοπην και
tinue with all you for the of you progress and
χαραν της πιστεως· [26] ἱνα το καυχημα ὑμων
joy of the faith; that the boasting of you
περισσευῃ εν Χριστῳ Ιησου εν εμοι, δια της
may abound by Anointed Jesus in me, through the
εμης παρουσιας παλιν προς ὑμας. [27] Μονον
my presence again with you. Only
αξιως του ευαγγελιου του Χριστου πολιτευεσθε,
worthily of the glad tidings of the Anointed act you as citizens,
ἱνα, ειτε ελθων και ιδων ὑμας, ειτε απων,
so that, whether having come and having seen you, or being absent,
ακουσω τα περι ὑμων, ὁτι στηκετε εν ἑνι
I may hear the things concerning you, that you stand firm in one
πνευματι, μιᾳ ψυχῃ συναθλουντες τῃ πιστει
spirit, with one soul co-operating vigorously for the faith
του ευαγγελιου, [28] και μη πτυρομενοι εν μηδενι
of the glad tidings, and not being terrified in anything
ὑπο των αντικειμενων· ἡτις εστιν αυτοις ενδει-
by those opposing; which is to them a token

and Hope, ‡That in nothing I shall be ashamed; but ‡with All Confidence, as at all times, also now Christ will be magnified in my BODY, whether by Life or by Death.

21 Therefore, for Me to LIVE is for Christ, and to DIE, Gain.

22 But if to LIVE in the Flesh, this is to me a Fruit of Labor; and what I should choose I do not exactly know.

23 I am indeed, hard pressed by the TWO things;—(I have an EARNEST DESIRE for ‡†the RETURNING, and ‡being with Christ, since it is very much to be preferred;)—

24 but to REMAIN in the FLESH is more requisite on your account.

25 ‡And fully believing this, I know That I shall remain and continue with you all, for YOUR Progress and Joy in the FAITH;

26 that your BOASTING may abound, by Christ Jesus, in me, through my Presence with you again

27 Only ‡behave yourselves worthily of the GLAD TIDINGS of the ANOINTED one, so that whether coming and seeing you, or being absent, I may hear concerning your AFFAIRS, that you ‡stand firm in One Spirit, with One Soul ‡vigorously co-operating for the FAITH of the GLAD TIDINGS;

28 and not being terrified in anything by the OPPOSERS; ‡which is to them a clear Indication of

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† 23. *To analusai*, the *loosing again* or the *returning*, being what Paul earnestly desired, could not be *death* or *dissolution*, as implied by the word *depart* in the common version, because it seemed a matter of indifference to him, which of the two—*life* or *death*—he should choose; but he longed for *the analusai*, which was a *third* thing, and very much to be preferred to either of the other *two* things alluded to. The word *analusei* occurs in Luke xii. 36, and is there rendered *return*;—"Be you like men waiting for their master, when he will *return*," &c. Jesus had taught his disciples that he would come again, or *return*, John xiv. 3, 18; thus, also, the angels said to them at his ascension, Acts i. 11. Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior from heaven, Phil. iii. 20; 1 Thess. i. 10; iv. 16, 17, when his mortal body would put on immortality, and so he would "ever be *with the Lord*."

‡ 20. Rom. v 5. ‡ 20. Eph. vi. 19, 20. ‡ 23. Luke xii. 36. ‡ 23. 1 Thess. iv. 16, 17. ‡ 25. Phil. ii. 24. ‡ 27. Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12; iv. 1. ‡ 27. Phil. iv. 1. ‡ 27. Jude 3. ‡ 28. 2 Thess. i. 5.

ξις απωλειας, ὑμιν δε σωτηριας· και τουτο απο
of destruction, to you but of salvation; and this from

θεου· [29] ὁτι ὑμιν εχαρισθη το ὑπερ Χριστου, ου
God; because to you it was given that on behalf of Anointed, not

μονον το εις αυτον πιστευειν, αλλα και το
only that into him to believe, but also that

ὑπερ αυτου πασχειν· [30] τον αυτον αγωνα
on behalf of him to suffer; the same conflict

εχοντες, οἱον ιδετε εν εμοι, και νυν ακουετε εν
having, a like thing you saw in and now you hear in

εμοι. ΚΕΦ. β΄. 2. [1] Ει τις ουν παρακλησις
me. If any therefore comfort

εν Χριστῳ, ει τι παραμυθιον αγαπης, ει τις
in Anointed, if any soothing of love, if any

κοινωνια πνευματος, ει τις σπλαγχνα και οικτιρμοι·
fellowship of spirit, if any bowels and compassions;

[2] πληρωσατε μου την χαραν, ἱνα το
fulfil you of me the joy, so that the

αυτο φρονητε, την αυτην αγαπην εχοντες,
same thing you may think, the same love having,

συμψυχοι, το ἑν φρονουντες· [3] μηδεν κατα
united ones in soul, the one thing minding; nothing in

εριθειαν η κενοδοξιαν, αλλα τῃ ταπεινοφροσυνῃ
strife or vain-glory, but in the lowliness of mind

αλληλους ἡγουμενοι ὑπερεχοντας ἑαυτων· [4] μη
others esteeming exceeding yourselves; not

τα ἑαυτων ἑκαστος σκοπουντες, αλλα και
the things of yourselves each one regarding, but also

τα ἑτερων ἑκαστοι. [5] Τουτο *[γαρ] φρονεισθω
the things of others every one. This [for] be desired

εν ὑμιν ὁ και εν Χριστῳ Ιησου, [6] ὁς εν
by you which also in Anointed Jesus, who in

μορφῃ θεου ὑπαρχων, ουχ ἁρπαγμον ἡγησατο
a form of God being, not a usurpation meditated

το ειναι ισα θεῳ, [7] αλλ᾽ ἑαυτον εκενωσε μορφην
the to be like to God, but himself emptied, a form

δουλου λαβων, εν ὁμοιωματι ανθρωπων
of a slave having taken, in a likeness of men

γενομενος, [8] και σχηματι εὑρεθεις ὡς ανθρωπος·
having been formed, and in condition being found as a man;

εταπεινωσεν ἑαυτον, γενομενος ὑπηκοος μεχρι
humbled himself, having become obedient till

θανατου, θανατου δε σταυρου. [9] Διο και ὁ
death, of a death even of a cross. Therefore also the

Destruction, but to you of ‡Salvation, and this from God.

29 Because to you it was graciously given on BEHALF of Christ, not only to BELIEVE into Him, but also to SUFFER on His account;

30 ‡having the SAME Conflict which you saw in me, and now hear concerning me.

CHAPTER II.

1 If, therefore, there be Any Comfort in Christ, if Any Soothing of Love, if Any Participation of Spirit, ‡if Any Sympathies and Compassions,

2 complete My Joy, ‡that you may think the SAME thing, having the SAME Love, united in soul, minding the ONE thing;

3 ‡doing nothing from Party-spirit, or Vain-glory; but in ‡HUMILITY esteeming others as excelling yourselves;

4 not each one regarding HIS OWN interests, but each one also those of OTHERS.

5 ‡Let this disposition be in *you, which was also in Christ Jesus,

6 who, though being in God's Form, yet did not meditate †a Usurpation to BE like God,

7 but divested Himself, ‡taking a Bondman's Form, ‡having been made in the Likeness of Men;

8 and being in condition as a Man, he humbled himself, ‡becoming obedient unto Death, even the Death of the Cross.

9 And therefore GOD

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* VATICAN MANUSCRIPT.—5. for—*omit*. 5. us.

† 6. *Harpagmon* being a word of very rare occurrence, a great variety of translations have been given. The following may serve as examples:—"Who——did not think it a matter to be earnestly desired."—*Clarke*. "Did not earnestly affect."—*Cyprian*. "Did not think of eagerly retaining."—*Wakefield*. "Did not regard——as an object of solicitous desire."—*Stuart*. "Thought not———a thing to be seized."—*Sharpe*. "Did not eagerly grasp."—*Kneeland*. "Did not violently strive."—*Dickinson*. "Did not meditate a usurpation."—*Turnbull*.

‡ 28. Rom. viii. 17; 2 Tim. ii. 11. ‡ 30. Acts xvi. 19. ‡ 1. Col. iii. 12. ‡ 2. Rom. xii. 16; xv. 5; Phil. iii. 16. ‡ 3. Gal. v. 26; James iii. 14. ‡ 3. Rom. xii. 10. ‡ 5. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. Matt. xx. 28. ‡ 7. Gal. iv. 4; Heb. ii. 14, 17. ‡ 8. Matt xxvi. 39, 42; John x. 18; Heb. v. 8; xii. 2.

θεος αυτον ὑπερυψωσε, και εχαρισατο αυτῳ
God him supremely exalted, and freely granted to him

ονομα το ὑπερ παν ονομα· [10] ἱνα εν τῳ ονοματι
a name that above every name; so that in the name

Ιησου παν γονυ καμψῃ, επουρανιων και επιγειων
of Jesus every knee should bend of heavenlies and of earthlies

και καταχθονιων, [11] και πασα γλωσσα εξομολο-
and of underground ones, and every tongue should

γησηται, ὁτι κυριος Ιησους Χριστος, εις δοξαν
confess, that a Lord Jesus Anointed, for glory

θεου πατρος.
of God a father.

[12] Ὡστε, αγαπητοι μου, καθως παντοτε ὑπη-
So that, beloved ones of me, as always you

κουσατε, μη ὡς εν τῃ παρουσιᾳ μου μονον,
obeyed, not as in the presence of me only,

αλλα νυν πολλῳ μαλλον εν τῃ απουσιᾳ μου,
but now much more in the absence of me;

μετα φοβον και τρομου την ἑαυτων σωτηριαν
with fear and trembling the of yourselves salvation

κατεργαζεσθε· [13] ὁ θεος γαρ εστιν ὁ ενεργων εν
work you out; the God for it is the one working in

ὑμιν και το θελειν και το ενεργειν, ὑπερ της ευ-
you both the to will and the to work, on account of the good

δοκιας. [14] Παντα ποιειτε χωρις γογγυσμων και
pleasure. All things do you without murmurings and

διαλογισμων· [15] ἱνα γενησθε αμεμπτοι και ακε-
disputings; that you may be blameless ones and harmless

ραιοι, τεκνα θεου αμωμητα εν μεσῳ γενεας σκο-
ones, children of God irreproachable in midst of a generation per-

λιας και διεστραμμενης· εν οἱς φαινεσθε ὡς φωσ-
verse and having been misguided; to which you appear as lumi-

τηρες εν κοσμῳ, [16] λογον ζωης επεχοντες· εις
naries in world, a word of life holding out; for

καυχημα εμοι εις ἡμεραν Χριστου, ὁτι ουκ εις
a boast to me in a day of Anointed, that not in

κενον εδραμον, ουδε εις κενον εκοπιασα. [17] Αλλ'
vain I ran, nor in vain I toiled. But

ει και σπενδομαι επι τῃ θυσιᾳ και λειτουργιᾳ
if even I am poured out on the sacrifice and public service

της πιστεως ὑμων, χαιρω και συγχαιρω πασιν
of the faith of you, I am glad and I rejoice with all

ὑμιν· [18] το δ' αυτο και ὑμεις χαιρετε, και συγχαι-
you; the and same also you be you glad, and rejoice

ρετε μοι. [19] Ελπιζω δε εν κυριῳ Ιησου, Τιμοθεον
you with me. I hope but in Lord Jesus, Timothy

‡supremely exalted Him, and ‡freely granted to him THAT Name which is above Every Name;

10 ‡in order that in the NAME of Jesus Every Knee should bend, of those in heaven, and of those on earth, and of those beneath;

11 and ‡Every Tongue confess That Jesus Christ is Lord, for the Glory of God the Father.

12 So that, my Beloved, as you always obeyed, not only as in my PRESENCE, but now much more in my ABSENCE, work out YOUR OWN Salvation with Fear and Trembling,

13 for ‡GOD is HE who is WORKING EFFECTUALLY among you, both to WILL and to PERFORM, on account of his BENEVOLENCE.

14 Do All things without Murmurings and Disputings;

15 that you may be blameless and inoffensive, irreproachable ‡Children of God, in the Midst of a crooked and misguided Generation, among whom ‡you appear as †Luminaries in the World;

16 exhibiting the Word of Life; for my Exultation in the Day of Christ, That I did not run in vain, nor labored in vain.

17 But even ‡if I †be poured a libation on the SACRIFICE and public Service of your FAITH, am glad, and rejoice with you all;

18 and for THIS be YOU also glad, and rejoice with me.

19 But I hope in the Lord Jesus to send Tim-

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† 15. *Phosteeres* is the name given to the sun and moon in the Septuagint. Gen. i. 16.

† 17. An allusion to the wine and oil poured on the meat-offerings to render them acceptable to God, Exod. xxix. 40, 41. Paul was most willing to pour out the costly libation of his own blood on the offering of the faith of the Gentiles, (Rom. xv. 16,) to render it more firm, and of consequence more pleasing to the Deity.

‡ 9. Acts ii. 33; Heb. ii. 9. ‡ 9. Eph. i. 20; Heb. i. 4. ‡ 10. Isa. xlv. 23; Rom. xiv. 11; Rev. v. 13. ‡ 11. Acts ii. 36; Rom. xiv. 9; 1 Cor. viii. 6; 1 Cor. xii. 3. ‡ 13. Heb. xiii. 21. ‡ 15. Matt. v. 45; Eph. v. 1. ‡ 15. Matt. v. 14, 16; Eph. v. 6. ‡ 17. 2 Tim. iv. 6; Rom. xv. 16.

ταχεως πεμψαι ὑμιν, ἱνα καγω ευψυχω,
shortly to send to you, that also I may be animated,

γνους τα περι ὑμων. [20] Ουδενα γαρ
having ascertained the things concerning you. No one for

εχω ισοψυχον, ὁστις γνησιως τα περι ὑμων
I have like-souled, who really the things concerning you

μεριμνησει· [21] οἱ παντες γαρ τα ἑαυτων ζη-
will care; the all for the things of themselves are

τουσιν, ου τα Ιησου Χριστου. [22] Την δε
seeking, not the things of Jesus Anointed. The but

δοκιμην αυτου γινωσκετε, ὁτι, ὡς πατρι τεκνον,
proof of him you know, that, as with a father a child,

συν εμοι εδουλευσεν εις το ευαγγελιον. [23] Του-
with me he served for the glad tidings. Him

τον μεν ουν ελπιζω πεμψαι, ὡς αν απιδω
indeed therefore I hope to send, as I would view attentively

τα περι εμε, εξαυτης· [24] πεποιθα δε εν
the things concerning me, immediately; having confidence and in

κυριῳ, ὁτι και αυτος ταχεως ελευσομαι.
Lord, that even myself shortly will come.

[25] Αναγκαιον δε ἡγησαμεν, Επαφροδιτον τον
Necessary but I esteemed, Epaphroditus the

αδελφον και συνεργον και συστρατιωτην μου,
brother and fellow-worker and fellow-soldier of me,

ὑμων δε αποστολον, και λειτουργον της χρειας
of you but an apostle, and public servant of the want

μου, πεμψαι προς ὑμας· [26] επειδη επιποθων
of me, to have sent to you; since longing after

ην παντας ὑμας, και αδημονων, διοτι ηκουσατε
he was all you, and being depressed, because you heard

ὁτι ησθενησε. [27] Και γαρ ησθενησε παραπλη-
that he was sick. Indeed for he was sick near

σιον θανατῳ· αλλ' ὁ θεος αυτον ηλεησεν· ουκ
to death; but the God him pitied; not

αυτον δε μονον, αλλα και εμε, ἱνα μη λυπην
him and only, but also me, so that not sorrow

επι λυπην σχω. [28] Σπουδαιοτερως ουν επεμψα
on sorrow I should have. More speedily therefore I sent

αυτον, ἱνα ιδοντες αυτον παλιν, χαρητε, καγω
him that seeing him again, you may rejoice, and I

αλυποτερος ω. [29] Προσδεχεσθε ουν αυτον εν
less sorrowful may be. Receive you therefore him in

κυριῳ μετα πασης χαρας, και τους τοιουτους
Lord with all joy, and the such like ones

εντιμους εχετε· [30] ὁτι δια το εργον *[του]
in honor hold you; because on account of the work [of the]

Χριστου μεχρι θανατου ἡγγισε, παραβολευσα-
Anointed even to death he was near, having risked

othy to you shortly, that I also may be animated when I ascertain how THINGS are with you.

20 For I have No one like disposed, who will really care about your AFFAIRS;

21 for ALL ‡ are seeking THEIR OWN things, not the THINGS of * Christ Jesus.

22 But of him you know the PROOF, ‡ That as a Child with a Father, he served with me for the GLAD TIDINGS.

23 Him, therefore, I hope to send immediately, whenever I see distinctly through the THINGS concerning me;

24 and ‡ having confidence in the Lord, That I also myself will come shortly.

25 I esteemed it necessary, however, to send to you ‡ Epaphroditus, the BROTHER, and my Fellow-workman and Fellow-soldier, but ‡ Your Apostle, and ‡ a Minister for my NEED;

26 ‡ since he was longing after you all, and was much depressed because you heard That he was sick.

27 For indeed he was sick, near to Death; but GOD pitied him; and not him only, but me also, so that I might not have Sorrow upon Sorrow.

28 I have sent him, therefore, the more speedily, that seeing him again you may rejoice, and that I may be the less sorrowful.

29 Receive him, then, in the Lord, with All Joy, and ‡ hold SUCH LIKE persons in honor.

30 Because on account of the WORK of Christ he was near to Death, having

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* VATICAN MANUSCRIPT.—21. Christ Jesus. 30. of the—*omit.*

‡ 21. 1 Cor. x. 24, 33; xiii. 5; 2 Tim. iv. 10, 16. ‡ 22. 1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2. ‡ 24. Phil. i. 25; Philemon 22. ‡ 25. Phil. iv. 18. ‡ 25. 2 Cor. viii. 23. ‡ 25. 2 Cor. xi. 9. ‡ 26. Phil. i. 8. ‡ 29. 1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17.

μενος τη ψυχη, ἱνα αναπληρωση το ὑμων ὑστε-
the life, so that he might fill up the of you defi-
ρημα της προς με λειτουργιας. ΚΕΦ. γ΄. 3.
ciency of the towards me public service.

[1] Το λοιπον, αδελφοι μου χαιρετε εν κυριῳ·
The thing remaining, brethren of me rejoice you in Lord;
τα αυτα γραφειν ὑμιν, εμοι μεν ουκ οκνηρον,
the things same to write to you, to me indeed not tedious,
ὑμιν δε ασφαλες. [2] Βλεπετε τους κυνας, βλε-
for you but safe. See you the dogs, see
πετε τους κακους εργατας, βλεπετε την κατα-
you the evil workers, see you the exci-
τομην. [3] Ἡμεις γαρ εσμεν ἡ περιτομη, οἱ
sion. We for we are the circumcision, who
πνευματι θεῳ λατρευοντες, και καυχωμενοι εν
in spirit God are serving, and boasting in
Χριστῳ Ιησου, και ουκ εν σαρκι πεποιθοτες·
Anointed Jesus, and not in flesh having been trusting;
[4] καιπερ εγω εχων πεποιθησιν και εν σαρκι. Ει
though I having confidence also in flesh. If
τις δοκει αλλος πεποιθεναι εν σαρκι, εγω μαλ-
any thinks other to have confidence in flesh, I more;
λον· [5] περιτομῃ οκταημερος, εκ γενους Ισραηλ,
with a circumcision eighth-day, from race of Israel,
φυλης Βενιαμιν Ἑβραιος εξ Ἑβραιων, κατα
of tribe of Benjamin a Hebrew from Hebrews, according to
νομον Φαρισαιος, [6] κατα ζηλον διωκων την
law a Pharisee, according to zeal persecuting the
εκκλησιαν, κατα δικαιοσυνην την εν νομῳ
congregation, according to righteousness that by law
γενομενος αμεμπτος. [7] Αλλ' ἁτινα ην μοι
having come blameless. But what things was to me
κερδη, ταυτα ἡγημαι δια τον Χριστον
gain, these things I have esteemed on account of the Anointed
ζημιαν. [8] Αλλα μεν ουν και ἡγουμαι παντα
loss. But indeed then even I esteem all things
ζημιαν ειναι δια το ὑπερεχον της γνωσεως
a loss to be on account of the excellency of the knowledge
Χριστου Ιησου του κυριου μου, (δι' ὁν τα
of Anointed Jesus the Lord of me, (on account of whom the
παντα εζημιωθην, και ἡγουμαι σκυβαλα ειναι,
all things I suffered loss, and I esteem worthless things to be,
ἱνα Χριστον κερδησω, [9] και εὑρεθω εν αυτῳ, μη
so that Anointed I may gain, and may be found in him, not

hazarded his LIFE, that ‡he might fill up the remainder of YOUR MINISTRATION to Me.

CHAPTER III.

1 FINALLY, my Brethren, ‡rejoice in the Lord. To write the SAME things to you is not irksome to Me, but for you it is safe.

2 ‡Beware of the DOGS! Beware of the ‡EVIL Workers! Beware of the ‡EXCISION!

3 For we are ‡the CIRCUMCISION, ‡WE who are SERVING God in Spirit, and ‡boasting in Christ Jesus, but who have no confidence in Flesh.

4 Though indeed ‡I have had Confidence also in Flesh; if some other person think to have confidence in Flesh, I had more.

5 With a Circumcision the eighth-day; from the Race of Israel; from the Tribe of Benjamin; a Hebrew from Hebrews; according to Law, a Pharisee;

6 with respect to zeal, ‡a persecutor of the CONGREGATION; as to THAT Righteousness which came by Law, I was irreproachable.

7 But whatever things were Gain to me, These I have, on account of the ANOINTED one, esteemed as a Loss.

8 But then, indeed, I even esteem all things to be a Loss, on account of the ‡EXCELLENCY of the KNOWLEDGE of * the ANOINTED Jesus my LORD; (on whose account I suffered the loss of ALL things, and consider them to be vile refuse, so that I may gain Christ,

9 and may be found in

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* VATICAN MANUSCRIPT.—8. the ANOINTED.

‡ 30. 1 Cor. xvi. 17; Phil. iv. 10. ‡ 1. 2 Cor. xiii. 11; Phil. iv. 4; 1 Thess. v. 16. ‡ 2. Isa. lvi. 10; Gal. v. 15. ‡ 2. 2 Cor. xi. 13. ‡ 2. Rom. ii. 28; Gal. v. 2. ‡ 3. Rom. ii. 29; Col. ii. 11. ‡ 3. John iv. 23, 24; Rom. vii. 6. ‡ 3. Gal. vi. 14. ‡ 4. 2 Cor. xi. 18, 21. ‡ 6. Acts viii. 3; ix. 1. ‡ 8. John xvii. 3; 1 Cor. ii. 2; Col. ii. 2.

εχων εμην δικαιοσυνην την εκ νομου, αλλα την
holding my righteousness that from of law, but that
δια πιστεως Χριστου, την εκ θεου δικαιοσυνην
hrough faith of Anointed, that from God a righteousness
επι τη πιστει·) [10] του γνωναι αυτον, και την
on account of the faith;) of the to know him, and the
δυναμιν της αναστασεως αυτου, και την κοινω-
power of the resurrection of him, and the fellow-
νιαν των παθηματων αυτου, συμμορφουμενος
ship of the sufferings of him, being conformed
τῳ θανατῳ αυτου, [11] ειπως καταντησω εις την
to the death of himself, if possibly I may attain to the
εξαναστασιν των νεκρων. [12] Ουχ ὁτι ηδη ελα-
resurrection out of the dead ones. Not that already I re-
βον, η ηδη τετελειωμαι· διωκω δε, ει και κατα-
ceived, or already have been perfected; I pursue but, if indeed I may
λαβω, εφ' ᾡ και κατεληφθην ὑπο Χριστου.
lay hold, in respect to which also I was laid hold of by Anointed.
[13] Αδελφοι, εγω εμαυτον ου λογιζομαι κατειλη-
Brethren, I myself not reckon to have laid
φεναι· [14] ἑν δε, τα μεν οπισω επιλανθανομε-
hold; one but, the things even behind forgetting,
νος, τοις δε εμπροσθεν επεκτεινομενος, κατα
the things but before stretching out to, according to
σκοπην διωκω επι το βραβειον της ανω κλη-
a mark I pursue towards the prize of the above call-
σεως του θεου εν Χριστῳ Ιησου. [15] Ὁσοι ουν
ing of the God in Anointed Jesus. As many as then
τελειοι, τουτο φρονωμεν· και ει τι ἑτερως
perfect ones, this should mind; and if in anything differently
φρονειτε, και τουτο ὁ θεος ὑμιν αποκαλυψει·
you think, even this thing the God to you will reveal;
[16] πλην εις ὁ εφθασαμεν, τῳ αυτῳ στοιχειν.
but to what we attained, by the same to walk in line.
[17] Συμμιμηται μου γινεσθε, αδελφοι, και σκο-
Joint-imitators of me become you, brethren, and watch
πειτε τους οὑτω περιπατουντας, καθως εχετε
you those thus walking, as you have
τυπον ἡμας. [18] Πολλοι γαρ περιπατουσιν, οὑς
a pattern us. Many for walk, whom
πολλακις ελεγον ὑμιν, νυν δε και κλαιων λεγω,
often I said to you, now and even weeping I say,
τους εχθρους του σταυρου του Χριστου· [19] ὡν
the enemies of the cross of the Anointed; of whom
το τελος απωλεια, ὡν ὁ θεος ἡ κολια, και ἡ
the end destruction, of whom the God the belly, and the

him, not clinging to THAT Righteousness of ‡ Mine own, which is from Law, ‡ but to THAT which is through the Faith of Christ,—the RIGHTEOUSNESS from God on account of the FAITH;)

10 to KNOW him, and the POWER of his RESURRECTION, and the ‡ FELLOWSHIP of his SUFFERINGS, being conformed to his DEATH;

11 if possibly I may attain to the RESURRECTION from among the DEAD.

12 Not that I have already ‡ received it, or have been already perfected; but I pursue, if indeed I may lay hold on that for which also I was laid hold on by Christ.

13 Brethren, I do not reckon Myself to have attained it; but one thing I do;—‡ even forgetting the THINGS BEHIND, ‡ and stretching forth towards the THINGS BEFORE,

14 ‡ I press along the Line, towards the PRIZE of the HIGH Calling of GOD by Christ Jesus.

15 As many, therefore, as are ‡ perfect, should be of this mind; and if in any thing you think differently, GOD will also reveal This to you.

16 But to what we have attained, ‡ let us walk by the SAME line.

17 Brethren, ‡ become Joint-Imitators of me, and watch THOSE who are thus WALKING, as you have us for a Pattern.

18 (For often I told you, and now even weeping I say, many walk as ‡ the ENEMIES of the CROSS of ANOINTED one;

19 ‡ whose END will be DESTRUCTION, ‡ whose GOD is the STOMACH, and

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‡ 9. Rom. x. 3, 5. ‡ 9. Rom. i. 17; iii. 21, 22; ix. 30; x. 3, 6; Gal. ii. 16. ‡ 10. Rom. vi. 3—5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. ‡ 12. 1 Tim. vi. 12. ‡ 12. Heb. xii. 23. ‡ 13. Luke ix. 62. ‡ 13. 1 Cor. ix. 24, 26; Heb. vi. 1. ‡ 14. 2 Tim. iv. 7, 8; Heb. xii. 1. ‡ 15. 1 Cor. ii. 6; xiv. 20. ‡ 16. Rom. xii. 16; xv. 5. ‡ 17. Phil. iv. 9; 1 Thess. i. 6. ‡ 18. Gal. i. 7; ii. 21; vi. 12; Phil. i. 15, 16. ‡ 19. 2 Cor. xi. 15; 2 Pet. ii. 1. ‡ 19. Rom. xvi. 18, 1 Tim. vi. 5.

δοξα εν τῃ αισχυνῃ αυτων, οἱ τα επιγεια φρο-
glory in the shame of them, who the things on earth are
νουντες. [20] Ἡμων γαρ το πολιτευμα εν ουρα-
minding. Of us for the commonwealth in heav-
νοις ὑπαρχει, εξ οὑ και σωτηρα απεκδεχομεθα
ens begins, out of which also a savior we look for
κυριον Ιησουν Χριστον, [21] ὁς μετασχηματισει
Lord Jesus Anointed, who will transform
το σωμα της ταπεινωσεως ἡμων συμμορφον τῳ
the body of the humiliation of us of like form with the
σωματι της δοξης αυτου, κατα την ενεργειαν
body of the glory of him, according to the operation
του δυνασθαι αυτον και ὑποταξαι ἑαυτῳ τα
of the to be able him even to place under himself the things
παντα. ΚΕΦ. δ'. 4. [1] Ὡστε, αδελφοι μου
all. Therefore, brethren of me
αγαπητοι και επιποθητοι, χαρα και στεφανος
beloved ones and ones longed for, joy and crown
μου, οὑτω στηκετε εν κυριῳ, αγαπητοι. [2] Ευ-
of me, thus stand you firm in Lord, O beloved ones. Euo-
οδιαν παρακαλω, και Συντυχην παρακαλω, το
dia I exhort, and Syntyche I exhort, the
αυτο φρονειν εν κυριῳ· [3] ναι ερωτω και σε,
same thing to mind in Lord; yes I ask also thee,
συζυγε γνησιε, συλλαμβανου αυταις, αἱτινες εν
yoke-fellow O true, help thou these women, who in
τῳ ευαγγελιῳ συνηθλησαν μοι, μετα και Κλη-
the glad tidings co-operated earnestly with me, with and Cle-
μεντος και των λοιπων συνεργων μου, ὡν τα
ment and the remaining fellow-workers of me, of whom the
ονοματα εν βιβλῳ ζωης.
names in book of life.

[4] Χαιρετε εν κυριῳ παντοτε· παλιν ερω, χαιρετε.
Rejoice you in Lord always; again I say, rejoice you.
[5] Το επιεικες ὑμων γνωσθητω πασιν ανθρωποις.
The gentleness of you let be known to all men.
Ὁ κυριος εγγυς· [6] μηδεν μεριμνατε, αλλ' εν παν-
The Lord near; nothing be you over-careful, but in every-
τι τῃ προσευχῃ και τῃ δεησει μετα ευχαριστιας
thing by the prayer and by the supplication with thanksgiving
τα αιτηματα ὑμων γνωριζεσθω προς τον θεον·
the requests of you let be made known to the God;
[7] και ἡ ειρηνη του θεου ἡ ὑπερεχουσα παντα νουν,
and the peace of the God that surpassing all conception,
φρουρησει τας καρδιας ὑμων και τα νοηματα
will guard the hearts of you and the minds
ὑμων εν Χριστῳ Ιησου. [8] Το λοιπον, αδελφοι,
of you in Anointed Jesus The remaining, brethren,

‡ their GLORY in their SHAME; THEY who are engrossed with EARTHLY things.)

20 For ‡ Our POLITY begins in the Heavens, ‡ from whence also ‡ we are expecting a Savior, the Lord Jesus Christ;

21 ‡ who will transform the BODY of our HUMILIATION into a conformity with his GLORIOUS BODY, according to the ENERGY by which he is ABLE ‡ even to subject ALL things to himself.

CHAPTER IV.

1 So then, Brethren, my beloved and much desired, ‡ my Joy and Crown, stand you thus firm in the Lord, O my beloved!

2 I exhort Euodia, and I exhort Syntyche, to be of the SAME mind in the Lord.

3 And I entreat thee also, * True Yoke-fellow, assist those women, ‡ who earnestly co-operated with me in the GLAD TIDINGS, and with Clement, and my OTHER Co-laborers, Whose NAMES are in ‡ the Book of Life.

4 ‡ Be joyful in the Lord at all times; I say again, Be joyful!

5 Let your GENTLENESS be known to All Men. ‡ The LORD is near.

6 ‡ Be not anxious about Anything; but in everything let your PETITIONS be made known to GOD, by PRAYER and SUPPLICATION with Thanksgiving;

7 and ‡ THAT PEACE of GOD which surpasses All Conception, shall guard your HEARTS and your MINDS by Christ Jesus.

8 FINALLY, Brethren

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* VATICAN MANUSCRIPT.—3. True Yoke-fellow.

‡ 19. 2 Cor. xi. 12; Gal. vi. 13. ‡ 20. Eph. ii. 6, 19; Col. iii. 1, 3. ‡ 20. Acts i. 11 ‡ 20. 1 Cor. i. 7; 1 Thess. i. 10; Titus ii. 13. ‡ 21. 1 Cor. xv. 43, 48, 49; Col. iii. 4; 1 John iii. 2. ‡ 21. 1 Cor. xv. 26, 27. ‡ 1. 2 Cor. i. 14; 1 Thess. ii. 19, 20. ‡ 3. Rom. xvi. 3. ‡ 3. Exod. xxxii. 32; Psa. lxix. 28; Dan. xii. 1; Luke x. 20; Rev. iii. 5; xiii. 8 xx. 12; xxi. 27. ‡ 4. Rom. xii. 12. ‡ 5. Heb. x. 25; James v. 8, 9; 1 Pet. iv. 7 2 Pet. iii. 8, 9. See 2 Thess. ii. 2. ‡ 6. Matt. vi. 25; Luke xii. 22. ‡ 7. John xiv. 27; Rom. v. 1; Col. iii. 15.

ὁσα εστιν αληθη, ὁσα σεμνα, ὁσα δικαια,
what things is true, what things honorable, what things just,

ὁσα αγνα, ὁσα προσφιλη, ὁσα ευφημα, ει
what things pure, what things amiable, what things of good report, if

τις αρετη και ει τις επαινος, ταυτα λογιζεσθε·
any virtue and if any praise, these things attentively consider;

[9] ἁ και εμαθετε και παρελαβετε, και ηκου-
what things also you learned and you received, and you

σατε και ειδετε εν εμοι, ταυτα πρασσετε·
heard and you saw in me, these things perform you;

και ὁ θεος της ειρηνης εσται μεθ' ὑμων.
and the God of the peace shall be with you.

[10] Εχαρην δε εν κυριῳ μεγαλως, ὁτι ηδη ποτε
I rejoiced and in Lord greatly, because now at length

ανεθαλετε το ὑπερ εμου φρονειν· εφ' ᾧ και
you revived the on behalf of me to think; on which also

εφρονειτε, ηκαιρεισθε δε. [11] Ουχ ὁτι
you were thinking, were without opportunity but. Not because

καθ' ὑστερησιν λεγω· εγω γαρ εμαθον, εν
respecting want I speak; I for learned, in

οἱς ειμι, αυταρκης ειναι. [12] Οιδα και ταπει-
what things I am, contented to be. I know both to be

νουσθαι, οιδα και περισσευειν· εν παντι και
brought low, I know and to abound, in everything and

εν πασι μεμυημαι, και χορταζεσθαι και πει-
in all things I have been initiated, both to be well-fed and to be

ναν, και περισσευειν και ὑστερεισθαι· [13] παντα
hungry, both to abound and to be in need; all things

ισχυω εν τῳ ενδυναμουντι με. [14] Πλην καλως
I am strong in the one strengthening me. But well

εποιησατε, συγκοινωνησαντες μου τῃ θλιψει.
you did, having jointly sympathized with me in the affliction.

[15] Οιδατε δε και ὑμεις, Φιλιππησιοι, ὁτι εν αρ-
You know and also you, O Philippians, that in a begin-

χῃ του ευαγγελιου, ὁτε εξηλθον απο Μακεδο-
ning of the glad tidings, when I went out from Macedo-

νιας, ουδεμια μοι εκκλησια εκοινωνησεν εις
nia, no one with me congregation communicated in

λογον δοσεως και ληψεως, ει μη ὑμεις μονοι·
an account of giving and receiving, if not you only;

[16] ὁτι και εν Θεσσαλονικῃ και ἁπαξ και δις εις
that and in Thessalonica even once and again for

την χρειαν μοι επεμψατε. [17] Ουχ ὁτι επιζη-
the need to me you sent. Not because I earnestly

τω το δομα, αλλ' επιζητω τον καρπον τον
seek the gift, but I earnestly seek the fruit that

whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are amiable, ‡ whatever things are reputable, if there be Any Virtue, and if any Praise, attentively consider These things;

9 and ‡ what you learned and received, and heard and saw in me, these things practise; and ‡ the GOD of PEACE will be with you.

10 But I rejoiced in the Lord greatly, Because now at length your REGARD has revived on My behalf; for whom indeed you did have regard, but had no opportunity.

11 Not That I speak concerning Want; for I have learned in whatever condition ‡ I am to be contented.

12 ‡ I know both what it is to be abased, and I know what it is to abound; in every place and in all conditions, I have been disciplined, both to be well fed and to suffer hunger, both to abound and to be destitute.

13 I am strong to endure All things with ‡ HIM who STRENGTHENS me.

14 You did well, however, ‡ in sympathizing with My AFFLICTION.

15 And you know also, O Philippians, That in the Beginning of the GLAD TIDINGS, when I departed from Macedonia, ‡ No Congregation communicated with Me in the Matter of Giving and Receiving, except you alone;

16 and that to Thessalonica, you sent once and a second time also, for my NEED;

17 not Because I earnestly seek the GIFT, but I earnestly seek ‡ THAT

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‡ 8. 1 Thess. v. 22. ‡ 9. Phil. iii. 17. ‡ 9. Rom. xv. 33; xvi. 30; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23; Heb. xiii. 20. ‡ 11. 1 Tim. vi. 6, 8. ‡ 12. 1 Cor. iv. 11; 2 Cor. vi. 10; xi. 27. ‡ 13. John xv. 5; 2 Cor. xii. 9. ‡ 14. Phil. i. 7. ‡ 15. 2 Cor. xi. 8, 9. ‡ 17. Rom. xv. 28, Titus iii. 14.

πλεοναζοντα εις λογον ὑμων. [18] Απεχω δε
increasing for an account of you. I have in full but
παντα, και περισσευω· πεπληρωμαι, δεξαμενος
all things, and abound; I am filled, having received
παρα Επαφροδιτου τα παρ᾽ ὑμων, οσμην ευω-
from Epaphroditus the things from you, a smell of good
διας, θυσιαν δεκτην, ευαρεστον τῳ θεῳ. [19] Ὁ
odor, a sacrifice acceptable, well-pleasing to the God. The
δε θεος μου πληρωσει πασαν χρειαν ὑμων κατα
and God of me will fill up every want of you according to
τον πλουτον αὑτου εν δοξῃ, εν Χριστῳ Ιησου
the wealth of himself in glory, in Anointed Jesus
[20] Τῳ δε θεῳ και πατρι ἡμων ἡ δοξα εις τους
To the now God and father of us the glory for the
αιωνας των αιωνων. Αμην. [21] Ασπασασθε
ages of the ages. So be it. Salute you
παντα ἁγιον εν Χριστῳ Ιησου. Ασπαζονται
every holy one in Anointed Jesus. Salute
ὑμας οἱ συν εμοι αδελφοι· [22] ασπαζονται ὑμας
you those with me brethren; Salute you
παντες οἱ ἁγιοι, μαλιστα δε οἱ εκ της Καισα-
all the holy ones, especially but those from of the Cesar's
ρος οικιας. [23] Ἡ χαρις του κυριου *[ἡμων]
household. The favor of the Lord [of us]
Ιησου Χριστου μετα παντων ὑμων. *[Αμην.]
Jesus Anointed with all of you. [So be it.]

FRUIT which ABOUNDS to your Account.

18 But I have in full all things, and abound. I am fully satisfied, having received ‡ from Epaphroditus your PRESENTS,—‡ a Fragrant Odor, ‡ an acceptable Sacrifice, well-pleasing to GOD.

19 And my GOD ‡ will fully supply All your Need, ‡ according to his Glorious WEALTH by Christ Jesus.

20 ‡ Now to our GOD and Father be the GLORY for the AGES of the AGES. Amen!

21 Salute Every Saint in Christ Jesus. The BRETHREN ‡ who are with Me salute you.

22 All the SAINTS salute you, but especially those from CESAR's Household.

23 ‡ The FAVOR of the LORD Jesus Christ be with you all.

•TO THE PHILIPPIANS. WRITTEN FROM ROME.

• VATICAN MANUSCRIPT.—23. of us—*omit.* 23. So be it—*omit.* *Subscription*—TO THE PHILIPPIANS. WRITTEN FROM ROME.

‡ 18. Phil. ii. 25. ‡ 18. Heb. xiii. 16. ‡ 18. 2 Cor. ix. 12. ‡ 19. Psa. xxiii. 1; 2 Cor. ix. 8. ‡ 19. Eph. i. 7; ii. 16. ‡ 20. Rom. xvi. 27. ‡ 21. Gal. i. 2. ‡ 23. Rom. xvi. 24.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.
[OF PAUL AN EPISTLE] TO COLOSSIANS.

*TO THE COLOSSIANS

ΚΕΦ. α΄. 1.

[1] Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, και Τιμοθεος ὁ αδελφος, [2] τοις
will of God, and Timothy the brother, to those
εν Κολοσσαις ἁγιοις και πιστοις αδελφοις εν
in Colosse to holy ones and to faithful ones brethren in
Χριστῳ· χαρις ὑμιν και ειρηνη απο θεου πατρος
Anointed; favor to you and peace from God a father
ἡμων. [3] Ευχαριστουμεν τῳ θεῳ *[και] πατρι
of us. We give thanks to the God [and] father
του κυριου ἡμων Ιησου *[Χριστου] παντοτ
of the Lord of us Jesus [Anointed] always,
περι ὑμων προσευχομενοι, [4] ακουσαντες τη
concerning you praying, having heard the
πιστιν ὑμων εν Χριστῳ Ιησου, και την αγαπη
faith of you in Anointed Jesus, and the love
την εις παντας τους ἁγιους, [5] δια την ελπιδα
that for all the holy ones, through the hope
την αποκειμενην ὑμιν εν τοις ουρανοις, ἡ
that being laid up for you in the heavens, which
προηκουσατε εν τῳ λογῳ της αληθειας του
you before heard in the word of the truth of the
ευαγγελιου, [6] του παροντος εις ὑμας, καθως και
glad tidings, of that being present among you, as also
εν παντι τῳ κοσμῳ, και εστι καρποφορουμενον
in all the world, and is bringing forth fruit
και αυξανομενον, καθως και εν ὑμιν, αφ' ἡς
and growing, as also in you, from which
ἡμερας ηκουσατε και επεγνωτε την χαριν του
day you heard and acknowledged the favor of the
θεου εν αληθειᾳ· [7] καθως *[και] εμαθετε απο
God in truth; as [even] you learned from
Επαφρα του αγαπητου συνδουλου ἡμων, ὁς εστι
Epaphras the beloved fellow-servant of us, who is
πιστος ὑπερ ὑμων διακονος του Χριστου·
faithful on behalf of you a servant of the Anointed;
[8] ὁ και δηλωσας ἡμιν την ὑμων αγαπην εν πνευματι.
who also having related to us the of you love in spirit.
[9] Δια τουτο και ἡμεις, αφ' ἡς ἡμερας
Because of this also we, from which day
ηκουσαμεν, ου παυομεθα ὑπερ ὑμων προσευχομενοι,
we heard, not we cease on behalf of you praying,
*[και αιτουμενοι,] ἱνα πληρωθητε την
[and asking,] that you may be filled the
επιγνωσιν του θεληματος αυτου εν παση σοφιᾳ
exact knowledge of the will of him in all wisdom
και συνεσει πνευματικῃ· [10] περιπατησαι αξιως
and understanding spiritual; to walk worthily

CHAPTER I.

1 Paul, ‡an Apostle of *Christ Jesus, by the Will of God, and Timothy, the BROTHER,

2 to the ‡HOLY and Faithful Brethren in Christ at Colosse, ‡Favor and Peace to you from God our Father.

3 ‡Having heard of your FAITH in Christ Jesus, and ‡THAT LOVE which you have for all the SAINTS,

4 ‡we give thanks to GOD, the Father of our LORD Jesus Christ, at all times when we pray for you;

5 on account of THAT HOPE which is ‡BEING PRESERVED for you in the HEAVENS; of which you previously heard in the WORD of the TRUTH of those GLAD TIDINGS,

6 which are PRESENT among you, ‡as also in All the WORLD; and are bringing forth fruit and increasing; even as among you, from the Day you heard and acknowledged the FAVOR of GOD in Truth;

7 as you learned from ‡Epaphras, our BELOVED Fellow-servant, who is on your behalf a faithful Servant of the ANOINTED one;

8 who also RELATED to us YOUR ‡Love in Spirit.

9 Because of this also, We, from the Day we heard it, do not cease praying on your behalf, ‡that you may be filled, ‡as to the EXACT KNOWLEDGE of his WILL, with All Spiritual Wisdom and Understanding;

10 ‡to walk worthily of

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* VATICAN MANUSCRIPT.—*Title*—TO THE COLOSSIANS. 1. Christ Jesus. 3. and—*omit*. 3. Anointed—*omit*. 7. even—*omit*. 9. and asking—*omit*.

‡ 1. Eph. i. 1. ‡ 2. 1 Cor. iv. 17; Eph. vi. 21. ‡ 2. Gal. i. 3. ‡ 3. Eph. i. 15; Philemon 5. ‡ 3. Heb. vi. 10. ‡ 4. 1 Cor. i. 4; Eph. i. 16; Phil. i. 3; iv. 6. ‡ 5. 2 Tim. iv. 8; 1 Pet. i. 4. ‡ 6. Matt. xxiv. 14; Mark xvi. 15; Rom. x. 18; verse 23. ‡ 7. Col. iv. 12; Philemon 23. ‡ 8. Rom. xv. 20. ‡ 9. Rom. xii. 2; Eph. v. 10, 17. ‡ 9. Eph. i. 8. ‡ 10. Eph. iv. 1; Phil. i. 27; 1 Thess. ii. 12.

του κυριου εις πασαν αρεσκειαν, εν παντι εργῳ
of the Lord to all pleasing, in every work
αγαθῳ καρποφορουντες και αυξανομενοι τῃ
good bringing forth fruit and growing in the
επιγνωσει του θεου· [11] εν παςῃ δυναμει δυνα-
exact knowledge of the God, with all strength being
μουμενοι κατα το κρατος της δοξης αυτου,
strengthened according to the power of the glory of him,
εις πασαν ὑπομονην και μακροθυμιαν μετα
for all patience and endurance with
χαρας·
joy,

[12] ευχαριστουντες τῳ πατρι τῳ ἱκανωσαντι
giving thanks to the father to that having fitted
ἡμας εις την μεριδα του κληρου των ἁγιων εν
us for the portion of the inheritance of the holy ones in
τῳ φωτι· [13] ὃς ερρυσατο ἡμας εκ της εξουσιας
the light; who delivered us from the authority
του σκοτους, και μετεστησεν εις την βασι-
of the darkness, and caused a change of sides for the king-
λειαν του υἱου της αγαπης αὑτου· [14] εν ᾧ εχο-
dom of the son of the love of himself, in whom we
μεν την απολυτρωσιν, την αφεσιν των ἁμαρ-
have the redemption, the forgiveness of the sins,
τιων· [15] ὃς εστιν εικων του θεου του αορατου,
who is a likeness of the God of that unseen,
πρωτοτοκος πασης κτισεως· [16] ὁτι εν αυτῳ εκ-
first-born of every creature; because in him were
τισθη τα παντα, τα εν τοις ουρανοις και
created the things all, the things in the heavens and
τα επι της γης, τα ὁρατα και τα αο-
the things on the earth, the things seen and the things un-
ρατα, ειτε θρονοι, ειτε κυριοτητες, ειτε αρχαι,
seen, whether thrones, or lordships, or governments,
ειτε εξουσιαι· τα παντα δι' αυτου και εις
or authorities; the things all on account of him and for
αυτον εκτισται· [17] και αυτος εστι προ παντων,
him have been created; and he is in advance of all,
και τα παντα εν αυτῳ συνεστηκε· [18] και
and the things all in him has been placed together; and
αυτος εστιν ἡ κεφαλη του σωματος, της εκκλη-
he is the head of the body, of the congre-
σιας· ὃς εστιν αρχη, πρωτοτοκος εκ των νεκ-
gation, who is a beginning, first-born out of the dead
ρων, ἱνα γενηται εν πασιν αυτος πρωτευων·
ones, so that he might become among all himself pre-eminent;
[19] ὁτι εν αυτῳ ευδοκησε παν το πληρωμα κατοι-
Because in him it was thought good all the fulness to in-

the LORD, Pleasing him in All things; ‡bringing forth fruit by Every good Work, and increasing in the EXACT KNOWLEDGE of GOD;

11 ‡being strengthened with All Strength according to his GLORIOUS POWER, for all Patience and Endurance with Joy;

12 ‡giving thanks *at the same time to THAT FATHER who CALLED and QUALIFIED us for the PORTION of the SAINTS' ‡INHERITANCE in the LIGHT;

13 who delivered us from ‡the DOMINION of DARKNESS, and ‡changed us for the KINGDOM of the SON of his LOVE;

14 ‡by whom we have the REDEMPTION, the FORGIVENESS of SINS.

15 He is ‡a Likeness of the INVISIBLE GOD,—‡First-born of All Creation;

16 ‡Because in him were created ALL things,—those in the HEAVENS, and those on the EARTH; the VISIBLE and the INVISIBLE, whether Thrones, or Lordships, or Governments, or Authorities; ALL things have been created through Him and for Him;

17 and he precedes all things, and in him all things have been permanently placed.

18 ‡He is also the HEAD of the BODY of the CONGREGATION; who is the Beginning, ‡the First-born from the Dead, that he might become Pre-eminent among all.

19 Because ‡in him it was thought good that the Whole FULNESS should dwell;

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* VATICAN MANUSCRIPT.—12. at the same time to that FATHER who CALLED and QUALIFIED us.

‡ 10. John xv. 16; 2 Cor. ix. 8; Phil. i. 11; Heb. xiii. 21. ‡ 11. Eph. iii. 16; vi. 10. ‡ 12. Eph. v. 20; Col. iii. 15. ‡ 12. Acts xxvi. 18; Eph. i. 11. ‡ 13. Eph. vi. 12; 1 Pet. ii. 9. ‡ 13. 1 Thess. ii. 12; 2 Pet. i. 11. ‡ 14. Eph. i. 7. ‡ 15. 2 Cor. iv. 4; Heb. i. 3. ‡ 15. Rev. iii. 14 ‡ 16. John i. 3; 1 Cor. viii. 6; Eph. iii. 9; Heb. i. 2. ‡ 18. Eph. i. 10, 22; iv. 15; v. 23; 1 Cor. xi. 3. ‡ 18. Acts xxvi. 23; 1 Cor. xv. 20, 23; Rev. i. 5. ‡ 19. John i. 16; iii. 34; Col. ii. 9

κησαι, [20] και δι' αυτου αποκαταλλαξαι τα
habit, and by means of him to reconcile the things
παντα εις αυτον, ειρηνοποιησας δια του αἱμα-
all to him, having made peace by means of the blood
τος του σταυρου αυτου, *[δι' αυτου,] ειτε
of the cross of him, [by means of him,] whether
τα επι της γης, ειτε τα εν τοις ουρανοις.
the things on the earth, or the things in the heavens.
[21] Και ὑμας, ποτε οντας απηλλοτριωμενους και
Even you, once being aliens and
εχθρους τῃ διανοιᾳ εν τοις εργοις τοις πονηροις,
enemies in the mind by the works those wicked,
νυνι δε αποκατηλλαξεν [22] εν τῳ σωματι της
now indeed he reconciled in the body of the
σαρκος αὑτου δια του θανατου, παραστησαι
flesh of himself by means of the death, to present
ὑμας ἁγιους και αμωμους και ανεγκλητους κατε-
you holy ones and blameless ones and irreproachable ones in pres-
νωπιον αυτου· [23] ειγε επιμενετε τῃ πιστει τεθε-
ence of him; if indeed you continue in the faith having
μελιωμενοι και εδραιοι, και μη μετακινουμενοι
been grounded and settled ones, and not being moved away
απο της ελπιδος του ευαγγελιου οὑ ηκουσατε,
from the hope of the glad tidings of which you heard,
του κηρυχθεντος εν πασῃ *[τῃ] κτισει τῃ
of that having been published in all [the] creation that
ὑπο τον ουρανον· οὑ εγενομην εγω Παυλος
under the heaven; of which became I Paul
διακονος. [24] Νυν χαιρω εν τοις παθημασιν
a servant. Now I rejoice in the sufferings
ὑπερ ὑμων, και ανταναπληρω τα ὑστερηματα
on behalf of you, and I fill up the wants
των θλιψεων του Χριστου εν τῃ σαρκι μου
of the afflictions of the Anointed one in the flesh of me
ὑπερ του σωματος αυτου, ὁ εστιν ἡ εκκλη-
on behalf of the body of him, which is the congre-
σια· [25] ἡς εγενομην εγω διακονος κατα την
gation; of which became I a servant according to the
οικονομιαν του θεου την δοθεισαν μοι εις ὑμας,
stewardship of the God that having been given to me for you,
πληρωσαι τον λογον του θεου, [26] το μυστηριον
to fully set forth the word of the God, the secret
το αποκεκρυμμενον απο των αιωνων και απο των
that having been hid from the ages and from the
γενεων, νυνι δε εφανερωθη τοις ἁγιοις αυτου·
generations, now but was manifested to the holy ones of him;
[27] οἱς ηθελησεν ὁ θεος γνωρισαι, τις ὁ πλουτος
to whom wished the God to make known, what the wealth
της δοξης του μυστηριου τουτου εν τοις εθνε-
of the glory of the secret of this among the na-
σιν, ὁς εστι Χριστος εν ὑμιν, ἡ ελπις της δοξης·
tions, who is Anointed in you, the hope of the glory;

20 and through Him to reconcile ‡ ALL things for him, ‡having made peace by means of the BLOOD of his CROSS, whether the THINGS on the EARTH, or the THINGS in the HEAVENS.

21 And You, ‡formerly being Aliens and Enemies in MIND by WICKED WORKS, * he has even now reconciled

22 ‡in the BODY of his FLESH, through DEATH, ‡to present you holy, and blameless, and irreproachable before him;

23 if indeed you continue in the FAITH, founded and established, and not removed from the HOPE of THOSE GLAD TIDINGS, which you heard, which were PROCLAIMED ‡to EVERY Creature under HEAVEN, and of which ‡ ‡ Paul became a Servant.

24 ‡I am now rejoicing in the SUFFERINGS on your account, and I am filling up the REMAINDER of the AFFLICTIONS of the ANOINTED one, in my FLESH, on behalf of his BODY, which is the CONGREGATION;

25 of which I became a Servant, according to ‡THAT STEWARDSHIP of GOD which was given to me for you, fully to declare the WORD of GOD,—

26 ‡the SECRET which was CONCEALED from AGES and from GENERATIONS, ‡but now is manifested to his SAINTS;

27 to whom GOD wished to make known, what is ‡the GLORIOUS WEALTH of this SECRET among the NATIONS, which is Christ in you, the HOPE of GLORY;

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* VATICAN MANUSCRIPT.—20. by means of him—*omit*. 21. but now are you reconciled, in the BODY of his FLESH through death, that you should be presented holy. 23. the—*omit*.

‡ 20. Eph. i. 10. ‡ 20. Eph. ii. 14—16. ‡ 21. Eph. ii. 1, 2, 12, 19; iv. 13. ‡ 22. Eph. ii. 15, 16. ‡ 22. Luke i. 75; Eph. i. 4; v. 27; 1 Thess. iv. 7; Titus ii. 14; Jude 24. ‡ 23. Rom. x. 18. ‡ 23. 1 Tim. ii. 7. ‡ 24. Rom. v. 3; 2 Cor. vii. 4. ‡ 25. 1 Cor. ix. 17; Gal. ii. 7; Eph. iii. 2. ‡ 26. Rom. xvi. 25; 1 Cor. ii. 7; Eph. iii. 9. ‡ 26. Matt. xiii. 11; 2 Tim. i. 10. ‡ 27. Rom. ix. 23; Eph. i. 7; iii. 8.

[28] ὃν ἡμεις καταγγελλομεν, νουθετουντες παντα
whom we announce, admonishing every
ανθρωπον, και διδασκοντες παντα ανθρωπον εν
man, and teaching every man with
παση σοφιᾳ, ἱνα παραστησωμεν παντα ανθρω-
all wisdom, so that we may present every man
πον τελειον εν Χριστῳ· [29] εις ὃ και κοπιω,
perfect in Anointed; for which also I labor,
αγωνιζομενος κατα την ενεργειαν αυτου την
ardently contending according to the strong working of him that
ενεργουμενην εν εμοι εν δυναμει. ΚΕΦ. β'. 2.
working strongly in me in power.
[1] Θελω γαρ ὑμας ειδεναι, ἡλικον αγωνα εχω
I wish for you to know, how great a conflict I have
περι ὑμων και των εν Λαοδικειᾳ, και ὁσοι
concerning you and those in Laodicea, and as many as
ουχ ἑωρακασι το προσωπον μου εν σαρκι· [2] ἱνα
not have seen the face of me in flesh; so that
παρακληθωσιν αἱ καρδιαι αυτων, συμβιβασθεν-
may be comforted the hearts of them, being knit together
τες εν αγαπῃ και εις παντα πλουτον της πλη-
in love and for all wealth of the full
ροφοριας της συνεσεως, εις επιγνωσιν του
conviction of the understanding, in order to an exact knowledge of the
μυστηριου του θεου· [3] εν ᾧ εισι παντες οἱ θη-
secret of the God; in which are all the treas-
σαυροι της σοφιας και *[της] γνωσεως αποκ-
ures of the wisdom and [of the] knowledge stored
ρυφοι. [4] Τουτο *[δε] λεγω, ἱνα μη τις ὑμας
up. This [but] I say, that not any one you
παραλογιζηται εν πιθανολογιᾳ. [5] Ει γαρ και
may deceive with plausible speech. If for even
τῃ σαρκι απειμι, αλλα τῳ πνευματι συν ὑμιν
in the flesh I am absent, still in the spirit with you
ειμι, χαιρων και βλεπων ὑμων την ταξιν, και
am, rejoicing and beholding of you the order, and
το στερεωμα της εις Χριστον πιστεως ὑμων.
the stability of the in Anointed faith of you.

[6] Ὡς ουν παρελαβετε τον Χριστον Ιησουν
As therefore you received the Anointed Jesus
τον κυριον, εν αυτῳ περιπατειτε, [7] ερριζωμενοι
the Lord, in him walk you, having been rooted
και εποικοδομουμενοι εν αυτῳ, και βεβαιουμενοι
and being built up in him, and being established
*[εν] τῃ πιστει, καθως εδιδαχθητε, περισσευ-
[in] the faith, as you were taught, abounding
οντες εν αυτῃ εν ευχαριστιᾳ. [8] Βλεπετε, μη
in it with thanksgiving. See you, not
τις ὑμας εσται ὁ συλαγωγων δια της φιλο-
any one you shall be the making a prey by means of the philo-
σοφιας και κενης απατης, κατα την παραδοσιν
sophy and empty deceit, according to the tradition
των ανθρωπων, κατα τα στοιχεια του κοσμου,
of the men, according to the elements of the world,

28 whom we announce, admonishing Every Man, and teaching Every Man with All Wisdom, that we may ‡ present Every Man perfect in Christ;

29 for which I also labor, ardently contending, according to ‡ THAT ENERGY of his which OPERATES in me with Power.

CHAPTER II.

1 For I wish you know how Great a ‡ Struggle I have about you and THOSE in Laodicea, and as many as have not seen my FACE in the FLESH;

2 so that their HEARTS may be comforted, being closely united in Love, and in All the Wealth of the FULL ASSURANCE of the UNDERSTANDING in order to an exact ‡ Knowledge of * the SECRET of GOD;

3 ‡ in which are stored All the TREASURES of WISDOM and Knowledge.

4 And this I say, that no one ‡ may deceive You with Persuasive speech.

5 for ‡ though I am absent in the FLESH, yet I am with you in the SPIRIT, rejoicing and beholding ‡ Your ORDER, and the STABILITY of your FAITH in Christ.

6 ‡ As therefore you received the ANOINTED Jesus the LORD, walk you in Him;

rooted and built up in him, and ‡ established by the FAITH, even as you were taught, abounding in it with Thanksgiving.

8 Take care that no one make a prey of You through PHILOSOPHY and Empty Deceit, according to ‡ the TRADITION of MEN, according to the ELEMENTS

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* VATICAN MANUSCRIPT.—2. the SECRET of the GOD Christ; in whom are hid. 3. of the—*omit.* 4. but—*omit.* 7. in—*omit.*

‡ 28. 2 Cor. xi. 2; Eph. v. 27; verse 22. ‡ 29. Eph. i. 19; iii. 7, 20. ‡ 1. Phil. i. 30; 1 Thess. ii. 2. ‡ 2. Phil. iii. 8; Col. i. 9. ‡ 3. 2 Cor. ii. 6, 7. ‡ 4. Rom. xvi. 18; 2 Cor. xi. 13; Eph. iv. 14; v. 6. ‡ 5. 1 Thess. ii. 17. ‡ 5. 1 Cor. xiv. 40. ‡ 6. 1 Thess. iv. 1. ‡ 7. Eph. ii. 21, 22; iii. 17; Col. i. 23. ‡ 8. Matt. xv. 2; Gal. i. 14.

και ου κατα Χριστον. [9]‛Οτι εν αυτῳ κατοικει
and not according to Anointed. Because in him dwells

παν το πληρωμα της θεοτητος σωματικως,
all the fulness of the Deity bodily,

[10]και εστε εν αυτῳ πεπληρωμενοι; ὁς εστιν ἡ
and you are by him having been filled; who is the

κεφαλη πασης αρχης και εξουσιας· [11]εν ᾡ και
head of all government and authority; in whom also

περιετμηθητε περιτομῃ αχειροποιητῳ, εν
you were circumcised with a circumcision not done by hand, in

τῃ απεκδυσει του σωματος της σαρκος, εν τῃ
the putting off of the body of the flesh, in the

περιτομῃ του Χριστου, [12]συνταφεντες αυτῳ εν
circumcision of the Anointed, having been buried with him by

τῳ βαπτισματι· εν ᾡ και συνηγερθητε δια
the dipping; in which also you were raised by means of

της πιστεως της ενεργειας του θεου του εγει-
the faith of the strong working of the God of that one

ραντος αυτον εκ νεκρων· [13]και ὑμας, νεκρους
having raised him out of dead ones; and you, dead

οντας *[εν] τοις παραπτωμασι και τῃ ακροβυσ-
being [in] the faults and by the uncircumci-

τιᾳ της σαρκος ὑμων, συνεζωοποιησε συν αυτῳ,
sion of the flesh of you, he made alive together with him,

χαρισαμενος ἡμιν παντα τα παραπτωματα·
having freely forgiven us all the faults;

[14]εξαλειψας το καθ' ἡμων χειρογραφον τοις
having blotted out that against us written by hand in the

δογμασιν, ὁ ην ὑπεναντιον ἡμιν, και αυτο ηρ-
ordinances, which was contrary to us, and it he has re-

κεν εκ του μεσου, προσηλωσας αυτο τῳ
moved out of the midst, having nailed it to the

σταυρῳ· [15]απεκδυσαμενος τας αρχας και τας
cross; having stripped off the governments and

εξουσιας, εδειγματισεν εν παρρησια, θριαμβευ-
authorities, he made a show by publicly, having triumphed

σας αυτους εν αυτῳ. [16]Μη ουν τις ὑμας
over them in it. Not therefore any one you

κρινετω εν βρωσει η εν ποσει, η εν μερει ἑορ-
let judge in food or in drink, or in respect of a

της, η νουμηνιας, η σαββατων· [17]ἁ εστι σκια
feast, or of a new moon, or of sabbaths; which are a shadow

των μελλοντων, το δε σωμα Χριστου. [18]Μη-
of the things about coming, the but body of Anointed. No

δεις ὑμας καταβραβευετω, θελων εν ταπεινοφ-
one you let deprive of the prize, wishing by humility of

ροσυνῃ και θρησκειᾳ των αγγελων, ἁ *[μη]
mind and a religious worship of the messengers, what things [not]

of the WORLD, and not according to Christ.

9 Because ‡in him dwells All the FULNESS of the DEITY bodily;

10 ‡and you are replenished by Him, ‡who is the HEAD of All Government and Authority;

11 by whom also you were ‡circumcised with a Circumcision not done by hand, in the PUTTING OFF of the BODY of the FLESH, by the CIRCUMCISION of the ANOINTED;

12 ‡having been buried with him by IMMERSION; in which also you were raised with him, through ‡the BELIEF of the ENERGY of THAT GOD who RAISED him from the DEAD.

13 ‡And You, being dead by the TRESPASSES, even by the UNCIRCUMCISION of your FLESH, he made alive together with him, having freely pardoned All our OFFENCES;

14 ‡having blotted out what was WRITTEN BY HAND in ORDINANCES which was AGAINST us, and has removed it from the MIDST, having nailed it to the CROSS;

15 ‡having stripped the GOVERNMENTS and AUTHORITIES, he made a public exhibition of them, triumphing over them by it.

16 Let no one, therefore, ‡rule You in Food, or in Drink, or in respect of a Festival, or of a New-moon, or of Sabbaths,

17 *‡which are Shadows of the FUTURE things; but the BODY is Christ's.

18 ‡Let no one wishing it deprive You of the prize, by Humility and a Worship of the ANGELS, prying into things which he has

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* VATICAN MANUSCRIPT.—13. in—*omit*. 17. which is a Shadow. 18. not—*omit*.

‡ 9. John i. 14; Col. i. 19. ‡ 10. John i. 16. ‡ 10. Eph. i. 20, 21; 1 Pet iii. 22. ‡ 11. Deut. x. 16; xxx. 6; Jer. iv. 4; Rom. ii. 29; Phil. iii. 3. ‡ 12. Rom. vi. 4. ‡ 12. Eph. i. 19; iii. 7. ‡ 13. Eph. ii. 1, 5, 6, 11. ‡ 14. Eph. ii. 15, 16. ‡ 15. Psa. lxviii. 18; Eph. iv. 8. ‡ 16. Rom. xiv. 3; x. 13. ‡ 17. Heb viii. 5; ix. 9; x. 1. ‡ 18. verse 4.

ἑωρακεν εμβατευων, εικη φυσιουμενος ὑπο
he has seen prying into, without cause being puffed up by
του νοος της σαρκος αὑτου, [19] και ου κρατων
the mind of the flesh of himself, and not holding firmly
την κεφαλην, εξ οὑ παν το σωμα, δια των
the head, from whom all the body, by means of the
αφων και συνδεσμων επιχορηγουμενον και συμ-
joints and ligaments being served and being
βιβαζομενον, αυξει την αυξησιν του θεου. [20] Ει
compacted, grows the growth of the God. If
απεθανετε συν Χριστῳ απο των στοιχειων του
you died with Anointed from the elements of the
κοσμου, τι ὡς ζωντες εν κοσμῳ δογματι-
world, why as living in world do you impose on your-
ζεσθε· [21] μη ἁψῃ, μηδε γευ-
selves ordinances; not thou shouldst have touched, nor thou shouldst
σῃ, μηδε θιγῃς: [22] ἁ εστι
have tasted, nor thou shouldst have handled? which things is
παντα εις φθοραν τῃ αποχρησει,) κατα τα
all for corruption in the using,) according to the
ενταλματα και διδασκαλιας των ανθρωπων·
commands and teachings of the men;
[23] ἁτινα εστι λογον μεν εχοντα σοφιας εν
which things is a wordy show indeed having of wisdom in
εθελοθρησκειᾳ και ταπεινοφροσυνῃ *[και] αφει-
self-devised worship and humility [and] non-indul-
δια σωματος, ουκ εν τιμῃ τινι, προς πλησμονην
gence of body, not in honor any, for a filling up
της σαρκος.
of the flesh.

ΚΕΦ. γ'. 3.

[1] Ει ουν συνηρθητε τῳ Χριστῳ, τα ανω
If then you were raised with the Anointed, the things above
ζητειτε, οὑ ὁ Χριστος εστιν εν δεξια του θεου
seek you, where the Anointed is at right of the God
καθημενος· [2] τα ανω φρονειτε, μη τα επι
sitting; the things above mind you, not the things on
της γης. [3] Απεθανετε γαρ, και ἡ ζωη ὑμων
the earth. You died for, and the life of you
κεκρυπται συν τῳ Χριστῳ εν τῳ θεῳ· [4] ὁταν
has been hidden with the Anointed by the God; when
ὁ Χριστος φανερωθῃ, ἡ ζωη ἡμων, τοτε και
the Anointed may appear, the life of us, then also
ὑμεις συν αυτῳ φανερωθησεσθε εν δοξῃ. [5] Νεκ-
you with him shall appear in glory. Put you
ρωσατε ουν τα μελη *[ὑμων,] τα επι της γης,
to death therefore the members [of you,] those on the earth,
πορνειαν, ακαθαρσιαν, παθος, επιθυμιαν κακην,
fornication, impurity, passion, desire evil;

not seen, being without cause puffed up by the MIND of his FLESH;

19 and not holding firmly ‡the HEAD, from whom the Whole BODY, being supplied and compacted together by means of the JOINTS and Ligaments, grows with the INCREASE of GOD.

20 If ‡you died with Christ from the ELEMENTS of the WORLD, ‡why, as living in the World, do you subject yourselves to ordinances;—

21 ‡("Eat not," "taste not," "handle not;"—

22 all which things are consumed in the USING;) ‡according to the COMMANDMENTS and Teachings of men?

23 ‡which ordinances, having a Wordy show of Wisdom in Self-devised worship and Humility, by a Non-indulgence of the Body, not in any Honor, are only for a Gratification of the FLESH.

CHAPTER III.

1 If, then, ‡you were raised with the ANOINTED one, seek the THINGS above, where ‡the ANOINTED one is sitting at the Right hand of GOD.

2 Mind the THINGS above, not the THINGS on the EARTH.

3 ‡For you died, and ‡your LIFE has been hidden with the ANOINTED one by GOD.

4 ‡When the ANOINTED one, ‡our LIFE, shall be manifested, then you also will be manifested ‡with Him in Glory.

5 ‡Put to death, therefore, THOSE MEMBERS on the EARTH; Fornication, Impurity, Passion, evil De-

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* VATICAN MANUSCRIPT.—23. and—*omit*. 5. of you—*omit*.

‡ 19. Eph. iv. 15, 16. ‡ 20. Rom. vi. 3, 5; vii. 4, 6; Gal. ii. 19; Eph. ii. 15. ‡ 20. Gal. iv. 3, 9. ‡ 21. 1 Tim. iv. 3. ‡ 22. Isa. xxix. 13; Matt. xv. 9; Titus. i. 14. ‡ 23. 1 Tim. iv. 8. ‡ 1. Rom. vi. 5; Eph. ii. 6; Col. ii. 12. ‡ 1. Rom. viii. 24; Eph. i. 20. ‡ 3. Rom. vi. 2. ‡ 3. 2 Cor. v. 7. ‡ 4. 1 John iii. 3. ‡ 4. John xi. 25; xiv. 6. ‡ 4. 1 Cor. xv. 43; Phil. iii. 21. ‡ 5. Rom. viii. 13; Gal. v. 24.

και την πλεονεξιαν, ἡτις εστιν ειδωλολατρεια·
and the coveteousness, which is idol-worship;
[6] δι' ἁ ερχεται ἡ οργη του θεου *[επι
because of which things comes the wrath of the God [on
τους υἱους της απειθειας·] [7] εν οἱς και ὑμεις
the sons of the disobedience,] in which things also you
περιεπατησατε ποτε, ὁτε εζητε εν αυτοις·
walked once, when you were living among them;
[8] νυνι δε αποθεσθε και ὑμεις τα παντα, οργην,
now but put off also you the things all, anger,
θυμον, κακιαν, βλασφημιαν, αισχρολογιαν εκ
wrath, malice, evil-speaking, filthy words out of
του στοματος ὑμων· [9] μη ψευδεσθε εις
the mouth of you; not speak you falsely to
αλληλους· απεκδυσαμενοι τον παλαιον ανθρωπον
each other; having stripped off the old man
συν ταις πραξεσιν αυτου, [10] και ενδυσαμενοι
with the practices of him, and having put on
τον νεον, τον ανακαινουμενον εις επιγνωσιν
the new, that being renewed by exact knowledge
κατ' εικονα του κτισαντος αυτον· [11] ὁπου
according to an image of the one having created him; where
ουκ ενι Ἑλλην και Ιουδαιος· περιτομη και ακροβυστια·
not exists Greek and Jew; circumcision and uncircumcision;
βαρβαρος, Σκυθης· δουλος, ελευθερος·
barbarian, Scythian; slave, freeman;
αλλα τα παντα και εν πασι Χριστος. [12] Ενδυσασθε
but the things all and in all Anointed. Be you clothed
ουν, ὡς εκλεκτοι του θεου ἁγιοι
therefore, as chosen ones of the God holy ones
*[και] ηγαπημενοι, σπλαγχνα οικτιρμου,
[and] beloved ones, bowels of mercy,
χρηστοτητα, ταπεινοφροσυνην, πραοτητα,
kindness, humility, meekness,
μακροθυμιαν· [13] (ανεχομενοι αλληλων, και
patient endurance; (bearing with each other, and
χαριζομενοι ἑαυτοις, εαν τις προς τινα εχῃ
freely forgiving each other, if any one for some things should have
μομφην· καθως και ὁ Χριστος εχαρισατο
a cause of complaint; as even the Anointed freely forgave
ὑμιν, οὑτω και ὑμεις·) [14] επι πασι δε τουτοις
you, so also you;) besides all and these
την αγαπην, ἡτις εστι συνδεσμος της τελειοτητος·
the love, which is a bond of the completeness;
[15] και ἡ ειρηνη του Χριστου βραβευετω
and the peace of the Anointed one let preside
εν ταις καρδιαις ὑμων, εις ἡν και εκληθητε εν
in the hearts of you, for which also you were called in
*[ἑνι] σωματι· και ευχαριστοι γινεσθε.
[one] body; and thankful ones become you.
[16] Ὁ λογος του Χριστου ενοικειτω εν ὑμιν
The word of the Anointed let dwell in you
πλουσιως· εν πασῃ σοφιᾳ διδασκοντες, και
richly; in all wisdom teaching, and

sire, and INORDINATE LUST, which is Idol-worship;

6 ‡on account of which things the WRATH of GOD is coming.

7 ‡ In which also you formally walked, when you lived in these things.

8 ‡But now do you put off also ALL these; Anger, Wrath, Malice, Evil speaking, Vile words out of your MOUTH.

9 ‡Do not speak falsely to each other, having put off the OLD Man with his PRACTICES;

10 and having put on that NEW one, ‡BEING RENEWED by Knowledge, according to a Likeness of HIM who CREATED him.

11 In which state there are not ‡Greek and Jew, Circumcision and Uncircumcision; Barbarian, Scythian, bondman, freeman; but Christ is ALL things, and in all.

12 Beclothed, therefore, as Chosen ones of God, beloved Saints, with ‡Bowels of Mercy, Kindness, Humility, Meekness, Patient endurance;

13 ‡ bearing with each other, and freely forgiving each other, if any one for some things may have a Cause of complaint; even as the *LORD forgave you, so also do you forgive.

14 And besides all these things, put on ‡LOVE; *it is the BOND of the COMPLETENESS.

15 And ‡ let the PEACE of the ANOINTED preside in your HEARTS for which you were also called in One Body; and be thankful.

16 Let the WORD of the ANOINTED dwell in you richly; teaching and admonishing each other in

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* VATICAN MANUSCRIPT.—6. on the SONS of DISOBEDIENCE—*omit.* 12. and—*omit.* 13. LORD. 14. it is the BOND. 15. one—*omit.*

‡ 6. Rom. i. 18; Eph. v. 6. ‡ 7. Rom. vi. 19, 20; Titus iii. 3. ‡ 8. Eph. iv. 22; 1 Pet. ii. 1. ‡ 9. Eph. iv. 25. ‡ 10. Rom. xii. 2 ‡ 11. Gal. iii. 28; v. 6. ‡ 12. Gal. v. 22; Phil. ii. 1. ‡ 13 Eph. iv. 2, 32. ‡ 14. John xiii. 34; Rom. xiii, 8; 1 Cor. xiii; Eph. v. 2. ‡ 15. Rom. xiv. 17; Phil. iv. 7.

νουθετουντες ἑαυτους ψαλμοις *[και] ὑμνοις
admonishing each other in psalms [and] in hymns
*[και] ῳδαις πνευματικαις, εν χαριτι ᾳδοντες
[and] in songs spiritual, with favor singing
εν ταις καρδιαις ὑμων τῳ θεῳ· [17] και παν ὁ,
in the hearts of you to the God; and every thing,
τι αν ποιητε, εν λογῳ η εν εργῳ, παντα εν
whatever you may do, in word or in work, all in
ονοματι κυριου Ιησου, ευχαριστουντες τῳ θεῳ
name of Lord Jesus, giving thanks to the God
*[και] πατρι δι᾽ αυτου. [18] Αἱ γυναικες, ὑπο-
[and] father through him. The wives, sub-
τασσεσθε τοις ανδρασιν, ὡς ανηκεν εν κυριῳ.
mit yourselves to the husbands, as it has been proper in Lord.
[19] Οἱ ανδρες, αγαπατε τας γυναικας, και μη
The husbands, love you the wives, and not
πικραινεσθε προς αυτας. [20] Τα τεκνα, ὑπακου-
be you embittered against them. The children, be you
ετε τοις γονευσι κατα παντα· τουτο γαρ εστιν
subject to the parents in all things; this for is
ευαρεστον εν κυριῳ. [21] Οἱ πατερες, μη ερεθι-
well-pleasing in Lord. The fathers, not do you
ζετε τα τεκνα ὑμων, ἱνα μη αθυμωσιν. [22] Οἱ
provoke the children of you, so that not they may be discouraged. The
δουλοι, ὑπακουετε κατα παντα τοις κατα σαρκα
slaves, be you subject in all things to the according to flesh
κυριοις, μη εν οφθαλμοδουλειαις, ὡς ανθρωπα-
lords, not with service of eyes, as men-pleas-
ρεσκοι, αλλ᾽ εν ἁπλοτητι καρδιας, φοβουμενοι
ers, but in sincerity of heart, fearing
τον κυριον· [23] *[και παν ὁ,] τι εαν ποιητε,
the Lord; [and every thing,] whatever you may do,
εκ ψυχης εργαζεσθε, ὡς τῳ κυριῳ *[και] ουκ
from soul work you, as to the Lord [and] not
ανθρωποις. [24] Ειδοτες, ὁτι απο κυριου απολη-
to men. Knowing, that from Lord you will
ψεσθε την ανταποδοσιν της κληρονομιας, τῳ
receive the recompense of the inheritance, the
*[γαρ] κυριῳ Χριστῳ δουλευετε. [25] Ὁ δε
[for] Lord Anointed you serve. He but
αδικων κομιειται ὁ ηδικησε· και ουκ εστι
doing wrong will receive back what he did wrong; and not is
προσωποληψια. ΚΕΦ. δ΄. 4. [1] Οἱ κυριοι, το
respect of persons. The lords, the
δικαιον και την ισοτητα τοις δουλοις παρε-
just and the equal to the slaves render
χεσθε, ειδοτες, ὁτι και ὑμεις εχετε κυριον εν
you, knowing, that also you have a Lord in
ουρανοις.
heavens.

All Wisdom; ‡in Psalms, in Hymns, in spiritual Songs, singing with * GRATITUDE in your HEARTS to GOD.

17 ‡And everything, whatever you may do, in Word or in Work, do all in the Name of the Lord Jesus, ‡giving thanks to GOD the Father through him.

18 ‡WIVES, submit yourselves to your HUSBANDS, as is proper in the Lord.

19 ‡HUSBANDS, love your WIVES, and do not behave harshly to them.

20 ‡CHILDREN, obey your PARENTS in all things; for this is well-pleasing in the Lord.

21 ‡FATHERS, do not provoke your CHILDREN, that they may not be discouraged.

22 ‡BOND-SERVANTS, obey in all things your MASTERS according to the Flesh; not with Eye-service as Men-pleasers, but in Sincerity of Heart, fearing the LORD.

23 ‡Whatever you may do, work it from the soul, as for the LORD, and not for Men;

24 ‡knowing that from the Lord you will receive the RECOMPENSE of the INHERITANCE: for ‡you serve Christ the LORD.

25 *For HE who ACTS UNJUSTLY, will receive back for the injustice he committed; ‡and without any Partiality.

CHAPTER IV.

1 MASTERS, ‡render to your BOND-SERVANTS THAT which is JUST and THAT which is EQUAL; knowing that you also have a Master in the Heavens.

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* VATICAN MANUSCRIPT.—16. and—*omit twice*. 16. GRATITUDE. 17. and—*omit*. 23. and every thing—*omit*. 23. and—*omit*. 24. for—*omit*. 25. For HE who.

‡ 16. Eph. v. 19. ‡ 17. 1 Cor. x. 31. ‡ 17. Rom. i. 8; Eph. v. 20; Col. i. 12; ii. 7; 1 Thess. v. 18; Heb. xiii. 15. ‡ 18. Eph. v. 22; Titus ii. 5; 1 Pet. iii. 1. ‡ 19. Eph. v. 25, 28; 1 Pet. iii. 7. ‡ 20. Eph. vi. 1. ‡ 21. Eph. vi. 4. ‡ 22. Eph. vi. 5; 1 Tim. vi. 1 Titus ii. 9; 1 Pet. ii. 18. ‡ 23. Eph. vi. 6, 7. ‡ 24. Eph. vi. 8. ‡ 24. 1 Cor. vii. 22 ‡ 25. Rom. ii. 11; Eph. vi. 9; 1 Pet. i. 17. ‡ 1. Eph. vi. 9.

[2] Τῃ προσευχῃ προσκαρτερειτε, γρηγορουν-
To the prayer attend you constantly, watching
τες εν αυτῃ, εν ευχαριστιᾳ· [3] προσευχομενοι
in it, with thankfulness; praying
ἅμα και περι ἡμων, ἱνα ὁ θεος ανοιξῃ
at the same time also for us, that the God may open
ἡμιν θυραν του λογου, λαλησαι το μυστηριον
to us a door for the word, to speak the secret
του Χριστου, δι' ὃ και δεδεμαι· [4] ἱνα
of the Anointed, on account of which even I have been bound; so that
φανερωσω αυτο, ὡς δει με λαλησαι. [5] Εν
I may make manifest it, as it behoves me to speak. In
σοφιᾳ περιπατειτε προς τους εξω, τον καιρον
wisdom walk you towards those outside, the season
εξαγοραζομενοι. [6] Ὁ λογος ὑμων παντοτε εν
buying for yourselves. The word of you always with
χαριτι, ἁλατι ηρτυμενος, ειδεναι πως δει
favor, with salt having been seasoned, to have known how it behoves
ὑμας ἑνι ἑκαστῳ αποκρινεσθαι. [7] Τα κατ'
you one each to answer. The things concerning
εμε παντα γνωρισει ὑμιν Τυχικος ὁ αγαπητος
me all will make known to you Tychicus the beloved
αδελφος και πιστος διακονος και συνδουλος εν
brother and faithful servant and fellow-slave in
κυριῳ· [8] ὃν επεμψα προς ὑμας εις αυτο τουτο,
Lord; whom I sent to you for it this thing
ἱνα γνῳ τα περι ὑμων, και παρακα-
that he may know the things concerning you, and may com-
λεσῃ τας καρδιας ὑμων· [9] συν Ονησιμῳ τῳ
fort the hearts of you; with Onesimus the
πιστῳ και αγαπητῳ αδελφῳ, ὅς εστιν εξ ὑμων·
faithful and beloved brother, who is from you;
παντα ὑμιν γνωριουσι τα ὧδε. [10] Ασ-
all to you they will make known the things here. Sa-
παζεται ὑμας Αρισταρχος ὁ συναιχμαλωτος
lutes you Aristarchus the fellow-captive
μου, και Μαρκος ὁ ανεψιος Βαρναβα, περι οὗ
of me, and Mark the nephew of Barnabas, concerning whom
ελαβετε εντολας· (εαν ελθῃ προς ὑμας,
you received commands; (if he should come to you,
δεξασθε αυτον·) [11] και Ιησους ὁ λεγομενος Ιουσ-
receive him;) and Jesus he being called Jus-
τος· οἱ οντες εκ περιτομης· οὗτοι μονοι συνερ-
tus; they being of circumcision; these alone fellow-
γοι εις την βασιλειαν του θεου, οἵτινες εγενη-
workers for the kingdom of the God, who were
θησαν μοι παρηγορια. [12] Ασπαζεται ὑμας Επαφ-
to me a comfort. Salutes you Epaph.

2 ‡ Attend constantly to PRAYER, watching in it with Thankfulness;

3 ‡ praying also at the same time for us, that GOD may ‡ open to us a Door for the WORD, to speak ‡ the SECRET of the ANOINTED one, on account of * whom I have been bound;

4 that I may make it manifest, as it behoves me to speak.

5 ‡ Walk in Wisdom towards THOSE WITHOUT, securing the SEASON for yourselves.

6 Let your WORDS be always with Affability, having been seasoned with Salt, ‡ knowing how it behoves you to answer every one.

7 ‡ Tychicus will make known to you all THINGS relating to me,—that BELOVED Brother, and Faithful Assistant, and Fellow-servant in the Lord;

8 ‡ whom I sent to you for this purpose, that * you might know OUR AFFAIRS, and that he might comfort your HEARTS;

9 together with ‡ the FAITHFUL and Beloved Brother Onesimus, who is from you. They will tell You of all THINGS here.

10 ‡ Aristarchus, my FELLOW-CAPTIVE, salutes you; and ‡ Mark, the NEPHEW of Barnabas; concerning whom you received Orders; (if he should come to you, receive him;)

11 and THAT Jesus who is CALLED Justus. These only are THEY who of the Circumcision ARE my Fellow workmen for the KINGDOM of GOD, who were a Comfort to me.

12 THAT ‡ EPAPHRAS,

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* VATICAN MANUSCRIPT.—3. whom. 8. you might know OUR AFFAIRS.

‡ 2. Luke xviii. 1; Rom. xii. 12; Eph. vi. 18. ‡ 3. Eph. vi. 19; 2 Thess. iii. 1. ‡ 3. 1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 3. Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; Col. i. 26; ii. 2. ‡ 5. Eph. v. 15; 1 Thess. iv. 12. ‡ 6. 1 Pet. iii. 15. ‡ 7. Eph. vi. 21. ‡ 8. Eph. vi. 22. ‡ 9. Philemon 10. ‡ 10. Acts xix. 29; xx. 4; xxvii. 2; Philemon 24. ‡ 10. Acts xv. 37; 2 Tim. iv. 11. ‡ 12. Col. i. 7; Philemon 23.

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ρας, ὁ εξ ὑμων δουλος Χριστου, παντοτε
ras, he from you a slave of Anointed, always

αγωνιζομενος ὑπερ ὑμων εν ταις προσευχαις,
fervently striving on behalf of you in the prayers,

ἱνα στητε τελειοι και πεπληρωμενοι εν παντι
that you may stand perfect even having been completed in all

θεληματι του θεου. [13] Μαρτυρω γαρ αυτῳ,
will of the God. I testify for to him,

ὁτι εχει πολυν πονον ὑπερ ὑμων, και των εν
that he has great concern on behalf of you, and for those in

Λαοδικειᾳ, και των εν Ἱεραπολει. [14] Ασπαζε-
Laodicea, and for those in Hierapolis. Salutes

ται ὑμας Λουκας ὁ ιατρος ὁ αγαπητος, και
you Luke the physician the beloved, and

Δημας. [15] Ασπασασθε τους εν Λαοδικειᾳ αδελ-
Demas. Salute you those in Laodicea breth-

φους, και Νυμφαν, και την κατ' οικον αυτου
ren, and Nymphas, and the in house of him

εκκλησιαν. [16] Και ὁταν αναγνωσθῃ παρ' ὑμιν
congregation. And when may have been read among you

*[ἡ επιστολη,] ποιησατε, ἱνα και εν τῃ Λαοδι-
[the letter,] make you, that also in the Laodi-

κεων εκκλησιᾳ αναγνωσθῃ, και την εκ Λαοδι-
ceans congregation it may be read, and that from Laodi-

κειας ἱνα και ὑμεις αναγνωτε. [17] Και ειπατε
cea that also you may read. And say you

Αρχιππῳ· Βλεπε την διακονιαν ἡν παρελαβες
to Archippus; See the service which thou didst receive

εν κυριῳ, ἱνα αυτην πληροις. [18] Ὁ ασπασμος
in Lord, that her thou mayest fulfil. The salutation

τῃ εμῃ χειρι Παυλου. Μνημονευετε μου των
in the my hand of Paul. Remember you of me the

δεσμων. Ἡ χαρις μεθ' ὑμων.
chains. The favor with you.

who is from you, a Servant of * Christ Jesus, salutes you; at all times ‡ fervently striving on your behalf in his PRAYERS, that you may * stand ‡ perfect and complete in the Whole Will of GOD.

13 For I testify for him, that he has a great Concern for you, and for THOSE in Laodicea, and for THOSE in Hieropolis.

14 ‡ Luke, the BELOVED PHYSICIAN, salutes you, and ‡ Demas.

15 Salute the BRETHREN in Laodicea, and Nymphas, and ‡ the CONGREGATION in * his House.

16 And when ‡ this LETTER may have been read among you, cause that it may also be read in the CONGREGATION of the LAODICEANS; and do you also read THAT from Laodicea.

17 And say to ‡ Archippus, "Attend on the ‡ SERVICE which thou didst receive in the Lord, that thou mayest fulfil it."

18 ‡ The SALUTATION of Paul, with MY OWN Hand. ‡ Remember MY CHAINS! FAVOR be with you!

*TO THE COLOSSIANS. WRITTEN FROM ROME.

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* VATICAN MANUSCRIPT.—12. Christ Jesus. 12. be established perfect. 15. her House. 16. the LETTER—*omit.* *Subscription*—TO THE COLOSSIANS. WRITTEN FROM ROME.

‡ 12. Rom. xv. 30. ‡ 12. Matt. v. 48; 1 Cor. ii. 6; xiv. 20; Phil. iii. 15; Heb. v. 14. ‡ 14. 2 Tim. iv. 11. ‡ 14. 2 Tim. iv. 10; Philemon 24. ‡ 15. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 16. 1 Thess. v. 27. ‡ 17. Philemon 2. ‡ 17. 1 Tim. iv. 6. ‡ 18. 1 Cor. xvi. 21; 2 Thess. iii. 17. ‡ 18. Heb. xiii. 3.

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[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
[OF PAUL] TO THESSALONICANS [AN EPISTLE] FIRST.

* FIRST TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

[1] Παυλος και Σιλουανος και Τιμοθεος, τῃ
Paul and Silvanus and Timothy, to the
εκκλησιᾳ Θεσσαλονικεων εν θεῳ πατρι και
congregation of Thessalonicans in God a father and
κυριῳ Ιησου Χριστῳ· χαρις ὑμιν και ειρηνη
Lord Jesus Anointed; favor to you and peace
*[απο θεου πατρος ἡμων, και κυριου Ιησου
[from God a father of us, and Lord Jesus
Χριστου.] [2] Ευχαριστουμεν τῳ θεῳ παντοτε
Anointed.] We give thanks to the God always
περι παντων ὑμων, μνειαν ὑμων ποιουμενοι
concerning all of you, a remembrance of you making
επι των προσευχων ἡμων, [3] αδιαλειπτως μνη-
in the prayers of us, unceasingly recol-
μονευοντες ὑμων του εργου της πιστεως, και
lecting of you of the work of the faith, and
του κοπου της αγαπης, και της ὑπομονης της
of the labor of the love, and of the patient endurance of the
ελπιδος του κυριου ἡμων Ιησου Χριστου, εμ-
hope of the Lord of us Jesus Anointed, in
προσθεν του θεου και πατρος ἡμων· [4] ειδοτες,
presence of the God and father of us; knowing,
αδελφοι ηγαπημενοι ὑπο θεου, την εκλογην
brethren beloved by God, the election
ὑμων· [5] ὁτι το ευαγγελιον ἡμων ουκ εγενηθη
of you; because the glad tidings of us not came
εις ὑμας εν λογῳ μονον, αλλα και εν δυναμει,
to you in word only, but also in power,
και εν πνευματι ἁγιῳ, και *[εν] πληροφοριᾳ
even with spirit holy, and [with] confirmation
πολλῃ· καθως οιδατε οἱοι εγενηθημεν εν ὑμιν
much; as you know what we were among you
δι' ὑμας. [6] Και ὑμεις μιμηται ἡμων εγε-
on account of you. And you imitators of us be-
νηθητε και του κυριου, δεξαμενοι τον λογον εν
came and of the Lord, having received the word in
θλιψει πολλῃ μετα χαρας πνευματος ἁγιου·
affliction much with joy of spirit holy;
[7] ὡστε γενεσθαι ὑμας τυπους πασι τοις πιστευ-
so that to have become you patterns to all to those believ-
ουσιν εν τῃ Μακεδονιᾳ και τῃ Αχαιᾳ. [8] Αφ'
ing in the Macedonia and in the Achaia. From
ὑμων γαρ εξηχηται ὁ λογος του κυριου ου
you for has been sounded forth the word of the Lord not
μονον εν τῃ Μακεδονιᾳ και Αχαιᾳ, αλλα *[και]
only in the Macedonia and Achaia, but [also]
εν παντι τοπῳ ἡ πιστις ὑμων ἡ προς τον θεον
in every place the faith of you that towards the God
εξεληλυθεν· ὡστε μη χρειαν ἡμας εχειν λαλειν
has gone forth; so that not necessary us to have to speak

CHAPTER I.

1 Paul, and ‡ Sylvanus, and Timothy, to the CONGREGATION of Thessalonicans in God the Father and the Lord Jesus Christ; Favor to you and peace.

2 ‡ We give thanks to GOD at all times respecting you all, making a Remembrance of you in our PRAYERS;

3 ‡ never forgetting in the Presence of our GOD and Father, Your ‡ OPERATIVE FAITH, and ‡ LABORIOUS LOVE, and PATIENT HOPE of our LORD Jesus Christ;

4 knowing, Brethren beloved by GOD, your ‡ ELECTION;

5 because ‡ our GLAD TIDINGS came to you not in Word only, but also in Power, even with the holy Spirit, and abundant Confirmation; as you know what we were among you on your account.

6 And ‡ you became Imitators of us, and of the LORD, having embraced the WORD in much Affliction with Joy of holy Spirit;

7 so that you became * a Pattern to ALL the BELIEVERS in MACEDONIA and ACHAIA.

8 Indeed, not only has the WORD of the LORD been sounded forth from you through MACEDONIA and Achaia; but ‡ in Every Place THAT FAITH of yours towards GOD has gone forth, so that it is unnecessary for us to say anything.

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* VATICAN MANUSCRIPT.—*Title*—FIRST TO THE THESSALONICANS. 1. from God our Father, and the Lord Jesus Christ—*omit*. 5. with—*omit*. 7. a Pattern. 8. also—*omit*.

‡ 1. 2 Cor. i. 19; 2 Thess. i. 1; 1 Pet. v. 12. ‡ 2. Rom. i. 8; Eph. i. 16; Philemon 4. ‡ 3. 1 Thess. ii. 13. ‡ 3. Gal. v. 6; James ii. 17. ‡ 3. Rom. xvi. 6; Heb. vi. 10. ‡ 4. Col. iii. 12; 2 Thess. ii. 13. ‡ 5. Mark xvi. 20; 1 Cor. ii. 4. ‡ 6. 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 1 Thess. ii. 14; 2 Thess. iii. 9. ‡ 8. Rom. i. 8; 2 Thess. i. 4.

τι. [9]Αυτοι γαρ περι ἡμων απαγγελλου-
anything. Themselves for concerning us declare,

σιν, ὁποιαν εισοδον εσχομεν προς ὑμας, και
what kind introduction we had to you, and

πως επεστρεψατε προς τον θεον απο των ειδω-
how you turned to the God from the idols,

λων, δουλευειν θεῳ ζωντι και αληθινῳ, [10]και
to serve God living and true, and

αναμενειν τον υἱον αυτου εκ των ουρανων, ὁν
to wait for the son of him from the heavens, whom

ηγειρεν εκ των νεκρων, Ιησουν, τον ῥυομενον
he raised out of the dead ones, Jesus, the one delivering

ἡμας απο της οργης της ερχομενης. ΚΕΦ. β'. 2.
us from the wrath of that coming.

[1]Αυτοι γαρ οιδατε, αδελφοι, την εισοδον
Yourselves for you know, brethren, the introduction

ἡμων την προς ὑμας, ὁτι ου κενη γεγονεν·
of us that to you, because not in vain it has been;

[2]αλλα προπαθοντες και ὑβρισθεντες,
but having previously suffered and having been injuriously treated,

καθως οιδατε, εν Φιλιπποις, επαρρησιασαμεθα
as you know, in Philippi, we were emboldened

εν τῳ θεῳ ἡμων λαλησαι προς ὑμας το ευαγγε-
by the God of us to speak to you the glad tid-

λιον του θεου εν πολλῳ αγωνι. [3]Ἡ γαρ παρα-
ings of the God with much striving. The for exhor-

κλησις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρ-
tation of us not from error, nor from impurity,

σιας, ουτε εν δολῳ· [4]αλλα καθως δεδοκιμασμεθα
nor in deceit; but as we have been approved

ὑπο του θεου πιστευθηναι το ευαγγελιον, οὑτω
by the God to be entrusted with the glad tidings, so

λαλουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα
we speak, not as men pleasing, but

*[τῳ] θεῳ τῳ δοκιμαζοντι τας καρδιας ἡμων.
[the] God that one trying the hearts of us.

[5]Ουτε γαρ ποτε εν λογῳ κολακειας εγενηθημεν,
Neither for any time with a word of flattery did we come,

καθως οιδατε· ουτε εν προφασει πλεονεξιας,
as you know; nor with a pretence of covetousness,

θεος μαρτυς· [6]ουτε ζητουντες εξ ανθρωπων
God a witness; nor seeking from men

δοξαν, ουτε αφ' ὑμων ουτε απ' αλλων· (δυνα-
glory, neither from you nor from others; (being

μενοι εν βαρει ειναι, ὡς Χριστου αποστολοι·)
able with a weight to be, as of Anointed apostles;)

[7]αλλ' εγενηθημεν ηπιοι εν μεσῳ ὑμων. Ὡς
but we were gentle in midst of you. As

αν τροφης θαλπη τα ἑαυτης τεκνα, [8]οὑτως,
would cherish a nursing-mother the of herself children, so,

9 For they themselves declare concerning *us, What Introduction we had to you, ‡and how you turned to the DEITY, from IDOLS, to serve the living and true God;

10 and ‡to wait for his SON from the HEAVENS, whom he raised from the DEAD, even THAT Jesus who is DELIVERING us from THAT WRATH which is COMING.

CHAPTER II.

1 ‡For you know, Brethren, THAT INTRODUCTION of ours which we had to you, That it was not in vain;

2 but having previously suffered, and been injuriously treated, as you know, ‡at Philippi, we were emboldened by our GOD ‡to speak to you the GLAD TIDINGS of GOD, with Much Earnestness;

3 ‡For our EXHORTATION was not from Error, nor from Impurity, nor in Deceit;

4 but as we have been approved by GOD ‡to be entrusted with the GLAD TIDINGS, so we speak; ‡not as pleasing Men, but THAT God who TRIES our HEARTS.

5 ‡For we never came with a Word of flattery, as you know, nor with a Pretext of Covetousness, (God is a Witness!)

6 ‡nor did we seek Honor from Men, neither from you nor from others, (though, as Apostles of Christ, we are empowered to have influence;)

7 but we were gentle in the midst of you; even as a Nursing-mother would cherish HER OWN Children.

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* VATICAN MANUSCRIPT.—9. you. 4. the—*omit.*

‡ 9. 1 Cor. xii. 2; Gal. iv. 8. ‡ 10. Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16; 2 Thess. i. 7; Titus ii. 13. ‡ 1. 1 Thess. i. 5, 9. ‡ 2. Acts xvi. 22. ‡ 2. Acts xvii. 2. ‡ 3. 2 Cor. vii. 2. ‡ 4. 1 Cor. ix. 17; Gal. ii. 7; Titus i. 3. ‡ 4. Gal. i. 10. ‡ 5. Acts xx. 33; 2 Cor. ii. 17; iv. 2; vii. 2; xii. 17. ‡ 6. John v. 41, 44; xii. 43; 1 Tim. v. 17.

ὁμειρομενοι ὑμων, ευδοκουμεν μεταδουναι ὑμιν
being very desirous of you, we were well-pleased to have imparted to you
ου μονον το ευαγγελιον του θεου, αλλα και τας
not only the glad tidings of the God, but also the
ἑαυτων ψυχας, διοτι αγαπητοι ἡμιν γεγενησθε.
of yourselves lives, because beloved ones to us you have become.
[9] Μνημονευετε γαρ, αδελφοι, τον κοπον ἡμων
You remember for, brethren, the labor of us
και τον μοχθον· νυκτος και ἡμερας εργαζομενοι
and the toil; night and day working
προς το μη επιβαρησαι τινα ὑμων, εκηρυξαμεν
for the not to burden any one of you, we published
εις ὑμας το ευαγγελιον του θεου. [10] Ὑμεις
to you the glad tidings of the God. You
μαρτυρες και ὁ θεος, ὡς ὁσιως και δικαιως και
witnesses and the God, how piously and justly and
αμεμπτως ὑμιν τοις πιστευουσιν εγενηθημεν·
blamelessly with you the believers we were;
[11] καθαπερ οιδατε, ὡς ἑνα ἑκαστον ὑμων, ὡς
as also you know, how one each of you, as
πατηρ τεκνα ἑαυτου, παρακαλουντες ὑμας και
a father children of himself, exhorting you and
παραμυθουμενοι, [12] και μαρτυρουμενοι εις το
consoling, and testifying in order that
περιπατησαι ὑμας αξιως του θεου, του καλουν-
to walk you worthily of the God, of the one call-
τος ὑμας εις την ἑαυτου βασιλειαν και δοξαν.
ing you for the of himself kingdom and glory.
[13] Δια τουτο και ἡμεις ευχαριστουμεν τῳ
On account of this also we give thanks to the
θεῳ αδιαλειπτως, ὁτι παραλαβοντες λογον
God unceasingly, because receiving a word
ακοης παρ' ἡμων του θεου, εδεξασθε, ου λογον
of hearing from us of the God, you received, not a word
ανθρωπων, αλλα, καθως εστιν αληθως, λογον
of men, but, as it is truly, a word
θεου, ὁς και ενεργειται εν ὑμιν τοις πιστευου-
of God, which also inworks in you the believing
σιν. [14] Ὑμεις γαρ μιμηται εγενηθητε, αδελ-
ones. You for imitators became, breth-
φοι, των εκκλησιων του θεου των ουσων εν τῃ
ren, of the congregations of the God of those being in the
Ιουδαιᾳ εν Χριστῳ Ιησου, ὁτι τα αυτα επα-
Judea in Anointed Jesus, because the things same you
θετε και ὑμεις ὑπο των ιδιων συμφυλετων,
suffered also you by the own countrymen,
καθως και αυτοι ὑπο των Ιουδαιων· [15] των και
as also they by the Jews; of those also
τον κυριον αποκτειναντων Ιησουν και τους προ-
the Lord having killed Jesus and the proph-
φητας, και ἡμας εκδιωξαντων, και θεῳ μη αρεσ-
ets, and us persecuted, and God not pleas-
κοντων, και πασιν ανθρωποις εναντιων· [16] κω-
ing, and to all men contrary; for-

8 Thus yearning over you, we were content, not only ‡ to have imparted to you the GLAD TIDINGS of GOD, but also ‡ OUR OWN Lives, because you had become endeared to us.

9 For you remember, Brethren, our LABOR and FATIGUE; ‡ working Night and Day, ‡ so as not to BURDEN any one of you, we published to you the GLAD TIDINGS of God.

10 **You** and GOD are Witnesses, ‡ how piously and righteously, and blamelessly, we were with YOU, the BELIEVERS;

11 as you know how we exhorted and comforted you, as a Father each One of his own Children,—

12 and warned you ‡ to WALK worthily of THAT GOD ‡ who is INVITING you into HIS OWN Glorious Kingdom.

13 * And on this account also, **We** give thanks to GOD unceasingly, Because receiving from us the DIVINE Message, you embraced ‡ not Men's Word but as it is truly, God's Word, and which works powerfully in YOU, the BELIEVERS.

14 For **you**, Brethren, became Imitators of THOSE CONGREGATIONS of GOD which ARE in JUDEA in Christ Jesus; Because ‡ **you** also suffered the Same things from your OWN Countrymen, ‡ even as **they** did from THOSE JEWS,

15 who also ‡ KILLED the LORD Jesus and the PROPHETS, and persecuted Us; and who please not God, and are hostile to All Men;

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* VATICAN MANUSCRIPT.—13. And on this account.

‡ 8. Rom. i. 11; xv. 29. ‡ 8. 2 Cor. xii. 15. ‡ 9. Acts xx. 34; 1 Cor. iv. 12; 2 Cor. xi. 9; 2 Thess. iii. 8. ‡ 9. 2 Cor. xii. 13, 14. ‡ 10. 2 Cor. vii. 2, 2 Thess. iii. 7. ‡ 12. Eph. iv. 1; Phil. i. 27; Col. i. 10; 1 Thess. iv. 1. ‡ 12. 1 Cor. i. 9; 1 Thess. v. 24; 2 Thess. ii. 14; 2 Tim. i. 9. ‡ 13. Matt. x. 40; Gal. iv. 14; 2 Pet. iii. 2. ‡ 14. Acts xvii. 5. 13. ‡ 14. Heb. x. 33, 34. ‡ 15. Acts ii. 23, vii. 52.

λυοντων ἡμας τοις εθνεσι λαλησαι ἱνα σωθω-
bidding us to the Gentiles to speak that they might

σιν, εις το αναπληρωσαι αὑτων τας ἁμαρτιας
be saved, in order that to have filled up of themselves the sins

παντοτε. Εφθασε δε επ' αυτους ἡ οργη εις
always. Has come but on them the wrath for

τελος. 17 Ἡμεις δε, αδελφοι, απορφανισθεντες
an end. We but, brethren, having been bereaved

αφ' ὑμων προς καιρον ὡρας, προσωπῳ, ου καρ-
from you for a season an hour, in face, not in

δια, περισσοτερως εσπουδασαμεν το προσωπον
heart, more earnestly we endeavored the face

ὑμων ιδειν εν πολλη επιθυμια. 18 Διο ηθελη-
of you to see with much desire. Therefore we wished

σαμεν ελθειν προς ὑμας, (εγω μεν Παυλος,)
to come to you, (I indeed Paul,)

και ἁπαξ και δις· και ενεκοψεν ἡμας ὁ σατανας.
even once and twice; and thwarted us the adversary.

19 Τις γαρ ἡμων ελπις η χαρα η στεφανος καυ-
What for of us hope or joy or crown of

χησεως, η ουχι και ὑμεις, εμπροσθεν του κυριου
boasting, or not also you, in presence of the Lord

ἡμων Ιησου *[Χριστου] εν τη αυτου παρουσια;
of us Jesus [Anointed] in the of him coming?

20 ὑμεις γαρ εστε ἡ δοξα ἡμων και ἡ χαρα.
you for are the glory of us and the joy.

ΚΕΦ. γ'. 3. 1 Διο μηκετι στεγοντες, ευδο-
Wherefore no longer holding out, we

κησαμεν καταλειφθηναι εν Αθηναις μονοι, 2 και
thought well to be left in Athens alone, and

επεμψαμεν Τιμοθεον, τον αδελφον ἡμων και
we sent Timothy, the brother of us and

συνεργον του θεου εν τῳ ευαγγελιῳ του Χρισ-
fellow-worker of the God in the glad tidings of the Anointed,

του, εις το στηριξαι ὑμας και παρακαλεσαι
in order that to confirm you and to exhort

*[ὑμας] ὑπερ της πιστεως ὑμων, 3 τῳ μη-
[you] in behalf of the faith of you, that no

δενα σαινεσθαι εν ταις θλιψεσι ταυταις· (αυτοι
one to be shaken by the afflictions these; (yourselves

γαρ οιδατε, ὁτι εις τουτο κειμεθα· 4 και γαρ
for you know, that for this we are placed; indeed for

ὁτε προς ὑμας μεν, προελεγομεν ὑμιν, ὁτι μελ-
when with you we were, we previously said to you, that we

λομεν θλιβεσθαι, καθως και εγενετο και οιδατε·)
are about to be afflicted, even as also it happened and you know;)

5 δια τουτο καγω μηκετι στεγων, επεμψα
on account of this also I no longer holding out, I sent

εις το γνωναι την πιστιν ὑμων, μηπως επει-
in order that to know the faith of you, lest perhaps tempt-

ρασεν ὑμας ὁ πειραζων, και εις κενον γενηται
ed you the tempter, and in vain should become

16 ‡hindering us from speaking to the GENTILES that they may be saved; so as ‡to FILL UP Their SINS always; but now ‡in the End, VENGEANCE has come upon them.

17 But we, Brethren, having been bereaved of you for a short Season, in Presence, not in Heart, more earnestly endeavored ‡to see your FACE with Much Desire.

18 We would therefore have come to you, (even I Paul,) once and also a second time, but ‡the ADVERSARY thwarted us.

19 For what is Our Hope, or Joy, or Crown of Exultation? Or ‡are not you also, before our LORD Jesus at HIS Appearing?

20 You are, indeed, our GLORY and JOY.

CHAPTER III.

1 When, therefore, we could no longer refrain, ‡we thought well to be left in Athens alone;

2 and we sent ‡Timothy, our BROTHER, and God's Co-laborer in the GLAD TIDINGS of the ANOINTED one, to CONFIRM you, and to exhort on behalf of your FAITH;

3 ‡that no one might be SHAKEN by these AFFLICTIONS; for you yourselves know ‡That we are liable to this,

4 ‡and indeed, when we were with you, we previously informed you That we were about to be afflicted; even as it also happened, and you know;

5 On this account also, being no longer able to endure, I sent to ASCERTAIN *Your FAITH, ‡lest perhaps the TEMPTER had tempted you, and our TOIL

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* VATICAN MANUSCRIPT.—19. Anointed—*omit*. 2. you—*omit*. 5. Your FAITH.

‡ 16. Acts xvii. 5, 13; xviii. 12; xix. 9. ‡ 16. Matt. xxiii. 32. ‡ 16. Matt. xxiv. 6, 14. ‡ 17. 1 Thess. iii. 10. ‡ 18. Rom. i. 13; xv. 22. ‡ 19. 2 Cor. i. 14; Phil. ii. 16; iv. 1. ‡ 1. Acts xvii. 15. ‡ 2. Rom. xvi. 21; 1 Cor. xvi. 10; 2 Cor. i. 11. ‡ 3. Eph. iii. 13. ‡ 3. Acts ix. 16; xiv. 22; xx. 23; xxi. 11; 1 Cor. iv. 9; 2 Tim. iii. 12; 1 Pet. ii. 21. ‡ 4. Acts xx. 24. ‡ 5. 1 Cor. vii. 5; 2 Cor. xi. 5.

ὁ κοπος ἡμων. [6]Αρτι δε ελθοντος Τιμοθεου
the toil of us. Just now but, having come Timothy
προς ἡμας αφ' ὑμων, και ευαγγελισαμενου
to us from you, and having brought glad tidings
ἡμιν την πιστιν και την αγαπην ὑμων, και ὁτι
to us the faith and the love of you, and because
εχετε μνειαν ἡμων αγαθην παντοτε, επιπο-
you have remembrance of us good always, long-
θουντες ἡμας ιδειν, καθαπερ και ἡμεις ὑμας·
ing us to see, even as also we you·
[7]δια τουτο παρεκληθημεν, αδελφοι, εφ' ὑμιν
through this we were comforted, brethren, over you
επι παση τῃ θλιψει και αναγκῃ ἡμων, δια
in all the affliction and distress of us, on account
της ὑμων πιστεως· [8]ὁτι νυν ζωμεν, εαν ὑμεις
of the of you faith; because now we live, if you
στηκητε εν κυριῳ. [9]Τινα γαρ ευχαριστιαν
stand firm in Lord. What for gratitude
δυναμεθα τῳ θεῳ ανταποδουναι περι ὑμων, επι
are we able to the God to return concerning you for
πασῃ τῃ χαρᾳ ᾗ χαιρομεν δι' ὑμας
all the joy with which we rejoice on account of you
εμπροσθεν του θεου ἡμων; [10]νυκτος και ἡμερας
in presence of the God of us? night and day
ὑπερεκπερισσου δεομενοι εις το ιδειν ὑμων το
more exceedingly entreating for the to see of you the
προσωπον, και καταρτισαι τα ὑστερηματα της
face, and to supply the things wanting of the
πιστεως ὑμων. [11]Αυτος δε ὁ Θεος και πατηρ
faith of you. Himself but the God even father
ἡμων, και ὁ κυριος ἡμων Ιησους *[Χριστος]
of us, and the Lord of us Jesus [Anointed]
κατευθυναι την ὁδον ἡμων προς ὑμας· [12]ὑμας
may direct the way of us to you; you
δε ὁ κυριος πλεονασαι και περισσευσαι τῃ αγα-
but the Lord cause to be full and to overflow with the love
πῃ εις αλληλους και εις παντας, καθαπερ και
to each other and to all, even as also
ἡμεις εις ὑμας· [13]εις το στηριξαι ὑμων τας
we to you; in order that to be established of you the
καρδιας αμεμπτους εν ἁγιωσυνῃ εμπροσθεν του
hearts blameless in holiness in presence of the
Θεου και πατρος ἡμων, εν τῃ παρουσιᾳ του
God even a father of us, at the coming of the
κυριου ἡμων Ιησου *[Χριστου] μετα παντων
Lord of us Jesus [Anointed] with all
των ἁγιων αυτου.
of the holy ones of himself.

ΚΕΦ. δ'. 4.

[1]Λοιπον *[ουν,] αδελφοι, ερωτωμεν ὑμας
Finally [therefore,] brethren, we entreat you
και παρακαλουμεν εν κυριῳ Ιησου, καθως παρε-
and we exhort in Lord Jesus, as you re-

should have become in vain.

6 ‡But just now, Timothy having come to us from you, and having brought us glad tidings of your FAITH and LOVE, and That you have always a kind Remembrance of us, longing to see Us, ‡even as we also You;

7 on this account, Brethren, ‡we were comforted over you, in All our *DISTRESS and Affliction, by means of YOUR Faith.

8 Because we now live, since you ‡stand firm in the Lord.

9 For ‡What Gratitude can we return to GOD concerning you, for All the JOY with which we rejoice on your account in the presence of our GOD;

10 Night and Day most abundantly ‡entreating to SEE Your FACE, and ‡to supply the DEFICIENCIES of your FAITH?

11 But may GOD Himself, even our Father, and our LORD Jesus, direct our WAY to you;

12 and may the LORD ‡cause you to be full and to overflow with ‡LOVE to each other, and to all even, as we also to you;

13 so as to ‡establish your hearts blameless in holiness before GOD, even our Father, at the COMING of our LORD Jesus, ‡with All his SAINTS.

CHAPTER IV.

1 *FINALLY, Brethren, we entreat you, and we exhort in the Lord Jesus, *that as you received from

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* VATICAN MANUSCRIPT.—7. DISTRESS and Affliction. 11. Anointed—*omit.* 13. Anointed—*omit.* 1. FINALLY. 1. therefore—*omit.* 1. that as you received from us HOW it behoves you to walk and please God, even as also you walk, you may abound more.

‡ 6. Acts xviii. 1, 5. ‡ 6. Phil. i. 8. ‡ 7. 2 Cor. i. 4; vii. 6, 7, 13. ‡ 8 Phil. iv. 1. ‡ 9. 1 Thess. i. 2. ‡ 10. Rom. i. 10, 11; xv. 32. ‡ 10. 2 Cor. xiii. 9, 11; Col. iv. 12. ‡ 12. 1 Thess. iv. 10. ‡ 12. 1 Thess. iv. 9; 2 Pet. i. 7. ‡ 13 1 Cor. i. 8; Phil. i. 10; 1 Thess. v. 23; 2 Thess. ii. 17; 1 John iii. 20, 21. ‡ 13. Zech. xiv. 5; Jude 14.

λαβετε παρ' ἡμων το πως δει ὑμας περιπατειν
-rived from us the how it behoves you to walk
και αρεσκειν θεῳ, ἱνα περισσευητε μαλλον·
and to please God, so that you may abound more;
[2] οιδατε γαρ, τινας παραγγελιας εδωκαμεν ὑμιν
you know for, what commands we gave to you
δια του κυριου Ιησου. [3] Τουτο γαρ εστι θελη-
by the Lord Jesus. is for is will
μα του θεου, ὁ ἁγιασμος ὑμων· απεχεσθαι ὑμας
of the God, the sanctification of you; to abstain you
απο της πορνειας· [4] ειδεναι ἑκαστον ὑμων το
from the fornication; to have known each one of you the
ἑαυτου σκευος κτασθαι εν ἁγιασμῳ και τιμῃ,
of himself vessel to possess in sanctification and honor,
[5] μη εν παθει επιθυμιας, καθαπερ και τα εθνη
not in passion of inordinate desire, as even the Gentiles
τα μη ειδοτα τον θεον· [6] το μη ὑπερβαινειν
those not knowing the God; that not to overstep
και πλεονεκτειν εν τῳ πραγματι τον αδελφον
and to cheat in the matter the brother
αὑτου· διοτι εκδικος *[ὁ] κυριος περι παντων
of himself; because an avenger [the] Lord concerning all
τουτων, καθως και προειπομεν ὑμιν και διε-
these things, as also we before said to you and fully
μαρτυραμεθα. [7] Ου γαρ εκαλεσεν ἡμας ὁ θεος
testified. Not for did call us the God
επι ακαθαρσιᾳ, αλλ' εν ἁγιασμῳ. [8] Τοιγαρουν
for impurity, but in sanctification. Therefore
ὁ αθετων, ουκ ανθρωπον αθετει, αλλα τον
the one setting aside, not man sets aside, but the
θεον, τον και δοντα το πνευμα αὑτου το ἁγιον
God, that also having given the spirit of himself the holy
εις ἡμας. [9] Περι δε της φιλαδελφιας, ου χρειαν
to us. Concerning but the brotherly love, no need
εχετε γραφειν ὑμιν· αυτοι γαρ ὑμεις θεοδιδακ-
you have to write to you; yourselves for you God-taught
τοι εστε εις το αγαπᾳν αλληλους· [10] και γαρ
are into the to love each other; also for
ποιειτε αυτο εις παντας τους αδελφους τους εν
you do it to all the brethren those in
ὁλῃ τῃ Μακεδονιᾳ. Παρακαλουμεν δε ὑμας,
whole the Macedonia. We exhort but you,
αδελφοι, περισσευειν μαλλον· [11] και φιλοτι-
brethren, to abound more; and to strive
μεισθαι ἡσυχαζειν, και πρασσειν τα ιδια, και
earnestly to be quiet, and to do the things your own, and
εργαζεσθαι ταις *[ιδιαις] χερσιν ὑμων, καθως
to work with the own hands of you, as
ὑμιν παρηγγειλαμεν· [12] ἱνα περιπατητε ευσχη-
to you we commanded, so that you may walk becom-

us ‡ HOW it behoves you to walk and ‡ to please God, so that you may abound more.

2 For you know What Commandments we gave you by the LORD Jesus.

3 For this is ‡ God's Will, your SANCTIFICATION; ‡ that you abstain from FORNICATION;

4 ‡ that each of you know how to possess HIS OWN Vessel in Sanctification and Honor;

5 not in Passion of Lust, ‡ even as THOSE GENTILES who KNOW not God;

6 ‡ that none OVERSTEP the bounds and cheat his BROTHER by the PRACTICE; because the Lord is ‡ an Avenger for all these things, as we before said to you, and fully testified.

7 For GOD did not call us for Impurity, ‡ but in Sanctification.

8 Therefore, ‡ HE who REJECTS, rejects not Man, but THAT GOD ‡ who also imparted his HOLY SPIRIT for * you.

9 But concerning BROTHERLY LOVE, * we have no Need to write to you, for you yourselves are divinely instructed ‡ to LOVE each other;

10 ‡ for you also do it * even towards All THOSE BRETHREN in All MACEDONIA. But we exhort you, Brethren, ‡ to abound yet more,

11 and earnestly strive to be quiet, and to mind your OWN affairs, and ‡ to work with your HANDS, as we commanded You;

12 ‡ so that you may walk becomingly towards

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* VATICAN MANUSCRIPT.—6. the—*omit.* 8. you. 9. we have no Need to write to you. 10. even towards. 11. own—*omit.*

‡ 1. Phil. i. 27; Col. ii. 6. ‡ 1. Eph. v. 27. ‡ 3. Rom. xii. 2; Eph. v. 17. ‡ 3. 1 Cor. vi. 15, 18; Eph. v. 3; Col. iii. 5. ‡ 4. Rom. vi. 19; 1 Cor. vi. 15, 18. ‡ 5. Eph. iv. 17. 6. 1 Cor. vi. 8. ‡ 6. 2 Thess. i. 8. ‡ 7. 1 Cor. i. 2; Heb. xii. 14; 1 Pet. i. 14, 15. ‡ 8. Luke x. 16. ‡ 8. 1 Cor. ii. 10; vii. 40; 1 John iii. 24. ‡ 9. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 11, 23; iv. 21. ‡ 10. 1 Thess. i. 7. ‡ 0. 1 Thess. iii. 12. ‡ 11. Eph. iv. 28; 2 Thess. iii. 7, 8, 12. ‡ 12. Rom. xiii. 13; 2 Cor. viii. 21; 1 Pet. ii. 12.

μονως προς τους εξω, και μηδενος χρειαν
only towards those outside, and of nothing need

εχητε. [13] *Ου θελομεν δε ὑμας αγνοειν, αδελ-*
may have. Not we wish but your to be ignorant, breth-

φοι, περι των κεκοιμημενων, ἱνα μη λυπησθε,
ren, concerning those having fallen asleep, so that not you may grieve,

καθως και οἱ λοιποι οἱ μη εχοντες ελπιδα. [14] *Ει*
as even the others those not having a hope. If

γαρ πιστευομεν, ὁτι Ιησους απεθανε και ανεσ-
for we believe, that Jesus died and arose,

τη, οὑτω και ὁ θεος τους κοιμηθεντας δια του
so also the God those having slept through the

Ιησου, αξει συν αυτῳ. [15] *Τουτο γαρ ὑμιν λεγο-*
Jesus, will lead out with him. This for to you we may

μεν εν λογῳ κυριου, ὁτι ἡμεις οἱ ζωντες οἱ
say by word of Lord, that we the living ones those

περιλειπομενοι εις την παρουσιαν του κυριου,
being left over to the coming of the Lord,

ου μη φθασωμεν τους κοιμηθεντας. [16] *Ὁτι*
not not may precede those having slept. Because

αυτος ὁ κυριος εν κελευσματι, εν φωνῃ αρχαγ-
himself the Lord with a command, with a voice of a chief

γελου, και εν σαλπιγγι θεου καταβησεται απ'
messenger, and with a trumpet of God will come down from

ουρανου, και οἱ νεκροι εν Χριστῳ αναστησονται
heaven, and the dead ones in Anointed will be raised

πρωτον· [17] *επειτα ἡμεις οἱ ζωντες οἱ περιλειπο-*
first; afterwards we the living ones those being left

μενοι, ἁμα συν αυτοις ἁρπαγησομεθα εν νεφε-
over, at the same time with them shall be caught away in clouds

λαις εις απαντησιν του κυριου εις αερα· και
for a meeting of the Lord into air; and

οὑτω παντοτε συν κυριῳ εσομεθα. [18] *Ὡστε*
so always with Lord shall we be. Therefore

παρακαλειτε αλληλους εν τοις λογοις τουτοις.
comfort you each other in the words these.

ΚΕΦ. ε΄. 5. [1] *Περι δε των χρονων και των*
Concerning but the times and the

καιρων, αδελφοι, ου χρειαν εχετε ὑμιν γραφεσ-
seasons, brethren, no need you have to you to be writ-

θαι· [2] *αυτοι γαρ ακριβως οιδατε, ὁτι* *[ἡ] *ἡμερα*
ten; yourselves for accurately you know, that [the] day

κυριου, ὡς κλεπτης εν νυκτι, οὑτως ερχεται.
of Lord, as a thief in night, so comes.

[3] *Ὁταν λεγωσιν· Ειρηνη και ασφαλεια· τοτε*
When they may say; Peace and safety; then

αιφνιδιος αυτοις εφισταται ολεθρος, ὡσπερ ἡ
sudden to them is at hand destruction, just as the

ωδιν τῃ εν γαστρι εχουσῃ· και ου μη εκφυγω-
birth-pang to her in womb having; and not not can they es-

THOSE WITHOUT, and may have Need of nothing.

13 And we do not wish you to be ignorant, Brethren, concerning THOSE HAVING FALLEN ASLEEP, so that you may not grieve as THOSE OTHERS ‡ who HAVE not a Hope.

14 For if since we believe That Jesus died and arose; so also [we believe] that GOD, through JESUS, ‡ will lead forth with him THOSE who fell ASLEEP.

15 For this we affirm to you, by the Lord's Word, ‡ That **we**, the LIVING, who are LEFT OVER to the COMING of the * LORD, will by no means precede THOSE who fell ASLEEP.

16 Because ‡ the LORD himself will come down from Heaven with a Shout, with an Archangel's Voice, and with ‡ God's Trumpet; and ‡ the DEAD in Christ will be raised first;

17 then **we**, the LIVING, ‡ who are LEFT OVER, shall at the same time with them, be caught away in Clouds, for a Meeting of the LORD in the Air; and ‡ so we shall be always * with the Lord.

18 Therefore, comfort each other with these WORDS.

CHAPTER V.

1 But concerning ‡ the TIMES and the SEASONS, Brethren, you do not need to be written to;

2 for you yourselves know accurately, ‡ That the Lord's Day is coming like a Thief at Night.

3 When they may say, "Peace and Safety," then ‡ sudden Destruction impends over them, just as LABOR-PANGS on HER who is pregnant, and they shall by no means escape.

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* VATICAN MANUSCRIPT.—15. JESUS. 17. in the Lord. 2. the—*omit.*

‡ 13. Eph. ii. 12. ‡ 14. 1 Cor. xv. 13. ‡ 14. 1 Cor. xv. 23. ‡ 15. 1 Cor. xv. 51. ‡ 16. Matt. xxiv. 30, 31; Acts i. 11; 2 Thess. i. 7. ‡ 16. 1 Cor. xv. 52. ‡ 16. 1 Cor. xv. 23, 52. ‡ 17. 1 Cor. xv. 51. ‡ 17. John xii. 26; xiv. 3; xvii. 24. ‡ 1. Matt. xxiv. 3, 36; Acts i. 7. ‡ 2. Matt. xxiv. 43, 44; xxv. 13; Luke xii. 39, 40. ‡ 3. Luke xvii. 27—29; xxi. 34, 35; 2 Thess. [illegible]

σιν. [4] Ὑμεις δε, αδελφοι, ουκ εστε εν σκοτει,
cape. You but, brethren, not are in darkness,
ἱνα ἡ ἡμερα ὑμας ὡς κλεπτης καταλαβῃ·
that the day you as a thief should come upon;
[5] παντες γαρ ὑμεις υἱοι φωτος εστε και υἱοι
all for you sons of light are and sons
ἡμερας· ουκ εσμεν νυκτος, ουδε σκοτους. [6] Αρα
of day; not we are of night, nor of darkness. So
ουν μη καθευδωμεν, ὡς *[και] οἱ λοιποι, αλλα
then not we may sleep, as [even] the others, but
γρηγορωμεν και νηφωμεν· [7] οἱ γαρ καθευδον-
we should watch and we should not drink; those for sleeping
τες, νυκτος καθευδουσι· και οἱ μεθυσκομενοι,
of night they sleep; and those getting drunk,
νυκτος μεθυουσιν. [8] Ἡμεις δε, ἡμερας οντες,
of night they get drunk. We but, of day being,
νηφωμεν, ενδυσαμενοι θωρακα πιστεως και αγα-
should not drink, having put on a breastplate of faith and of
πης, και περικεφαλαιαν, ελπιδα σωτηριας·
love, and a helmet, a hope of salvation;
[9] ὁτι ουκ εθετο ἡμας ὁ θεος εις οργην, αλλ'
because not did set us the God for wrath, but
εις περιποιησιν σωτηριας δια του κυριου ἡμων
for attaining of salvation by means of the Lord of us
Ιησου *[Χριστου,] [10] του αποθανοντος ὑπερ
Jesus [Anointed,] of that having died on behalf
ἡμων· ἱνα, ειτε γρηγορωμεν ειτε καθευδωμεν,
of us; so that, whether we may be awake or we may be asleep,
ἁμα συν αυτῳ ζησωμεν. [11] Διο παρακαλειτε
together with him we may live. Wherefore comfort you
αλληλους, και οικοδομειτε εἱς τον ἑνα, καθως
each other, and build you up one the other, as
και ποιειτε. [12] Ερωτωμεν δε ὑμας, αδελφοι,
even you do. We entreat but you, brethren,
ειδεναι τους κοπιωντας εν ὑμιν, και προισταμε-
to know those toiling among you, and presiding
νους ὑμων εν κυριῳ, και νουθετουντας ὑμας,
over you in Lord, and admonishing you,
[13] και ἡγεισθαι αυτους ὑπερεκπερισσου εν αγα-
and to esteem them superabundantly in love,
πῃ, δια το εργον αυτων· ειρηνευετε εν ἑαυ-
on account of the work of them; be you at peace among your-
τοις. [14] Παρακαλουμεν δε ὑμας, αδελφοι, νου-
selves. We exhort but you, brethren, ad-
θετειτε τους ατακτους, παραμυθεισθε τους ολι-
monish you the disorderly ones, encourage you the des-
γοψυχους, αντεχεσθε των ασθενων, μακροθυ-
ponding ones, hold you on to the feeble ones, be you long-
μειτε προς παντας. [15] Ὁρατε, μη τις κακον
suffering towards all. See you, no one evil

4 ‡But you, Brethren, are not in Darkness, that the DAY should come upon You like a Thief;

5 for you are all ‡Sons of Light, and Sons of Day. We are not of Night, nor of Darkness.

6 ‡So then, we should not sleep, as the OTHERS; but we should ‡be vigilant and temperate.

7 For ‡THOSE who SLEEP, sleep by Night; and ‡the DRUNKARDS Drink by Night.

8 But we, being of the Day, should be vigilant, ‡having put on a Breastplate of Faith and Love, and for a Helmet, the Hope of Salvation;

9 Because ‡GOD did not set us apart for Wrath, but ‡for attaining Salvation, through THAT LORD of ours, Jesus,

10 ‡who DIED on our behalf, so that whether we may be watching or sleeping, we may live together with Him.

11 ‡Therefore, console each other, and edify one the OTHER, as also you do.

12 But we entreat you, Brethren, ‡to acknowledge THOSE who TOIL among you, both presiding over you in the Lord, and admonishing you;

13 and to esteem them very highly in Love, on account of their WORK. Cultivate peace among yourselves.

14 And we exhort you, Brethren, ‡admonish the DISORDERLY, ‡encourage the TIMID, ‡assist the FEEBLE, be ‡forbearing towards all.

15 ‡See that no one

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* VATICAN MANUSCRIPT.—6. even—*omit*. 9 Anointed—*omit*.

‡ 4. Rom. xiii. 12, 13; 1 John ii. 8. ‡ 5. Eph. v. 8. ‡ 6. Matt. xxv. 5. ‡ 6. Matt. xxiv. 42; xxv. 13; Rom. xiii. 11—13; 1 Pet. v. 8. ‡ 7. Luke xxi. 34, 36; Rom. xiii. 13; 1 Cor. xv. 34; Eph. v. 14. ‡ 7. Acts ii. 15. ‡ 8. Eph. vi. 14, 16, 17. ‡ 9. Rom. ix. 22; 1 Thess. i. 10; 1 Pet. ii. 8; Jude 4. ‡ 9. 2 Thess. ii. 13, 14. ‡ 10. Rom. xiv. 8, 9; 2 Cor. v. 15. ‡ 11. 1 Thess. iv. 18. ‡ 12. 1 Cor. xvi. 18; Phil. ii. 29; 1 Tim. v. 17; Heb. xiii. 7, 17. ‡ 14. 2 Thess. iii. 11, 12. ‡ 14. Heb. xii. 12. ‡ 14. Rom. xiv. 1; xv. 1; Gal. vi. 1, 2. ‡ 14. Gal. v. 22; Eph iv. 2; Col. iii. 12. ‡ 15. Lev. xix. 18; Prov. xx. 22; xxiv. 29; Matt. v. 39, 44; Rom. xii. 17; 1 Cor. vi. 7; 1 Pet. iii. 9.

αντι κακου τινι αποδῳ· αλλα παντοτε το
in place of evil to any one should render; but always the

αγαθον διωκετε και εις αλληλους και εις παν-
good pursue you both towards each other and towards all.

τας. 16 Παντοτε χαιρετε. 17 Αδιαλειπτως προσ-
Always rejoice you. Unceasingly pray

ευχεσθε· 18 εν παντι ευχαριστειτε· τουτο γαρ
you; in everything give you thanks; this for

θελημα θεου εν Χριστου Ιησου εις ὑμας. 19 Το
will of God in Anointed Jesus concerning you. The

πνευμα μη σβεννυτε· 20 προφητειας μη εξουθε-
spirit not quench you; prophecies not disregard

νειτε· 21 παντα δε δοκιμαζετε· το καλον κατε-
you, all things but try you; the good thing hold

χετε· 22 απο παντος ειδους πονηρου απεχεσθε.
you fast; from every form of evil do you abstain.

23 Αυτος δε ὁ θεος της ειρηνης ἁγιασαι ὑμας
Himself but the God of the peace may sanctify you

ὁλοτελεις· και ὁλοκληρον ὑμων το πνευμα και
entirely; and whole of you the spirit and

ἡ ψυχη και το σωμα αμεμπτως εν τῃ παρουσιᾳ
the life and the body blameless in the presence

του κυριου ἡμων Ιησου Χριστου τηρηθειη.
of the Lord of us Jesus Anointed may be preserved.

24 Πιστος ὁ καλων ὑμας, ὁς και ποιησει. 25 Αδελ-
Faithful the one calling you, who also will perform Breth-

φοι, προσευχεσθε περι ἡμων. 26 Ασπασασθε
ren, pray you for us. Salute you

τους αδελφους παντας εν φιληματι ἁγιῳ.
the brethren all with a kiss holy.

27 Ὁρκιζω ὑμας τον κυριον, αναγνωσθηναι την
I adjure you the Lord, to be read the

επιστολην πασι τοις *[ἁγιοις] αδελφοις. 28 Ἡ
letter to all the [holy] brethren. The

χαρις του κυριου ἡμων Ιησου Χριστου μεθ'
favor of the Lord of us Jesus Anointed with

ὑμων.
you.

render Evil for Evil to Any one· but always pursue the GOOD, both towards each other and towards all.

16 ‡ Rejoice always.

17 ‡ Pray unceasingly.

18 ‡ In everything give thanks; for this is God's Will, by Christ Jesus, concerning you.

19 ‡ Quench not the SPIRIT.

20 ‡ Do not disregard Prophecies;

21 but ‡ examine all things. ‡ Hold fast the GOOD.

22 Abstain from Every Form of Evil.

23 And may the GOD of PEACE Himself sanctify you entirely; and may Your Whole person—the SPIRIT, and the SOUL, and the BODY,—‡ be preserved blameless in the PRESENCE of our LORD Jesus Christ.

24 ‡ Faithful is HE who CALLS you, who also will perform.

25 Brethren, ‡ pray *also for us.

26 ‡ Salute all the BRETHREN with a holy Kiss.

27 I adjure you by the LORD, ‡ to read the LETTER to All the BRETHREN.

28 ‡ The FAVOR of our LORD Jesus Christ be with you. * †

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* VATICAN MANUSCRIPT.—25. also. 27. holy—*omit.* 28. *Subscription*—FIRST TO THE THESSALONICANS. WRITTEN FROM ATHENS.

† 28. From facts and circumstances related in the history of the Acts, it appears that this First Epistle was written, not from Athens, as the interpolated postscript at the end of the Epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews, which happened in the 12th year of his reign, answering to A. D. 51. —*Macknight.*

‡ 16. 2 Cor. vi. 10; Phil. iv. 4. ‡ 17. Luke xviii. 1; xxi. 36; Rom. xii. 12; Eph. vi. 18; Col. iv. 2; 1 Pet. iv. 7. ‡ 18. Eph. v. 20; Col. iii. 17. ‡ 19. Eph. iv. 30. ‡ 20. 1 Cor. xiv. 1, 39. ‡ 21. 1 Cor. ii. 11, 15; 1 John iv. 1. ‡ 21. Phil. iv. 8 ‡ 23. 1 Cor. i. 8. ‡ 24. 1 Cor. i. 9; x. 13; 2 Thess. iii. 1. ‡ 25. Col. iv 3; 2 Thess. iii. 1. ‡ 26. Rom. xvi. 5. ‡ 27. Col. iv. 16; 2 Thess. iii. 4. ‡ 28. Rom. xvi. 20, 24; 2 Thess. iii 18.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO THESSALONICANS [AN EPISTLE] SECOND.

* SECOND TO THE THESSALONICANS.

ΚΕΦ. α'. 1.

[1] Παυλος και Σιλουανος και Τιμοθεος, τῃ εκ-
Paul and Silvanus and Timothy, to the con-
κλησιᾳ Θεσσαλονικεων εν θεῳ πατρι ἡμων και
gregation of Thessalonicans in God a father of us and
κυριῳ Ιησου Χριστῳ· [2] χαρις ὑμιν και ειρηνη
Lord Jesus Anointed; favor to you and peace
απο θεου πατρος *[ἡμων,] και κυριου Ιησου
from God a father [of us,] and Lord Jesus
Χριστου. [3] Ευχαριστειν οφειλομεν τῳ θεῳ
Anointed. To give thanks we are bound to the God
παντοτε περι ὑμων, αδελφοι, καθως αξιον
always concerning you, brethren, as proper
εστιν, ὁτι ὑπεραυξανει ἡ πιστις ὑμων, και πλεον-
it is, because is growing fast the faith of you, and abounds
αζει ἡ αγαπη ἑνος ἑκαστου παντων ὑμων εις
the love of one of each of all of you for
αλληλους· [4] ὡστε ἡμας αυτους εν ὑμιν καυχασ-
each other; so that us ourselves in you to boast
θαι εν ταις εκκλησιαις του θεου, ὑπερ της
among the congregations of the God, on account of the
ὑπομονης ὑμων και πιστεως, εν πασι τοις διωγ-
patience of you and of faith, in all the perse-
μοις ὑμων και ταις θλιψεσιν, αἱς ανεχεσθε·
cutions of you and the afflictions, which you endure;
[5] ενδειγμα της δικαιας κρισεως του θεου, εις το
a token of the righteous judgment of the God, for that
καταξιωθηναι ὑμας της βασιλειας του θεου,
to be deemed worthy you of the kingdom of the God,
ὑπερ ἡς και πασχετε. [6] Ειπερ δικαιον παρα
on behalf of which also you suffer. If indeed a just thing with
θεῳ, ανταποδουναι τοις θλιβουσιν ὑμας θλιψιν,
God, to give in return to those afflicting you affliction,
[7] και ὑμιν τοις θλιβομενοις ανεσιν μεθ' ἡμων, εν
and to you to those being afflicted a relaxation with us, at
τῃ αποκαλυψει του κυριου Ιησου απ' ουρανου,
the revelation of the Lord Jesus from heaven,
μετ' αγγελων δυναμεως αὑτου, εν πυρι φλο-
with messengers of power of himself, in a fire of
γος, διδοντος εκδικησιν τοις μη ειδοσι θεον,
flame, executing retributive justice to those not knowing God,
και τοις μη ὑπακουουσι τῳ ευαγγελιῳ του
and to those not being obedient to the glad tidings of the
κυριου ἡμων Ιησου *[Χριστου·] [9] οἱτινες δικην
Lord of us Jesus [Anointed;] who a just penalty

CHAPTER I.

1 Paul, and ‡ Sylvanus, and Timothy, to the CONGREGATION of Thessalonicans ‡ in God our Father and the Lord Jesus Christ;

2 ‡ Favor to you and Peace, from God the Father and the Lord Jesus Christ.

3 ‡ We are bound to give thanks to GOD always concerning you, Brethren, as it is proper, Because your FAITH is growing exceedingly, and the LOVE of each One of you All is abounding towards each other:

4 so that ‡ we ourselves boast in You among the CONGREGATIONS of GOD, ‡ on account of your PATIENCE and Faith, ‡ in All your PERSECUTIONS and the AFFLICTIONS which you endure;

5 ‡ a Token of the RIGHTEOUS Judgment of GOD, for you to be DEEMED WORTHY of the KINGDOM of GOD, on account of which also you suffer.

6 ‡ If indeed it is just with God to repay Affliction to THOSE who AFFLICT you,

7 so also to YOU the AFFLICTED, ‡ a Rest together with us, at ‡ the REVELATION of the LORD Jesus from Heaven with the Angels of his Power,

8 ‡ in a Flame of Fire, dispensing Retributive justice ‡ to THOSE not ACKNOWLEDGING God, and ‡ to THOSE not BEING OBEDIENT to the GLAD TIDINGS of our LORD Jesus;

9 ‡ who shall pay a just

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* VATICAN MANUSCRIPT.—*Title*—SECOND TO THE THESSALONICANS. 2. of us—*omit*. 8. Anointed—*omit*.

‡ 1. 2 Cor. i. 19. ‡ 1. 1 Thess. i. 1. ‡ 2. 1 Cor. i. 3. ‡ 3. 1 Thess. i. 2, 3; iii. 6, 9; 2 Thess. ii. 13. ‡ 4. 2 Cor. vii. 14; ix. 2; 1 Thess. ii. 19, 20. ‡ 4. 1 Thess. i. 3. ‡ 4. 1 Thess. ii. 14. ‡ 5. Phil. i. 28. ‡ 6. Rev. vi. 10. ‡ 7. Rev. xvi. 13. ‡ 7. 1 Thess. iv. 16; Jude 14. ‡ 8. Heb. x. 27; xii. 29. ‡ 8. 1 Thess. iv. 5. ‡ 8. Rom. ii. 8. ‡ 9. Phil. iii. 19; 2 Pet. iii. 7.

τισουσιν, ὀλεθρον αιωνιον. απο προσωπου του
shall pay, destruction age-lasting, from face of the
κυριου και απο της δοξης της ισχυος αυτου,
Lord and from the glory of the strength of him,
10 ὁταν ελθῃ ενδοξασθηναι εν τοις ἁγιοις
when he may come to be glorified in the holy ones
αὐτου και θαυμασθηναι εν πασι τοις πιστευσα-
of himself and to be admired in all those having believed,
σιν, (ὁτι επιστευθη το μαρτυριον ἡμων εφ'
(because was believed the testimony of us to
ὑμας,) εν τῃ ἡμερᾳ εκεινῃ. [11] Εις ὃ και προσ-
you,) in the day that. For which also we
ευχομεθα παντοτε περι ὑμων, ἱνα ὑμας αξιω-
pray always concerning you, that you may be
σῃ της κλησεως ὁ θεος ἡμων, και
counted worthy of the calling the God of us, and
πληρωσῃ πασαν ευδοκιαν αγαθωσυνης και
may fill up every good intention of goodness and
εργον πιστεως εν δυναμει· [1] ὁπως ενδοξασθῃ το
work of faith in power; so that may be glorified the
ονομα του κυριου ἡμων Ιησου *[Χριστου] εν
name of the Lord of us Jesus [Anointed] in
ὑμιν, και ὑμεις εν αυτῳ, κατα την χαριν του
you, and you in him, according to the favor of the
θεου ἡμων και κυριου Ιησου Χριστου.
God of us and Lord Jesus Anointed.

ΚΕΦ. β'. 2.

[1] Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της
We entreat and you, brethren, concerning the
παρουσιας του κυριου *[ἡμων] Ιησου Χριστου,
presence of the Lord [of us] Jesus Anointed,
και ἡμων επισυναγωγης επ' αυτον, [2] εις το μη
and of us assembling to him, in order that not
ταχεως σαλευθηναι ὑμας απο του νοος, μητε
quickly to be shaken you from the mind, nor
θροεισθαι μητε δια πνευματος, μητε δια λογου,
to be alarmed neither by a spirit, nor by a word,
μητε δι' επιστολης ὡς δι' ἡμων, ὡς ὁτι
nor by a letter as by means of us, as that
ενεστηκεν ἡ ἡμερα του κυριου. [3] Μη τις ὑμας
has come close the day of the Lord. No one you
εξαπατησῃ κατα μηδενα τροπον· ὁτι, εαν μη
should delude by any turn; because, if not
ελθῃ ἡ αποστασια πρωτον, και αποκαλυφθῃ
may come the falling away first, and may be revealed
ὁ ανθρωπος της ἁμαρτιας, ὁ υἱος της απωλειας,
the man of the sin, the son of the destruction,
[4] ὁ αντικειμενος και ὑπεραιρομενος επι παντα
he opposing and lifting up himself above all
λεγομενον θεον η σεβασμα, ὡστε αυτον εις τον
being called a god or an august object, so that him into the
ναον το θεου καθισαι, αποδεικνυντα ἑαυτον,
temple of the God to be seated, openly showing himself,
ὁτι εστι θεος. [5] Ου μνημονευετε, ὁτι ετι
that he is a god. Not remember you, that still

penalty,—aionion Destruction from the Face of the LORD, and from the GLORY of his STRENGTH;

10 ‡ when he shall come to be glorified in his SAINTS, and ‡ to be admired in All THOSE who BELIEVE, in that DAY; Because our TESTIMONY to you was believed.

11 For which also we pray always concerning you, that our GOD may esteem You worthy of the CALLING, and may complete Every Desire of Goodness, and ‡ Work of Faith with Power;

12 ‡ so that the NAME of our LORD Jesus may be glorified in you, and you in him, according to the FAVOR of our GOD, and Lord Jesus Christ.

CHAPTER II.

1 But we entreat you, Brethren, concerning ‡ the COMING of the LORD Jesus Christ, and Our ‡ Assembling to him,

2 that you be not quickly AGITATED in MIND, nor alarmed, neither by a Spirit, nor by a Discourse nor by a Letter as from us, as though the DAY of the LORD was present.

3 ‡ Let no one delude You by any means, Because ‡ the APOSTACY must come first, and there must be revealed ‡ THAT MAN OF SIN, THAT SON OF DESTRUCTION,

4 the OPPONENT, who indeed ‡ lifts himself above everything called Divinity or Majesty; so as to seat himself in the TEMPLE of GOD, exhibiting himself That he is a God.

5 Do you not remember

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* VATICAN MANUSCRIPT.—12. Anointed—*omit*. 2. of us—*omit*.

‡ 10. Psa. lxxxix. 7 ‡ 10. Psa. lxviii. 35. ‡ 11. 1 Thess. i. 3. ‡ 12. 1 Pet. i. 7; iv. 14. ‡ 1. 1 Thess. iv. 16. ‡ 1. Matt. xxiv. 31; Mark xiii. 27; 1 Thess. iv. 17 ‡ 3. Matt. xxiv. 4; Eph. v. 6; 1 John iv. 1. ‡ 3. 1 Tim. iv. 1. ‡ 3. Dan. vii. 25 1 John ii. 18; Rev. xiii. 11 ‡ 4. Dan. vii. 25; xi. 36; Rev. xiii. 6.

ων προς ὑμας, ταυτα ελεγον ὑμιν; [6] *και νυν*
being with you, these things I said to you? and now

το κατεχον οιδατε, εις το αποκαλυφθηναι
the restraining thing you know, in order that to be revealed

αυτον εν τῳ ἑαυτου καιρῳ. [7] *Το γαρ μυστηριον*
him in the of himself season. The for secret thing

ηδη ενεργειται της ανομιας, μονον ὁ κατεχων
already works of the lawlessness, only the one restraining

αρτι ἑως εκ μεσου γενηται· [8] *και τοτε αποκα-*
now till out of midst it may be; and then will be re-

*λυφθησεται ὁ ανομος· ὁν ὁ κυριος *[Ιησους]*
vealed the lawless one; whom the Lord [Jesus]

αναλωσει τῳ πνευματι του στοματος αὑτου,
will consume with the breath of the mouth of himself,

και καταργησει τῃ επιφανειᾳ της παρουσιας
and will make powerless by the appearing of the presence

αὑτου· [9] *οὑ εστιν ἡ παρουσια, κατ᾽ ενεργειαν*
of himself· of whom is the presence, according to an energy

του σατανα, εν πασῃ δυναμει και σημειοις και
of the adversary, with all power and signs and

τερασι ψευδους, [10] *και εν πασῃ απατῃ *[της]*
wonders of falsehood, and with every deception [of the]

*αδικιας, *[εν] τοις απολλυμενοις· ανθ᾽ ὡν την*
iniquity, [in] those perishing; because as the

αγαπην της αληθειας ουκ εδεξαντο εις το
love of the truth not they received in order that

σωθηναι αυτους. [11] Και *δια τουτο πεμψει*
to be saved them. And because of this will send

αυτοις ὁ θεος ενεργειαν πλανης, εις το πιστευ-
to them the God a strong working of deceit, in order that to believe

σαι αυτους τῳ ψευδει· [12] *ἱνα κριθωσι παντες οἱ*
them the falsehood; so that may be judged all those

μη πιστευσαντες τῃ αληθειᾳ, αλλ᾽ ευδοκησαν-
not having believed the truth, but having delighted

*τες *[εν] τῃ αδικιᾳ.* [13] Ἡ*μεις δε οφειλομεν*
[in] the iniquity. We but are bound

ευχαριστειν τῳ θεῳ παντοτε περι ὑμων,
to give thanks to the God always concerning you,

αδελφοι ηγαπημενοι ὑπο κυριου, ὁτι εἱλατο
brethren being beloved by Lord, because chose

ὑμας ὁ θεος απ᾽ αρχης εις σωτηριαν εν ἁγι-
you the God from a beginning for salvation in sancti-

ασμῳ πνευματος και πιστει αληθειας· [14] *εις ὁ*
fication of spirit and belief of truth; into which

εκαλεσεν ὑμας δια του ευαγγελιου ἡμων, εις
he called you by means of the glad tidings of us, for

περιποιησιν δοξης του κυριου ἡμων Ιη*σου*
obtaining glory of the Lord of us Jesus

Χρ*ιστου.*
Anointed.

[15] Α*ρα ουν, αδελφοι, στηκετε, και κρατειτε*
So then, brethren, stand you, and hold you *fast*

That while I was with you, I said these things to you?

6 and now you know WHAT RESTRAINS, in order to his BEING REVEALED in HIS OWN Season.

7 For ‡the SECRET of LAWLESSNESS is already working, till only the ONE RESTRAINING for the present shall be out of the way;

8 and then will be revealed the LAWLESS ONE; (‡whom the LORD Jesus will consume with ‡the BREATH of his MOUTH, and annihilate by the APPEARING of his PRESENCE;)

9 Whose COMING is according to the Energy of the ADVERSARY, with All Power, and ‡ Signs, [illegible] Wonders of Falsehood,

10 and with Every Deception of Iniquity to ‡THOSE who are PERISHING, because they admitted not the LOVE of the TRUTH in order that they might be saved.

11 ‡ And on this account GOD * will send to them an Energy of Delusion, ‡ to their BELIEVING the FALSEHOOD;

12 in order that All THOSE may be judged who BELIEVED not the TRUTH, ‡but approved the INIQUITY.

13 But ‡ we are bound to give thanks to GOD always for you, Brethren beloved by the Lord, Because ‡ GOD * chose you a First-fruit for Salvation, ‡in Sanctification of Spirit and Belief of Truth;

14 to which he called you by our GLAD TIDINGS, for the obtaining of ‡ the Glory of our LORD Jesus Christ.

15 So then, Brethren, ‡stand firm, and retain

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* VATICAN MANUSCRIPT.—8. Jesus—*omit.* 10. of the—*omit.* 10. in—*omit.* 11. sends them. 12. in—*omit.* 13. chose you a First-fruit.

‡ 7. 1 John ii. 18; iv. 3. ‡ 8. Dan. vii. 10, 11. ‡ 8. Isa. xi. 4; Rev. i. 16. ‡ 9. Matt. xxiv. 24; Rev. xiii. 13; xix. 20. ‡ 10. 2 Cor. ii. 15; iv. 3. ‡ 11. Rom i. 24. ‡ 11. Matt. xxiv. 5, 11; 1 Tim. iv. 1. ‡ 12. Rom. i. 32. ‡ 13. 2 Thess i. 3. ‡ 13. 1 Thess. i. 4. ‡ 13. 1 Pet. i. 2. ‡ 14. John xvii. 22; 1 Thess. [illegible] 12; 1 Pet. v. 10. ‡ 15. 1 Cor. xvi. 13; Phil. iv. 1.

τας παραδοσεις, ἁς εδιδαχθητε, ειτε δια
the traditions, which you were taught, whether through
λογου ειτε δι' επιστολης ἡμων. [16] Αυτος δε
a word or by a letter of us. Himself but
ὁ κυριος ἡμων Ιησους Χριστος, και ὁ θεος
the Lord of us Jesus Anointed, and the God
*[και] πατηρ ἡμων ὁ αγαπησας ἡμας και δους
[and] father of us he having loved us and having given
παρακλησιν αιωνιαν και ελπιδα αγαθην εν χα-
a consolation age-lasting and a hope good by fa-
ριτι, [17] παρακαλεσαι ὑμων τας καρδιας, και στη-
vor, may comfort of you the hearts, and may
ριξαι *[ὑμας] εν παντι λογῳ και εργῳ αγαθῳ.
establish [you] in every word and work good.

ΚΕΦ. γ'. 3.

[1] Το λοιπον, προσευχεσθε, αδελφοι, περι
The remainder, pray you, brethren, for
ἡμων, ἱνα ὁ λογος του κυριου τρεχῃ και δοξα-
of us, that the word of the Lord may run and may be
ζηται, καθως και προς ὑμας, [2] και ἱνα ρυσθω-
glorified, as even among you, and that we may be de-
μεν απο των ατοπων και πονηρων ανθρωπων· ου
livered from the out of place and evil men; not
γαρ παντων ἡ πιστις. [3] Πιστος δε εστιν ὁ
for of all the faith. Faithful but is the
κυριος, ὁς στηριξει ὑμας και φυλαξει απο του
Lord, who will establish you and will guard from the
πονηρου. [4] Πεποιθαμεν δε εν κυριῳ εφ' ὑμας,
evil one. We have confidence but in Lord concerning you,
ὁτι ἁ παραγγελλομεν *[ὑμιν,] και ποι-
because the things we announce [to you,] both you
ειτε και ποιησετε. [5] Ὁ δε κυριος κατευθυναι
do and will do. The but Lord may direct
ὑμων τας καρδιας εις την αγαπην του θεου, και εις
of you the hearts into the love of the God, and into
την ὑπομονην του Χριστου. [6] Παραγγελλομεν δε
the patience of the Anointed. We give orders but
ὑμιν, αδελφοι, εν ονοματι του κυριου *[ἡμων]
to you, brethren, in name of the Lord [of us]
Ιησου Χριστου, στελλεσθαι ὑμας απο παντος
of Jesus Anointed, to withdraw you from every
αδελφου ατακτως περιπατουντος, και μη κατα
brother disorderly walking, and not according to
την παραδοσιν, ἡν παρελαβοσαν παρ' ἡμων.
the tradition, which they received from us.
[7] Αυτοι γαρ οιδατε, πως δει μιμεισθαι ἡμας·
Yourselves for know, how it behoves to imitate us;
ὁτι ουκ ητακτησαμεν εν ὑμιν, [8] ουδε δωρεαν
because not we were disorderly among you, neither gratuitously
αρτον εφαγομεν παρα τινος, αλλ' εν κοπῳ και
bread did we eat from any one, but in toil and

‡the INSTRUCTIONS you were taught, whether by our Word or Letter.

16 But may our LORD, *Christ Jesus himself, and THAT GOD our FATHER, ‡who LOVED us, and gave us, by Favor, aionian Consolation, and ‡a good Hope,

17 console Your HEARTS, ‡and establish you in Every good *Work and Word.

CHAPTER III.

1 FINALLY, Brethren, ‡pray for us, that the WORD of the LORD may run and be glorified, even as among you;

2 and ‡that we may be delivered from PERVERSE and Vicious Men; for not all have the FAITH.

3 But ‡Faithful is the LORD, who will establish and ‡guard you from the EVIL one.

4 And ‡we have confidence in the Lord concerning you, Because the things we command, *you both are doing, and will do.

5 And may the LORD direct Your HEARTS into the LOVE of GOD, and into the PATIENCE of the ANOINTED one.

6 Now we charge you, Brethren, in the Name of the LORD Jesus Christ, ‡to withdraw from Every Brother who walks out of order, and not according to the INSTRUCTION which *you received from us.

7 For you yourselves know ‡how you ought to imitate us; Because we were not disorderly among you,

8 nor did we eat Bread for nothing from any one, but in Toil and Weariness,

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* VATICAN MANUSCRIPT.—16. Christ Jesus. 16. and—*omit.* 17. you—*omit.* 17. Work and Word. 4. to you—*omit.* 4. you both did, and are doing, and will do. 6. of us—*omit.* 6. you received.

‡ 15. 1 Cor. xi. 2; 2 Thess. iii. 6. ‡ 16. 1 John iv. 10; Rev. i. 5. ‡ 16. 1 Pet. i. 3. ‡ 17. 1 Cor. i. 8; 1 Thess. iii. 13; 1 Pet. v. 10. ‡ 1. Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25. ‡ 2. Rom. xv. 31. ‡ 3. 1 Cor. i. 9; 1 Thess. v. 24. ‡ 3. John xvii. 15. ‡ 4. 2 Cor. vii. 16; Gal. v. 10. ‡ 6. Rom. xvi. 17; 1 Tim. vi. 5; 2 John 10. ‡ 7. 1 Cor. iv. 16; xi. 1; 1 Thess. i. 6. 7.

μοχθῳ, νυκτα και ἡμεραν εργαζομενοι, προς το
weariness, night and day working, in order that
μη επιβαρησαι τινα ὑμων. [9] Ουχ ὁτι ουκ
not to burden any of you. Not because not
εχομεν εξουσιαν, αλλ' ἱνα ἑαυτους τυπον δω-
we have authority, but that ourselves a pattern we might
μεν ὑμιν εις το μιμεισθαι ἡμας. [10] Και γαρ,
give to you for the to imitate us. Indeed for,
ὁτε ημεν προς ὑμας, τουτο παραγγελλομεν
when we were with you, this we announced
ὑμιν, ὁτι ει τις ου θελει εργαζεσθαι, μηδε
to you, that if any one not wishes to work, neither
εσθιετω. [11] Ακουομεν γαρ τινας περιπατουντας
let him eat. We hear for some are walking
εν ὑμιν ατακτως, μηδεν εργαζομενους, αλλα
among you out of order, nothing working, but
περιεργαζομενους. [12] Τοις δε τοιουτοις παραγ-
being above work. To the now such like we com-
γελλομεν και παρακαλουμεν δια του κυριου
mand and we exhort through the Lord
*[ἡμων] Ιησου Χριστου, ἱνα μετα ἡσυχιας
[of us] Jesus Anointed, that with quietness
εργαζομενοι, τον ἑαυτων αρτον εσθιωσιν.
working, the of themselves bread they may eat.
[13] Ὑμεις δε, αδελφοι, μη εκκακησητε καλοποι-
You but, brethren, not should be remiss doing
ουντες. [14] Ει δε τις ουχ ὑπακουει τῳ λογῳ
well. If but any one not hearkens to the word
ἡμων δια της επιστολης, τουτον σημειουσ-
of us by means of the letter, him point you
θε· *[και] μη συναναμιγνυσθε αυτῳ, ἱνα εντρα-
out; [and] not mix you together with him, so that he may
πῃ· [15] και μη ὡς εχθρον ἡγεισθε, αλλα νου-
be put to shame; and not as an enemy regard you, but ad-
θετειτε ὡς αδελφον. [16] Αυτος δε ὁ κυριος της
monish you as a brother. Himself but the Lord of the
ειρηνης δῳη ὑμιν την ειρηνην διαπαντος εν
peace may give to you the peace always in
παντι τροπῳ· ὁ κυριος μετα παντων ὑμων. [17] Ὁ
every way; the Lord with all of you. The
ασπασμος τῃ εμῃ χειρι Παυλου, ὁ εστι σημειον
salutation by the my hand of Paul, which is a sign
εν πασῃ επιστολῃ· οὑτω γραφω· [18] ἡ χαρις του
in every letter; thus I write; the favor of the
κυριου ἡμων Ιησου Χριστου μετα παντων ὑμων.
Lord of us Jesus Anointed with all of you.
*[Αμην.]
[So be it.]

‡ working Night and Day, so as not to BURDEN any of you;

9 ‡ Not Because we have no Authority, but that we might give Ourselves a Pattern for you to IMITATE us.

10 For also, when we were with you, This we commanded you, ‡ That if any one is not willing to work, neither let him eat.

11 For we hear of some among you, ‡ walking out of order, not working, but being above work.

12 Now SUCH we charge and exhort * by the Lord Jesus Christ, ‡ that, working with Quietness, they may eat THEIR OWN Bread.

13 But **you**, Brethren, ‡ should not be remiss in doing well.

14 But if any one obey not our WORD by this LETTER, point **him** out, and ‡ do not associate with him, so that he may be put to shame;

15 ‡ and regard him not as an Enemy, ‡ but admonish him as a Brother.

16 ‡ Now may the LORD of PEACE himself give you PEACE always in every way. The LORD be with you all.

17 ‡ The SALUTATION of Paul, with MY OWN Hand, which is a Sign in Every Epistle; thus I write.

18 ‡ The FAVOR of our LORD Jesus Christ be with you all. *

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* VATICAN MANUSCRIPT.—12. of us—*omit.* 12. in the Lord Jesus Christ. 14. and—*omit.* 18. So be it—*omit.* *Subscription*—SECOND TO THE THESSALONICANS. WRITTEN FROM ATHENS.

‡ 8. Acts xviii. 3; xx. 34; 2 Cor. xi. 9; 1 Thess. ii. 9. ‡ 9. 1 Cor. ix. 6; 1 Thess. ii. 6 ‡ 10. Gen. iii. 19; 1 Thess. iv. 11. ‡ 11. 1 Tim. v. 13; 1 Pet. iv. 15. ‡ 12. Eph. iv. 28. ‡ 13. Gal. vi. 9. ‡ 14. Matt. xviii. 17; 1 Cor. v. 9, 11. ‡ 15. Lev. xix. 17; 1 Thess. v. 14. ‡ 15. Titus iii. 10. ‡ 16. Rom. xv. 33; xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; 1 Thess. v. 23. ‡ 17. 1 Cor. xvi. 21; Col. iv. 18. ‡ 18. Rom. xvi. 24.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
[OF PAUL] TO TIMOTHY [AN EPISTLE] FIRST.

* THE FIRST TO TIMOTHY.

ΚΕΦ. α΄. 1.

[1] Παυλος, αποστολος Ἰησου Χριστου, κατ'
Paul, an apostle of Jesus Anointed, according to
επιταγην θεου, σωτηρος ἡμων, και Χριστου
an appointment of God, a savior of us, and Anointed
Ιησου, της ελπιδος ἡμων, [2] Τιμοθεῳ γνησιῳ
Jesus, of the hope of us, to Timothy a genuine
τεκνῳ εν πιστει· χαρις, ελεος, ειρηνη απο θεου
child in faith; favor, mercy, peace from God
πατρος *[ἡμων,] και Χριστου Ιησου του κυριου
a father [of us,] and Anointed Jesus the Lord
ἡμων.
of us.

[3] Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ,
As I entreated thee to remain in Ephesus,
πορευομενος εις Μακεδονιαν, ἱνα παραγγειλῃς
departing for Macedonia, that thou mayest charge
τισι μη ἑτεροδιδασκαλειν, [4] μηδε προσεχειν
some not other to teach, nor to hold to
μυθοις και γενεαλογιαις απεραντοις, αἱτινες
fables and genealogies endless, which
ζητησεις παρεχουσι μαλλον η οικονομιαν θεου
disputes occasion rather than an administration of God
την εν πιστει· [5] (το δε τελος της παραγγελιας
that by faith; (the now end of the commandment
εστιν αγαπη εκ καθαρας καρδιας και συνειδη-
is love out of a pure heart and conscience
σεως αγαθης και πιστεως ανυποκριτου· [6] ὡν
good and faith unfeigned; which
τινες αστοχησαντες, εξετραπησαν εις ματαιο-
some having missed, turned aside to foolish
λογιαν, [7] θελοντες ειναι νομοδιδασκαλοι, μη
talking, wishing to be law-teachers, not
νοουντες μητε ἁ λεγουσι, μητε περι
understanding neither the things they say, nor concerning
τινων διαβεβαιουνται. [8] Οιδαμεν δε, ὁτι
certain things they positively affirm. We know but, that
καλος ὁ νομος, εαν τις αυτῳ νομιμως χρηται,
good the law, if one it lawfully may use,
[9] ειδως τουτο, ὁτι δικαιῳ νομος ου κειται,
knowing this, that for a just one a law not is laid down,
ανομοις δε και ανυποτακτοις, ασεβεσι
for lawless ones but and for unruly ones, for ungodly ones
και ἁμαρτωλοις, ανοσιοις και βεβηλοις,
and sinners, for impious ones and for profane ones,
πατραλῳαις και μητραλῳαις, ανδροφονοις,
for smiters of fathers and for smiters of mothers, for man-killers,
[10] πορνοις, αρσενοκοιταις, ανδραποδισταις,
for fornicators, for sodomites, for man-stealers,
ψευσταις, επιορκοις, και ει τι ἑτερον τῃ ὑγιαι-
for liars, for oath-breakers, and if anything other to the being

CHAPTER I.

1 Paul, an Apostle of Jesus Christ, ‡according to an Appointment of God our Savior, and of Christ Jesus our HOPE,

2 to ‡Timothy, a Genuine Child in Faith;—Favor, Mercy, Peace, from God the Father, and Christ Jesus our LORD.

3 Remain still in Ephesus, as I entreated thee, ‡when departing for Macedonia, so that thou mayest charge some not ‡to teach differently,

4 nor to hold to Fables and interminable Genealogies, ‡which occasion Disputes, rather than THAT *EDIFICATION of God by Faith.

5 (Now ‡the END of the COMMANDMENT is Love, ‡from a Pure Heart, and a good Conscience, and an undissembled Faith;

6 which some having missed, turned aside to Foolish talking;

7 desiring to be Law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm.

8 We know indeed That ‡the LAW is excellent if one use it lawfully;

9 ‡knowing this, That a Law is not enacted for a Righteous man, but for the Lawless and Unruly, for the Ungodly and Sinners, for the Impious and Profane, for Smiters of fathers and Smiters of mothers, for Assassins,

10 for Fornicators, for Sodomites, for Man-stealers, for Liars, for Perjurers, and if there be any other thing that is opposed

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* ALEXANDRIAN MANUSCRIPT.—*Title*—THE FIRST OF TIMOTHY. 2. of us—*omit*. 4. EDIFICATION.

‡ 1. Acts ix. 15; Gal. i. 1, 11. ‡ 2. Acts xvi. 1; 1 Cor. iv. 17; Phil. ii. 17; 1 Thess. iii. 2. ‡ 3. Acts xx. 1, 3; Phil. ii. 24. ‡ 3. Gal. i. 6, 7; 1 Tim. vi. 3, 10. ‡ 4. 1 Tim. vi. 4, 20. ‡ 5. Rom. xiii. 8—10; Gal. v. 14. ‡ 5. 2 Tim. ii. 22. ‡ 8. Rom. vii. 12. ‡ 9. Gal. iii. 19; v. 23.

νουσῃ διδασκαλιᾳ αντικειται, [11] κατα το ευαγ-
sound teaching is opposed, according to the glad
γελιον της δοξης του μακαριου θεου, ὁ επισ-
tidings of the glory of the blessed God, which was en-
τευθην εγω· [12] *[και] χαριν εχω τῳ ενδυναμω-
trusted with I; [and] give thanks I to the one having
σαντι με Χριστῳ Ιησου τῳ κυριῳ ἡμων, ὁτι
empowered me Anointed Jesus the Lord of us, because
πιστον με ἡγησατο, θεμενος εις διακονιαν,
faithful me he regarded, placing into service,
[13] τον προτερον οντα βλασφημον και διωκτην
him formerly being a defamer and a persecutor
και ὑβριστην· αλλ' ηλεηθην, ὁτι αγνοων
and a violent person; but I received mercy, because being ignorant
εποιησα εν απιστιᾳ, [14] ὑπερεπλεονασε δε ἡ
I acted in unbelief, superabounded but the
χαρις του κυριου ἡμων μετα πιστεως και αγα-
favor of the Lord of us with faith and love
πης της εν Χριστῳ Ιησου. [15] Πιστος ὁ λογος,
of that in Anointed Jesus. True the word,
και πασης αποδοχης αξιος, ὁτι Χριστος Ιησους
and of all reception worthy, that Anointed Jesus
ηλθεν εις τον κοσμον ἁμαρτωλους σωσαι, ὡν
came into the world sinners to save, of whom
πρωτος ειμι εγω· [16] αλλα δια τουτο ηλεηθην,
first am I; but through this I received mercy,
ἱνα εν εμοι πρωτῳ ενδειξηται Ιησους Χριστος
that in me first might show forth Jesus Anointed
την πασαν μακροθυμιαν, προς ὑποτυπωσιν των
the all forbearance, for an example of those
μελλοντων πιστευειν επ' αυτῳ εις ζωην αιωνιον·
being about to believe on him for life age-lasting;
[17] τῳ δε βασιλει των αιωνων, αφθαρτῳ, αορατῳ,
to the now king of the ages, incorruptible, invisible,
μονῳ θεῳ, τιμη και δοξα εις τους αιωνας των
only God, honor and glory for the ages of the
αιωνων· αμην.)
ages; so be it.)
[18] Ταυτην την παραγγελιαν παρατιθεμαι σοι,
This the charge I commit to thee,
τεκνον Τιμοθεε, κατα τας προαγουσας επι σε
child O Timothy, according to the preceding in respect to thee
προφητειας ἱνα στρατευῃ εν αυταις την καλην
prophecies that thou mayest war by them the good
στρατειαν, [19] εχων πιστιν και αγαθην συνειδη-
warfare, holding faith and good a consci-
σιν, ἣν τινες απωσαμενοι, περι την πιστιν
ence, which some having thrust away, concerning the faith

‡ to the WHOLESOME Doctrine;

11 according to the GLAD TIDINGS of the GLORY of the BLESSED GOD, ‡ with which I was entrusted.

12 I give thanks to him who empowered me, Christ Jesus our LORD, Because he deemed Me faithful, ‡ putting into Service

13 him ‡ who was PREVIOUSLY a Defamer, and a Persecutor, and a Violent man; but I received mercy, ‡ Because being ignorant I acted in Unbelief.

14 ‡ But the FAVOR of our LORD superabounded, with THAT Faith and Love which are in Christ Jesus.

15 True is the WORD, and worthy of All Reception, That ‡ Christ Jesus came into the WORLD to save Sinners, of whom first am I.

16 But on this account ‡ I received mercy, that in me, first, * Christ Jesus might exhibit ALL Forbearance for an Example of THOSE BEING ABOUT to believe on him in order to aionian Life.

17 ‡ Now to the KING of the AGES, the Incorruptible, the Invisible, the Only God, be Honor and Glory for the AGES of the AGES. Amen.)

18 This CHARGE ‡ I commit to thee, O Child Timothy, according to the PRECEDING PROPHECIES concerning thee, that by them thou mayest carry on ‡ the GOOD Contest;

19 retaining Faith and a Good Conscience, which some having thrust away, concerning the FAITH * suffered Shipwreck;

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* ALEXANDRIAN MANUSCRIPT.—12. And—*omit.* 16. Christ Jesus. 19. suffered Shipwreck.

‡ 10. 1 Tim. vi. 3; 2 Tim. iv. 3; Titus i. 9; ii. 1. ‡ 11. 1 Cor. ix. 17; Gal. ii. 7; Col. i. 25; 1 Thess. ii. 4; 1 Tim. ii. 7; 2 Tim. i. 11; Titus i. 3 ‡ 12. 2 Cor. iii. 5, 6; iv. 1; Col. i. 25. ‡ 13. Acts viii. 3; ix. 1; 1 Cor. xv. 9; Phil. iii. 6. ‡ 13. Luke xxiii. 34; John ix. 39, 41; Acts iii. 17; xxvi. 9. ‡ 14. 1 Cor. xv. 10. ‡ 15. Matt. ix. 13; Mark ii. 17; Luke v. 32; xix. 10; Rom. v. 8; 1 John iii. 5. ‡ 16. 2 Cor. iv. 1. ‡ 17. 1 Tim. vi. 15, 16. ‡ 18. 1 Tim. vi. 13, 14, 20; 2 Tim. ii. 2. ‡ 18. 1 Tim. vi. 12; 2 Tim. ii. 3; iv. 7.

εναυαγησαν· [20] ὧν εστιν Ὑμεναιος και Αλεξ-
were shipwreck; of whom is Hymenius and Alex-
ανδρος, οὓς παρεδωκα τῳ σατανᾳ, ἱνα παιδευ-
ander, whom I delivered up to the adversary, so that they might
θωσι μη βλασφημειν.
be taught not to revile.

ΚΕΦ. β′. 2.

[1] Παρακαλω ουν πρωτον παντων ποιεισθαι
I exhort therefore first of all to make
δεησεις, προσευχας, εντευξεις, ευχαριστιας
supplications, prayers, intercessions, thanksgivings
ὑπερ παντων ανθρωπων· [2] ὑπερ βασιλεων, και
in behalf of all men; in behalf of kings, and
παντων των εν ὑπεροχῃ οντων· ἱνα ἠρεμον
of all of those in high station being; so that a tranquil
και ἡσυχιον βιον διαγωμεν εν πασῃ ευσεβειᾳ
and quiet life we may lead in all piety
και σεμνοτητι. [3] Τουτο *[γαρ] καλον και απο-
and seriousness. This [for] good and ac-
δεκτον ενωπιον του σωτηρος ἡμων θεου, [4] ὁς
ceptable in presence of the preserver of us God, who
παντας ανθρωπους θελει σωθηναι, και εις επιγ-
all men wishes to be saved, and into an exact
νωσιν αληθειας ελθειν. [5] Εἱς γαρ θεος, εἱς και
knowledge of truth to come. One for God, one and
μεσιτης θεου και ανθρωπων, ανθρωπος Χριστος
mediator of God and of men, a man Anointed
Ιησους, [6] ὁ δους ἑαυτον αντιλυτρον ὑπερ παν-
Jesus, he having given himself a ransom in behalf of
των· *[το μαρτυριον] καιροις ιδιοις, [7] εις ὁ
all; [the testimony] for seasons own, for which
ετεθην εγω κηρυξ και αποστολος, (αληθειαν
was placed I a herald and an apostle, (truth
λεγω, ου ψευδομαι,) διδασκαλος εθνων εν πισ-
I speak, not I speak falsely,) a teacher of nations in faith
τει και αληθειᾳ.
and in truth.

[8] Βουλομαι ουν προσευχεσθαι τους ανδρας εν
I direct therefore to pray the men in
παντι τοπῳ, επαιροντας ὁσιους χειρας χωρις
every place, lifting up holy hands without
οργης και διαλογισμου. [9] Ὡσαυτως *[και τας]
wrath and disputing. In the same way [and the]
γυναικας εν καταστολῃ κοσμιῳ, μετα αιδους
women in apparel becoming, with modesty
και σωφροσυνης, κοσμειν ἑαυτας, μη εν πλεγ-
and soundness of mind, to adorn themselves, not with wreaths,
μασιν, η χρυσῳ, η μαργαριταις, η ἱματισμῳ
or gold, or pearls, or a garment
πολυτελει, [10] αλλ', (ὁ πρεπει γυναιξιν επαγ-
expensive, but, (which is becoming for women under-

20 of whom are ‡ Hymenius and Alexander; whom I ‡ delivered up to the ADVERSARY, that they may be taught not to blaspheme.

CHAPTER II.

1 I exhort, therefore, first of all, to make Supplications, Prayers, Intercessions, and Thanksgivings in behalf of All Men;

2 ‡ in behalf of Kings, and ALL who ARE in High station, so that we may lead a Tranquil and Quiet Life in All Piety and Seriousness.

3 This is good and ‡ acceptable before God, our SAVIOR,

4 ‡ who desires All Men to be saved, ‡ and to come to an accurate Knowledge of the Truth.

5 ‡ For God is One, and there is ‡ One Mediator of God and Men, that Man, Christ Jesus,

6 ‡ who GAVE himself a Ransom in behalf of all,—the TESTIMONY in its own Seasons;—

7 ‡ for which I was appointed a Herald and an Apostle, (I speak Truth, I do not falsify,) a Teacher of Nations in * Faith and Truth.

8 I appoint, therefore, the MEN to pray in every place, lifting up Holy Hands without Wrath and Disputing.

9 In like manner, the WOMEN, also, in ‡ becoming Attire, with Modesty and soberness of mind, not decorating themselves with Wreaths, or Gold, or Pearls, or expensive Clothing,

10 but with good Works, which become Women un-

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* ALEXANDRIAN MANUSCRIPT.—3. for—*omit.* 6. the TESTIMONY—*omit.* 7. Spirit and Truth. 9. and the—*omit.*

‡ 20. 2 Tim. ii. 17, 14. ‡ 20. 1 Cor. v. 5. ‡ 2. Ezra vi. 10; Rom. xiii. 1. ‡ 3. Rom. xii. 2; 1 Tim. v. 4. ‡ 4. Ezek. xviii. 23; John iii. 16, 17; Titus ii. 12; 2 Pet iii. 9. ‡ 4. John xvii. 3; 2 Tim. ii. 25. ‡ 5. Rom. iii. 29, 30; x. 12; Gal. iii. 20 ‡ 5. Heb. viii. 6; ix. 15. ‡ 6. Matt. xx. 28; Mark x. 45; Eph. i. 7; Titus ii. 14. ‡ 7 Eph. iii. 7, 8; 2 Tim. i. 11. ‡ 9. 1 Pet. iii. 3, 4.

γελομεναις θεοσεβειαν,) δι' εργων αγα-
taking worship of God,) by means of works good.

θων. [11] Γυνη εν ἡσυχιᾳ μανθανετω εν πασῃ
A woman in quietness let learn with all

ὑποταγῃ. [12] Γυναικι δε διδασκειν ουκ επιτρεπω,
submission. A woman but to teach not I permit,

ουδε αυθεντειν ανδρος, αλλ' ειναι εν ἡσυχιᾳ.
nor to assume authority over a man, but to be in silence.

[13] Αδαμ γαρ πρωτος επλασθη, ειτα Ευα. [14] Και
Adam for first was formed, then Eve. And

Αδαμ ουκ ηπατηθη· ἡ δε γυνη απατηθεισα, εν
Adam not was deceived; the but woman having been deceived, in

παραβασει γεγονε· [15] σωθησεται δε δια της
transgression became; she will be preserved but through the

τεκνογονιας, εαν μεινωσιν εν πιστει και αγαπῃ
child-bearing, if they abide in faith and love

και ἁγιασμῳ μετα σωφροσυνης.
and holiness with sobriety of mind.

ΚΕΦ. γ'. 3.

[1] Πιστος ὁ λογος· Ει τις επισκοπης ορεγεται,
True the word; If any one an oversight longs after.

καλου εργου επιθυμει. [2] Δει ουν τον επισκο-
excellent a work he desires. It behoves then the overseer

πον ανεπιληπτον ειναι, μιας γυναικος ανδρα,
unblamable to be, of one wife a husband,

νηφαλιον, σωφρονα, κοσμιον, φιλοξενον, διδακ-
vigilant, sedate, orderly, hospitable, fit to

τικον· [3] μη παροινον, μη πληκτην, αλλ' επιει-
teach; not a wine drinker, not a striker, but gen-

κη, αμαχον, αφιλαργυρον· [4] του ιδιου οικου
tle, not quarrelsome, not a lover of money; of the own house

καλως προισταμενον, τεκνα εχοντα εν ὑποταγῃ
well presiding, children having in subjection

μετα πασης σεμνοτητος· [5] (ει δε τις του ιδιου
with all dignity; (if but any one of the own

οικου προστηναι ουκ οιδε, πως εκκλησιας θεου
house to preside not knows, how a congregation of God

επιμελησεται;) [6] μη νεοφυτον, ἱνα μη τυφω-
will he take care of?) not a new convert, so that not being

θεις εις κριμα εμπεσῃ του διαβολου· [7] δει δε
puffed up into a judgment he may fall of the accuser; it behoves but

αυτον και μαρτυριαν καλην εχειν απο των εξω-
him also a testimony good to have from those out-

θεν, ἱνα μη εις ονειδισμον εμπεσῃ και παγιδα
side, so that not into reproach he may fall and a snare

του διαβολου.
of the accuser.

dertaking the worship of God.

11 Let a Woman learn in Quietness with All Submission;

12 for ‡ I do not permit a Woman to teach, ‡ or to assume authority over a Man, but to be quiet;

13 for ‡ Adam was formed first, and then Eve.

14 And ‡ Adam was not deceived; but the WOMAN having been * deceived, became a Transgressor;

15 but she shall be preserved throughout CHILD-BEARING, if they abide in Faith, and Love, and Holiness, with Sobriety of mind.

CHAPTER III.

1 This SAYING is True, If any one longs after an ‡Overseer's office, he desires an Excellent Work.

2 ‡The OVERSEER then must be irreproachable, a Husband of One Wife, vigilant, sedate, orderly, hospitable, ‡ fit to teach;

3 ‡not a wine-drinker, no striker, but gentle, not quarrelsome, ‡not a lover of money;

4 presiding well over his OWN Family, ‡having the Children in Subjection with All Dignity;

5 (but if any one knows not how to preside over his OWN Family, how can he take care of a Congregation of God?)

6 Not a New convert, lest being puffed up, he may incur the Judgment of the ENEMY.

7 And he must even have a good Testimony ‡from THOSE WITHOUT, that he may not fall into reproach and ‡a Snare of the ENEMY.

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* ALEXANDRIAN MANUSCRIPT.—14. wholly deceived.

‡ 12. 1 Cor. xiv. 34. ‡ 12. Eph. v. 24. ‡ 13. Gen i. 27; ii. 18, 22; 1 Cor. xi. 8, 9. ‡ 14. Gen. iii. 6; 2 Cor. xi. 3. ‡ 1. Acts xx. 28; Phil. i. 1. ‡ 2. Titus. i. 6, &c. ‡ 2. 2 Tim. ii. 24. ‡ 3. Titus i. 7. ‡ 3. 1 Pet. v. 2. ‡ 4. Titus 6. ‡ 7 Acts xxii. 12; 1 Cor. v. 12; 1 Thess. iv. 12. ‡ 7. 2 Tim. ii. 26.

[8] Διακονους ὡσαυτως σεμνους, μη διλογους,
Servants in like manner dignified, not two-worded,
μη οινῳ πολλῳ προσεχοντας, μη αισχροκερ-
not to wine much being addicted, not eager for base
δεις, [9] εχοντας το μυστηριον της πιστεως εν
gain, holding the secret of the faith in
καθαρᾳ συνειδησει. [10] Και οὑτοι δε δοκιμαζεσ-
a pure conscience. Also these but let be proved
θωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι
first, then let serve, unblamable
οντες. [11] Γυναικας ὡσαυτως σεμνας, μη δια-
being. Women in like manner serious, not ac-
βολους, νηφαλιους, πιστας εν πασι. [12] Διακο-
cusers, vigilant, faithful in all things. Servants
νοι εστωσαν μιας γυναικος ανδρες, τεκνων
let be of one wife a husband, children
καλως προισταμενοι και των ιδιων οικων. [13] Οἱ
well presiding over and of the own houses. Those
γαρ καλως διακονησαντες, βαθμον ἑαυτοις κα-
for well having served, a standing for themselves honor-
λον περιποιουνται, και πολλην παρρησιαν εν
able they acquire, and much confidence in
πιστει τῃ εν Χριστῳ Ιησου. [14] Ταυτα σοι γρα-
faith in that in Anointed Jesus. These things to thee I
φω, ελπιζων ελθειν προς σε ταχιον· [15] εαν δε
write, hoping to come to thee very soon; if but
βραδυνω, ἱνα ειδῃς, πως δει εν οικῳ θεου
I should delay, that thou mayest know, how it behoves in a house of God
αναστρεφεσθαι, ἡτις εστιν εκκλησια θεου ζων-
to conduct thyself, which is a congregation of God liv-
τος. [16] Στυλος και εδραιωμα της αληθειας και
ing. A pillar and basis of the truth and
ὁμολογουμενως μεγα εστι το της ευσεβειας
confessedly great is the of the piety
μυστηριον· *Ὁς εφανερωθη εν σαρκι, εδικαιωθη
secret; Who was manifested in flesh, was justified
εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν
in spirit, was seen by messengers, was proclaimed among
εθνεσιν, επιστευθη εν κοσμῳ, ανεληφθη εν
nations, was believed among a world, was taken up in
δοξῃ.
glory.

ΚΕΦ. δʹ. 4.

[1] Το δε πνευμα ῥητως λεγει, ὁτι εν ὑστεροις
The but spirit expressly says, that in subsequent
καιροις αποστησονται τινες της πιστεως, προσ-
seasons will fall away some from the faith, ad-
εχοντες πνευμασι πλανοις και διδασκαλιαις
hering to spirits wandering and to teachings

8 ‡Assistants in like manner ought to be serious, not deceitful in speech, ‡not being addicted to much Wine, not eager for base gain;

9 holding the SECRET of the FAITH with a Pure Conscience.

10 But let These also be proved first, then let them serve, being unblamable.

11 ‡Let the Women in like manner be serious, not accusers, vigilant, faithful in all things.

12 Let Assistants be Husbands of One Wife, presiding well over their OWN Families.

13 For THOSE HAVING SERVED well, acquire for themselves an honorable Station, and Much Confidence in THAT Faith which is in Christ Jesus.

14 These things I write to Thee, hoping to come to thee very soon;

15 but if I should delay, so that thou mayest know how to conduct thyself in ‡God's House, which is a Congregation of the living God.

16 †A Pillar and Foundation of the TRUTH, and confessedly great, is the SECRET of PIETY; ‡*He who was manifested in Flesh, was justified in Spirit, was seen by Messengers, was proclaimed among Nations, was believed on in the World, was taken up in Glory.

CHAPTER IV.

1 But the SPIRIT ‡expressly says, That in subsequent Seasons, some wil apostatize from the FAITH, giving heed to ‡deceitful Spirits, and ‡to Teachings of Demons;

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* ALEX. MS.—It is doubtful whether this word was originally ΟΣ who, or ΘΣ God.

† 16. This is according to the pointing of Griesbach. Nearly all the ancient MSS., and all the versions have "*He who,*" instead of "*God,*" in this passage. This has been adopted. The latter reading, however, is also according to the analogy of the faith, and well supported.

‡ 8. Acts vi. 3. ‡ 8. Lev. x. 9. ‡ 11. Titus ii. 3. ‡ 15. Eph. ii. 21, 22; 2 Tim. ii. 20. ‡ 16. John i. 14; 1 John i. 2. ‡ 1. John xvi. 13; 2 Thess. ii. 3; 2 Tim. iii. 1; 2 Pet. iii. 3. ‡ 1. 2 Tim. iii. 13; 2 Pet. ii. 1. ‡ 1. Dan. xi. 35, 37, 38. Rev. ix. 20.

δαιμονιων, [2] εν ὑποκρισει ψευδολογων, κεκαυ-
of demons, by hypocrisy of false-speakers, having
τηριασμενων την ιδιαν συνειδησιν, [3] κωλυοντων
been cauterized the own conscience, forbidding
γαμειν, απεχεσθαι βρωματων, ἁ ὁ θεος εκτι-
to marry, to abstain from foods, which the God created
σεν εις μεταληψιν μετα ευχαριστιας τοις πισ-
for a partaking of with thanksgiving by the faithful
τοις και επεγνωκοσι την αληθειαν. [4] Ὁτι παν
ones and they have known the truth. Because every
κτισμα θεου καλον, και ουδεν αποβλητον, μετα
creature of God good, and nothing cast away, with
ευχαριστιας λαμβανομενον· [5] ἁγιαζεται γαρ δια
thanksgiving being received; it is sanctified for through
λογου θεου και εντευξεως. [6] Ταυτα ὑποτιθεμε-
a word of God and of prayer. These things setting forth
νος τοις αδελφοις, καλος εσῃ διακονος Ιησου
to the brethren, good thou wilt be a servant of Jesus
Χριστου, εντρεφομενος τοις λογοις της πιστεως
Anointed, being nourished with the words of the faith
και της καλης διδασκαλιας, ᾗ παρηκολουθη-
and of the good teaching, which thou hast closely
κας. [7] Τους δε βεβηλους και γραωδεις μυθους
followed. The but profane and old women fables
παραιτου· γυμναζε δε σεαυτον προς ευσεβειαν.
do thou avoid; discipline but thyself for piety.
[8] Ἡ γαρ σωματικη γυμνασια προς ολιγον εστιν
The for bodily discipline for a little it is
ωφελιμος· ἡ δε ευσεβεια προς παντα ωφελιμος
profitable; the but piety for all things profitable
εστιν, επαγγελιαν εχουσα ζωης της νυν και
it is, a promise having of life of the now and
της μελλουσης. [9] Πιστος ὁ λογος και πασης
of that about coming. True the word and of all
αποδοχης αξιος. [10] Εις τουτο γαρ *[και]
acceptance worthy. In order to this for [also]
κοπιωμεν και ονειδιζομεθα, ὁτι ηλπικαμεν επι
we toil and are reproached, because we have hoped in
θεῳ ζωντι, ὁς εστι σωτηρ παντων ανθρωπων,
God living, who is a preserver of all men,
μαλιστα πιστων. [11] Παραγγελλε ταυτα και
especially of believers. Do thou enjoin these things and
διδασκε. [12] Μηδεις σου της νεοτητος καταφρο-
do thou teach. No one thee the youth let despise,
νειτω, αλλα τυπος γινου των πιστων εν λογῳ,
but a pattern become thou of the believers in word,
εν αναστροφῃ, εν αγαπῃ, εν πιστει, εν ἁγνειᾳ.
in conduct, in love, in faith, in purity.

2 [misled] by the ‡ Hypocrisy of false teachers; whose OWN ‡ Conscience has been seared;

3 forbidding ‡ marriage, and ‡ the use of Foods which GOD created in order to be partaken of with ‡ Thanksgiving by the BELIEVERS, even by those who have recognized this TRUTH;—

4 That ‡ Everything Created by God † is good, and nothing is to be rejected, being received with Thanksgiving;

5 since it is sanctified through the Command of God, and by Prayer.

6 Setting forth These things before the BRETHREN, thou wilt be a Good Servant of * Christ Jesus, ‡ imbued with the WORDS of the FAITH, and the GOOD Teaching which thou hast closely followed.

7 But ‡ avoid PROFANE and Silly Fables, and train thyself for Piety;

8 for BODILY Training is profitable for a little; ‡ but PIETY is profitable for all things, ‡ having a Promise of the PRESENT Life, and of THAT which is FUTURE.

9 This SAYING is True, and worthy of All Reception.

10 For on this account, we toil and * are reproached, Because we hope in the living God, ‡ who is a Preserver of All Men, especially of Believers.

11 These things enjoin and teach.

12 Let no one despise Thy YOUTH; but ‡ become a Pattern of the BELIEVERS, in Word, in Conduct, in Love, in Faith, in Purity.

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* ALEXANDRIAN MANUSCRIPT.—6. Christ Jesus. 10. also—*omit.* 10. earnestly strive.

† 4. for this purpose, or for food, or for being partaken of—ver. 3.

‡ 2. Matt. vii. 15; Rom. xvi. 18; 2 Pet. ii. 3. ‡ 2. Eph. iv. 19. ‡ 3. Heb. xiii. 4. ‡ 3. Rom. xiv. 3. ‡ 3. Rom. xiv. 6; 1 Cor. x. 30. ‡ 4. Rom. xiv. 14, 20; 1 Cor. x. 25. ‡ 6. 2 Tim. iii. 14, 15. ‡ 7. 1 Tim. i. 4; vi. 20; 2 Tim. ii. 16, 23; iv. 4; Titus i. 14. ‡ 8. 1 Tim. vi. 6. ‡ 8. Psa. xxxvii. 4; lxxxiv. 11; cxii. 2, 3; cxlv. 19; Matt. vi. 33; xix. 29; Mark x. 30; Rom. viii. 28. ‡ 10. Job vii. 20; Psa. xxxvi. 6. ‡ 12. Titus ii. 7.

[13] Ἑως ερχομαι, προσεχε τη αναγνωσει, τη
Till I come, attend thou to the reading, to the
παρακλησει, τη διδασκαλιᾳ. [14] Μη αμελει
exhorting, to the teaching. Not be thou neglectful
του εν σοι χαρισματος, ὁ εδοθη σοι δια προ-
of the in thee endowment, which was given to thee through proph-
φητειας, μετα επιθεσεως των χειρων του πρεσ-
ecy, with laying on of the hands of the elder-
βυτεριου. [15] Ταυτα μελετα, εν τουτοις ισθι·
ship. These things do thou care for, in these things be thou;
ἱνα σου ἡ προκοπη φανερα η εν πασιν.
so that of thee the progress manifest may be in all things.
[16] Επεχε σεαυτῳ, και τη διδασκαλιᾳ· επιμενε
Attend thou to thyself, and to the teaching; continue thou
αυτοις· τουτο γαρ ποιων, και σεαυτον σωσεις
in them; this for doing, both thyself thou wilt save
και τους ακουοντας σου.
and those hearing thee.

ΚΕΦ. ε'. 5.

[1] Πρεσβυτερῳ μη επιπληξης, αλλα παρακα-
An elderly man not thou mayest chide, but exhort
λει ὡς πατερα· νεωτερους, ὡς αδελφους·
as a father; younger men, as brothers;
πρεσβυτερας, ὡς μητερας· νεωτερας, ὡς αδελ-
elderly women, as mothers; younger women, as sis-
φας, εν παση ἁγνειᾳ. [3] Χηρας τιμα, τας οντως
ters, in all purity. Widows honor, those really
χηρας. [4] Ει δε τις χηρα τεκνα η εκγονα εχει,
widows. If but any widow children or grandchildren has,
μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν,
let them be taught first the own house to be dutiful,
και αμοιβας αποδιδοναι τοις προγονοις· τουτο
and a recompense to render to the progenitors; this
γαρ εστιν αποδεκτον ενωπιον του θεου. [5] Ἡ
for is acceptable in presence of the God. She
δε οντως χηρα και μεμονωμενη ηλπικεν επι τον
but really a widow and having been left alone he hoped in the
θεον, και προσμενει ταις δεησεσι και ταις προσ-
God, and continues in the supplications and in the pray-
ευχαις νυκτος και ἡμερας· [6] ἡ δε σπαταλωσα,
ers night and day; she but luxuriously,
ζωσα τεθνηκε. [7] Και ταυτα παραγγελλε, ἱνα
living has died. And these things enjoin, so that
ανεπιληπτοι ωσιν. [8] Ει δε τις των ιδιων, και
unblamable ones they may be. If but any one for those of own, and
μαλιστα των οικειων, ου προνοει, την πιστιν
especially of the household, not provides, the faith

13 Till I come, attend to the READING, to the EXHORTING, to the TEACHING.

14 ‡Neglect not that ENDOWMENT in thee, which was imparted to thee through Prophecy, with Imposition of the HANDS of the ELDERSHIP.

15 Make These things thy care; be occupied in them; so that Thy PROGRESS may be manifest in all things.

16 ‡Attend to thyself and to the TEACHING; continue in them; for by doing this thou wilt save both Thyself, and ‡THOSE who HEAR thee.

CHAPTER V.

1 Chide ‡not an Elderly man, but exhort him as a Father; Younger men, as Brothers;

2 Elderly women as Mothers, Younger women as Sisters, in all Purity.

3 Support THOSE Widows who are really Widows.

4 But if Any Widow has Children or Grand-children, let these be taught first to be dutiful to their OWN Family, ‡and to render proper returns to their PROGENITORS; for this is acceptable in the sight of GOD.

5 ‡Now SHE who is really a WIDOW, and having been left alone, hopes in GOD, and continues in SUPPLICATIONS and PRAYERS Night and Day;

6 But ‡SHE, living in SELF-INDULGENCE, is dead.

7 ‡And enjoin these things, so that they may be unblamable.

8 But if any one provide not for his OWN relatives, ‡and especially for *his Family, he has denied the

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* ALEXANDRIAN MANUSCRIPT.—8. his Family.

‡ 14. 2 Tim. i. 6. ‡ 16. Acts xx. 28. ‡ 16. James v. 20. ‡ 1. Lev. xix. 32.
‡ 4. Gen. xlv. 10, 11; Matt. xv. 4; Eph. vi. 1, 2. ‡ 5. 1 Cor. vi. 32. ‡ 6. James v. 5.
‡ 7. 1 Tim. i. 3; iv. 11; vi. 17. ‡ 8. Isa. lviii. 7; Gal. vi. 10.

ηρνηται, και εστιν απιστου χειρων. [9] Χηρα
has denied, and is an unbeliever worse. A widow

καταλεγεσθω μη ελαττον ετων εξηκοντα γεγο-
let be enrolled not less of years sixty having

νυια, ἑνος ανδρος γυνη, [10] εν εργοις καλοις μαρ-
become, of one husband a wife, by works good being

τυρουμενη· ει ετεκνοτροφησεν, ει εξενοδοχη-
attested; if she reared a family, if she received

σεν, ει ἁγιων ποδας ενιψεν, ει θλιβομενοις
strangers, if of holy ones feet she washed, if afflicted ones

επηρκεσεν, ει παντι εργῳ αγαθῳ επηκολουθησε.
she relieved, if every work good she closely followed.

[11] Νεωτερας δε χηρας παραιτου· ὁταν γαρ κατασ-
Younger but widows reject; when for they may

τρηνιασωσι του Χριστου, γαμειν θελουσιν·
be wanton towards the Anointed, to marry they wish;

[12] εχουσαι κριμα, ὁτι την πρωτην πιστιν
having condemnation, because the first fidelity

ηθετησαν· [13] ἁμα δε και αργαι μανθανουσι
they violated; at the same time and also idle ones they learn

περιερχομενοι τας οικιας· ου μονον δε αργαι,
to go about the houses; not only but idle ones,

αλλα και φλυαροι και περιεργοι, λαλουσαι τα
but also praters and busybodies, speaking the things

μη δεοντα. [14] Βουλομαι ουν νεωτερας γαμειν,
not proper, I wish therefore younger ones to marry,

τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην
to bear children, to keep house, no opportunity

διδοναι τῳ αντικειμενῳ λοιδοριας χαριν. [15] Ηδη
to give to the opponent of reproach on account. Already

γαρ τινες εξετραπησαν οπισω του σατανα. [16] Ει
for some turned aside after the adversary. If

τις [πιστος η] πιστη εχει χηρας, επαρκειτω
any [believing man or] believing woman has widows, let such support

αυταις, και μη βαρεισθω ἡ εκκλησια, ἱνα ταις
them, and not let burden the congregation, so that those

οντως χηραις επαρκεση. [17] Οἱ καλως προεστω-
really widows may be relieved. The well presid-

τες πρεσβυτεροι διπλης τιμης αξιουσθωσαν·
ing elders double honor let be esteemed worthy;

μαλιστα οἱ κοπιωντες εν λογῳ και διδασκαλιᾳ.
especially those toiling in word and teaching.

[18] Λεγει γαρ ἡ γραφη· Βουν αλοωντα ου φιμω-
Says for the writing; An ox treading not thou shalt

σεις· και· αξιος ὁ εργατης του μισθου αὑτου.
muzzle; and; worthy the laborer of the hire of himself.

FAITH, and is worse than an Unbeliever.

9 Let not a Widow be enrolled less than sixty Years old, ‡having been a Wife of One Husband,

10 well reputed for good Works; whether she has reared a family, or ‡entertained strangers, or ‡washed the Saints' Feet, or relieved the Afflicted, or closely followed Every good Work.

11 But reject Younger Widows, for when they become wanton against the ANOINTED one. they wish to marry;

12 incurring Condemnation, Because they have violated their FIRST Fidelity.

13 ‡And at the same time also, they learn to be idlers, gadding about to the HOUSES; and not only idlers, but also Praters and Busybodies, speaking IMPROPER THINGS.

14 ‡I desire, therefore, the Younger Widows to marry, to bear children, to keep house, ‡to give No Opportunity to the OPPONENT for reproach;

15 since some have already turned aside after the ADVERSARY.

16 If any believer of either sex have Widows, let such support them, and let not the CONGREGATION be burdened, so that it may relieve ‡THOSE who are REALLY Widows.

17 Let ‡the ELDERS who PRESIDE well ‡be esteemed worthy of Double Honor, especially THOSE who TOIL in Word and Teaching;

18 for the SCRIPTURE says, ‡"Thou shalt not "muzzle an Ox threshing;" and, ‡"The LABORER is worthy of his REWARD."

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* ALEXANDRIAN MANUSCRIPT.—16. believing man, or—*omit*.

‡ 9. 1 Tim. iii. 2. ‡ 10. Acts xvi. 15; Heb. xiii. 2; 1 Pet. iv. 9. ‡ 10. John xiii. 5, 14. ‡ 13. 2 Thess. iii. 11. ‡ 14. 1 Cor. vii. 9. ‡ 14. 1 Tim. vi. 1; Titus ii. 8. ‡ 16. verses 3, 5. ‡ 17. Rom. xii. 8; 1 Cor. ix. 10, 14; Gal. vi. 6; Phil. ii. 29; 1 Thess. v 12, 13; Heb. xiii. 7, 17. ‡ 17. Acts xxviii. 10 ‡ 18. Deut xxv. 4; 1 Cor. ix. 9. ‡ 18. Lev. xix. 13; Deut. xxiv. 14, 15; Matt. x. 10; Luke x. 7.

[19] Κατα πρεσβυτερου κατηγοριαν μη παραδε-
Against an elder an accusation not do thou
χου, εκτος ει μη επι δυο η τριων μαρτυρων.
receive, without if not by two or three witnesses.
[20] Τους ἁμαρτανοντας, ενωπιον παντων ελεγχε,
The sinning ones, in presence of all reprove thou,
ἱνα και οἱ λοιποι φοβον εχωσι.
so that also the remainder fear may have.

[21] Διαμαρτυρομαι ενωπιον του θεου και *[κυ-
I solemnly enjoin in presence of the God and [Lord]
ριου] Ιησου Χριστου και των εκλεκτων αγγε-
Jesus Anointed and of the chosen mes-
λων, ἱνα ταυτα φυλαξῃς χωρις προκριματος
sengers, that these things thou mayest keep without prejudice
μηδεν ποιων κατα προσκλισιν. [22] Χειρας
nothing doing by partiality. Hands
ταχεως μηδενι επιτιθει μηδε κοινωνει ἁμαρτιαις
hastily to no one do thou put and not do thou share in sins
αλλοτριαις. Σεαυτον ἁγνον τηρει. [23] Μηκετι
with others. Thyself pure do thou keep. No longer
ὑδροποτει, αλλ᾽ οινῳ ολιγῳ χρω δια
be thou a water-drinker, but wine a little do thou use on acccount of
τον στομαχον *[σου] και τας πυκνας σου
the stomach [of thee] and the frequent of thee
ασθενειας. [24] Τινων ανθρωπων αἱ ἁμαρτιαι
weaknesses. Of some men the sins
προδηλοι εισι, προαγουσαι εις κρισιν· τισι δε
previously manifest are, before leading to judgment; in some but
κάι επακολουθουσιν. [25] Ὡσαυτως και τα καλα
indeed they follow after. In like manner also the good
εργα προδηλα εστι· και τα αλλως εχοντα,
works previously manifest are; and the things otherwise being,
κρυβηναι ου δυναται.
to be hidden not are able.

ΚΕΦ. ϛʹ. 6.

[1] Ὁσοι εισιν ὑπο ζυγον δουλοι, τους ιδιους
As many as are under a yoke slaves, the own
δεσποτας πασης τιμης αξιους ἡγεισθωσαν, ἱνα
masters of all honor worthy let them esteem, that
μη το ονομα του θεου και ἡ διδασκαλια βλασ-
not the name of the God and the teaching may be
φημηται. [2] Οἱ δε πιστους εχοντες δεσποτας,
reviled. Those and believing having masters,
μη καταφρονειτωσαν, ὁτι αδελφοι εισιν· αλλα
not let them disregard, because brethren they are; but
μαλλον δουλευετωσαν, ὁτι πιστοι εισι και
rather let them serve, because believing ones they are and
αγαπητοι οἱ της ευεργεσιας αντιλαμβανομενοι.
beloved ones who of the well-doing are recipients.
Ταυτα διδασκε, και παρακαλει. [3] Ει τις
These things do thou teach, and do thou exhort. If any one
ἑτεροδιδασκαλει, και μη προσερχεται ὑγιαι-
teach differently, and not assents to being

19 Against an Elder receive not an Accusation, in any case, without Two or Three Witnesses.

20 *But ‡THOSE who SIN reprove before all, so that the REST also may fear.

21 ‡I solemnly enjoin thee in the presence of GOD and of *Christ Jesus, and of the CHOSEN Messengers, that thou keep These things without prejudice, doing Nothing by Partiality.

22 ‡Lay Hands hastily on no one, ‡and be not a partaker in Others' Sins; keep Thyself pure.

23 (Be no longer a Water-drinker, but use a little Wine on account of thy STOMACH, and thy FREQUENT Weaknesses.)

24 ‡The SINS of some Men are previously manifest, leading on to Judgment; but in some, indeed, they follow after.

25 *And so GOOD DEEDS also are previously manifest, and THOSE which ARE OTHERWISE cannot be concealed.

CHAPTER VI.

1 Let as many ‡Bond-servants as are under a Yoke, esteem their OWN Masters as worthy of All Honor; ‡that the NAME of GOD and the TEACHING may not be reviled.

2 And let not THOSE HAVING Believing Masters disregard them, ‡Because they are Brethren; but rather serve, Because they are Believers and Beloved, who are RECIPIENTS of the BENEFIT. ‡These things teach and exhort.

3 If any one ‡teach differently, and assent not to

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* ALEXANDRIAN MANUSCRIPT.—20. But THOSE. 21. Lord—*omit.* 21. Christ Jesus. 23. of thee—*omit.* 25. And so GOOD DEEDS also.

‡ 20. Gal. ii. 11, 14; Titus i. 13. ‡ 21. 1 Tim. vi. 13; 2 Tim. ii. 14; iv. 1. ‡ 22. Acts vi. 6; xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6. ‡ 22. 2 John 11. ‡ 24. Gal. v. 19. ‡ 1. Eph. vi. 5; Col. iii. 22; Titus ii. 9; 1 Pet. ii. 18. ‡ 1. Isa. lii. 5; Rom. ii. 24; Titus ii. 5, 8. ‡ 2. Col. iv. 1. ‡ 2. 1 Tim. iv. 11. ‡ 3. 1 Tim. i. 3.

νουσι λογοις τοις του κυριου ἡμων Ιησου
sound in words in those of the Lord of us Jesus
Χριστου, και τῃ κατ᾽ ευσεβιαν διδασκαλιᾳ·
Anointed, and to that according to piety teaching;
[4] τετυφωται, μηδεν επισταμενος, αλλα νοσων
he is puffed up, nothing being versed in, but being sick
περι ζητησεις και λογομαχιας, εξ ὧν γινεται
about questions and strifes of words, out of which arises
φθονος, ερις, βλασφημιαι, ὑπονοιαι πονηραι,
envy, strife, evil-speakings, suspicions wicked,
[5] διαπαρατριβαι διεφθαρμενων ανθρωπων τον
wranglings having been corrupted of men the
νουν, και απεστερημενων της αληθειας, νομιζον-
mind, and having been devoid of the truth, suppos-
των πορισμον ειναι την ευσεβειαν. *[Αφισ-
ing gain to be the piety. [Withdraw
τασο απο των τοιουτων.] [6] Εστι δε πορισμος
thyself from of the such ones.] It is but gain
μεγας ἡ ευσεβειᾳ μετα αυταρκειας. [7] Ουδεν
great the piety with a competency. Nothing
γαρ εισηνεγκαμεν εις τον κοσμον· *[δηλον,]
for we brought into the world; [evident.]
ὅτι ουδε εξενεγκειν τι δυναμεθα. [8] Εχοντες δε
that neither to carry out anything are we able. Having and
διατροφας και σκεπασματα, τουτοις αρκεσθη-
foods and coverings, with these things we shall be
σομεθα. [9] Οἱ δε βουλομενοι πλουτειν, εμπιπ-
satisfied. Those but wishing to be rich, fall
τουσιν εις πειρασμον και παγιδα, και επιθυμιας
into a temptation and a snare, and desires
πολλας ανοητους και βλαβερας, αἵτινες βυθι-
many foolish and hurtful, which sink
ζουσι τους ανθρωπους εις ολεθρον και απωλειαν.
deep the men into destruction and ruin.
[10] Ῥιζα γαρ παντων των κακων εστιν ἡ φιλαρ-
A root for of all of the evils is the love of
γυρια· ἧς τινες ορεγομενοι απεπλανηθησαν απο
money; which some longing after wandered from
της πιστεως, και ἑαυτους περιεπειραν οδυναις
the faith, and themselves pierced around with sorrows
πολλαις. [11] Συ δε, ω ανθρωπε *[του] θεου,
many. Thou but, O man [of the] God,
ταυτα φευγε· διωκε δε δικαιοσυνην, ευσε-
these things flee; pursue thou and righteousness, piety,
βειαν, πιστιν, αγαπην, ὑπομονην, πρᾳοτητα·
faith, love, patience, meekness;
[12] αγωνιζου τον καλον αγωνα της πιστεως, επι-
contest thou the good contest of the faith, do thou
λαβου της αιωνιου ζωης, εις ἣν εκληθης,
lay hold of the age-lasting life, for which thou wast called out,
και ὡμολογησας την καλην ὁμολογιαν ενωπιον
and thou didst confess the good confession in presence
πολλων μαρτυρων. [13] Παραγγελλω σοι ενω-
of many witnesses. I charge thee in
πιον του θεου, του ζωοποιουντος τα παντα,
presence of the God, of that making alive the things all,

THOSE Sound Words of our LORD Jesus Christ, and to that TEACHING which is according to Piety,

4 he is puffed up, being master of Nothing, but is distracted about ‡Questions and Verbal contentions, out of which arise Envy, Strife, Revilings, evil Suspicions,

5 Wranglings of Men corrupted in MIND, and destitute of the TRUTH, ‡supposing PIETY to be GAIN.

6 But ‡PIETY with a Competency is great Gain.

7 For we brought Nothing into the WORLD, and it is evident that we are not able to carry anything out;

8 and ‡having supplies of Food and Clothing, with These let us be satisfied.

9 But ‡THOSE WISHING to be rich fall into a Temptation, and a Snare, and into many foolish and injurious Desires, which sink Men into Destruction and utter Ruin;

10 ‡for a Root of All kinds of Evil is the LOVE OF MONEY; which some longing after, wandered from the FAITH, and pierced Themselves around with many Sorrows.

11 ‡But thou, O Man of God! flee from these things, and pursue Righteousness, Piety, Faith, Patience, Love, Meekness.

12 ‡Maintain the GOOD Contest of the FAITH; ‡lay hold of AIONIAN Life, for which thou wast called out, and didst confess the GOOD Confession in the presence of Many Witnesses.

13 I charge thee in the presence of THAT GOD who ‡makes alive ALL things,

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* ALEXANDRIAN MANUSCRIPT.—5. From SUCH withdraw thyself—*omit.* 7. evident—*omit.* 11. of the—*omit.*

‡ 4. 1 Tim. i. 4; 2 Tim. ii. 23; Titus iii. 9. ‡ 5. Titus i. 11; 2 Pet. ii. 3. ‡ 6. Psa. xxxvii. 16; Prov. xv. 16. ‡ 8. Heb. xiii. 5. ‡ 9. Prov. xv. 27; Matt. xiii. 22; James v. 1. ‡ 10. Exod. xxiii. 8; Deut. xvi. 19. ‡ 11. 2 Tim. ii. 22. ‡ 12. 1 Cor. ix. 25, 26; 1 Tim. i. 18; 2 Tim. iv. 7. ‡ 12. Phil. iii. 12, 14; verse 19. ‡ 13. John v. 21

και Χριστου Ιησου, του μαρτυρησαντος επι
and Anointed Jesus, of that one testifying before
Ποντιου Πιλατου την καλην ὁμολογιαν, [14] τη-
Pontius Pilate the good confession, to
ρησαι σε την εντολην ασπιλον, ανεπιληπτον,
keep thee the commandment spotless, blameless,
μεχρι της επιφανειας του κυριου ἡμων Ιησου
till the appearance of the Lord of us Jesus
Χριστου, [15] ἡν καιροις ιδιοις δειξει ὁ μακαριος
Anointed, which in seasons own he will show the blessed
και μονος δυναστης, ὁ βασιλευς των βασιλευ-
and only Potentate, the king of those being
οντων και κυριος των κυριευοντων, [16] ὁ μονος
kings and Lord of those being lords, the only
εχων αθανασιαν, φως οικων απροσιτον, ὁν ειδεν
one having deathlessness, light dwelling in inaccessible, whom saw
ουδεις ανθρωπων, ουδε ιδειν δυναται· ᾡ τιμη
no one of men, nor to see is able; to whom honor
και κρατος αιωνιον· αμην.
and might age-lasting; so be it.

[17] Τοις πλουσιοις εν τῳ νυν αιωνι, παραγ-
To those rich ones in the present age, do thou
γελλε μη ὑψηλοφρονειν, μηδε ηλπικεναι επι
charge not to be high-minded, nor to have confidence in
πλουτου αδηλοτητι, αλλ' εν τῳ θεῳ *[τῳ
wealth uncertain, but in the God [the
ζωντι,] τῳ παρεχοντι ἡμιν παντα πλουσιως εις
living,] in that offering to us all things richly for
απολαυσιν· [18] αγαθοεργειν, πλουτειν εν εργοις
enjoyment; to work good, to be rich in works
καλοις, ευμεταδοτους ειναι, κοινωνικους, [19] απο-
good, liberal ones to be, communicative ones, treas-
θησαυριζοντας ἑαυτοις θεμελιον καλον εις το
uring up for themselves a foundation good for the
μελλον, ἱνα επιλαβωνται της οντως ζωης.
future, so that they may lay hold of that really life.

[20] Ω Τιμοθεε, την παραθηκην φυλαξον, εκ-
O Timothy, the trust guard thou, avoid-
τρεπομενος τας βεβηλους κενοφωνιας και αντι-
ing the profane empty sounds and oppo-
ϑεσεις της ψευδωνυμου γνωσεως· [21] ἡν τινες
sitions of the falsely-named knowledge; which some
επαγγελλομενοι, περι την πιστιν ηστοχησαν.
having professed, concerning the faith missed the mark.

Ἡ χαρις μετα σου.
The favor with thee.

and THAT Christ Jesus, ‡ who TESTIFIED to Pontius Pilate the GOOD Confession;

14 that thou keep the COMMANDMENT, being spotless, blameless, ‡ till the APPEARANCE of our LORD Jesus Christ;

15 which in his own Season THAT BLESSED and only Potentate will exhibit,—‡ the KING of KINGS, and LORD of LORDS,—

16 ‡ the only one POSSESSING Immortality, inhabiting Light inaccessible; ‡ whom no one of Men has seen, nor is able to see; to whom be Honor and Might aionian. Amen.

17 Charge THOSE RICH in the PRESENT Age not to be high-minded, nor ‡ to confide in Wealth ‡ so uncertain, but in THAT GOD ‡ who IMPARTS to us ALL things richly for Enjoyment;—

18 to do good, ‡ to be rich in good Works, to be liberal, willing to bestow;

19 ‡ treasuring up for themselves a good Foundation for the FUTURE, that they may lay hold of that which is REALLY Life.

20 O Timothy! ‡ guard THAT INTRUSTED to thee, ‡ turning away from the PROFANE, Empty Sounds, and Contradictions of that FALSELY-NAMED KNOWLEDGE,

21 which some, having professed, ‡ erred concerning the FAITH. FAVOR be with * thee.

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* ALEXANDRIAN MANUSCRIPT.—17. the living—*omit.* 21. you. *Subscription*—THE FIRST TO TIMOTHY—WRITTEN FROM LAODICEA.

‡ 13. Matt. xxvii. 11; John xviii. 37. ‡ 14. Phil. i. 6, 10; 1 Thess. iii. 13; v. 23. ‡ 15. Rev. xvii. 24; xix. 16. ‡ 16. 1 Tim. i. 17. ‡ 16. Exod. xxxiii. 20; John vi. 46. ‡ 17. Job xxxi. 28; Psa. lii. 7; lxii. 10; Mark x. 24; Luke xii. 21. ‡ 17. Prov. xxiii. 5. ‡ 17. Acts xiv. 17; xvii. 25. ‡ 18. Luke xii. 21; James ii. 5. ‡ 19. Matt. vi. 20; xix. 22; Luke xii. 33; xvi. 9. ‡ 20. 2 Tim. i. 14; Titus i. 9; Rev. iii. 3. ‡ 20. 1 Tim. i. 4, 6; iv. 7; 2 Tim. ii. 14, 16, 23; Titus i. 14; iii. 9. ‡ 21. 1 Tim. i. 6; 2 Tim. ii. 18.

[ΠΑΥΛΟΥ] ΠΡΟΣ ΤΙΜΟΘΕΟΝ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
[OF PAUL] TO TIMOTHY [AN EPISTLE] SECOND.

*THE SECOND TO TIMOTHY.

ΚΕΦ. α'. 1.

[1] Παυλος, αποστολος Ιησου Χριστου δια
Paul, an apostle of Jesus Anointed through
θεληματος θεου, κατ' επαγγελιαν ζωης της εν
will of God according to a promise of life of that by
Χριστῳ Ιησου, [2] Τιμοθεῳ αγαπητῳ τεκνῳ· χα-
Anointed Jesus, to Timothy beloved a child. fa-
ρις, ελεος, ειρηνη απο θεου πατρος, και Χριστου
vor mercy, peace from God a father, and Anointed
Ιησου του κυριου ἡμων.
Jesus the Lord of us.

[3] Χαριν εχω τῳ θεῳ, ᾧ λατρευω απο προ-
Gratitude I have to the God to whom I offer homage from an-
γονων εν καθαρᾳ συνειδησει, ὡς αδιαλειπτον
cestors with pure conscience, as unceasingly
εχω την περι σου μνειαν εν ταις δεησεσι μου
I have the concerning thee remembrance in the prayers of me
νυκτος και ἡμερας, [4] επιποθων σε ιδειν, μεμνη-
night and day longing thee to see, remem-
μενος σου των δακρυων, ἱνα χαρας πληρωθω·
bering of thee the tears, so that joy I may be filled with,
[5] ὑπομνησιν λαμβανων της εν σοι ανυποκριτου
a remembrance taking of the in thee unfeigned
πιστεως, ἡτις ενῳκησε πρωτον εν τῃ μαμμῃ
faith, which dwelt first in the grandmother
σου Λωιδι, και τῃ μητρι σου Ευνικῃ· πεπεισμαι
of thee Lois, and in the mother of thee Eunice, I have confidence
δε, ὁτι και εν σοι. [6] Δι' ἡν αιτιαν αναμιμ-
now, that also in thee. Through which cause I remind
νησκω σε αναζωπυρειν το χαρισμα του θεου, ὁ
thee to kindle up the free gift of the God, which
εστιν εν σοι δια της επιθεσεως των χειρων
is in thee through the putting on of the hands
μου· [7] ου γαρ εδωκεν ἡμιν ὁ θεος πνευμα δει-
of me: not for gave to us the God a spirit of
λιας, αλλα δυναμεως και αγαπης και σωφρονισ-
timidity, but of power and of love and of a sound
μου. [8] Μη ουν επαισχυνθῃς το μαρτυριον
mind. Not therefore thou mayest be ashamed of the testimony
του κυριου ἡμων, μηδε εμε τον δεσμιον αυτου·
of the Lord of us, nor me the prisoner of him;
αλλα συγκακοπαθησον τῳ ευαγγελιῳ κατα
but participate in suffering evils for the glad tidings according to
δυναμιν θεου, [9] του σωσαντος ἡμας και καλε-
power of God, of the one having saved us and having
σαντος κλησει ἁγιᾳ, ου κατα τα εργα ἡμων,
called with a calling holy, not according to the works of us,

CHAPTER I.

1 Paul, ‡ an Apostle of Jesus Christ, by the Will of God, on account of the ‡ Promise of THAT Life which is by Christ Jesus,

2 ‡ to Timothy, a Beloved Child; Favor, Mercy, Peace, from God the Father, and from Christ Jesus our LORD.

3 I am thankful to GOD, (‡ whom from my Ancestors I religiously serve with a Pure Conscience,) as I have an unceasing REMEMBRANCE of thee in my PRAYERS, Night and Day;

4 ‡ longing to see Thee, (being mindful of Thy TEARS,) so that I may be filled with Joy;

5 having a Recollection also of ‡ the UNFEIGNED Faith which is in thee, which first dwelt in thy GRANDMOTHER Lois, and in ‡ thy MOTHER Eunice, and I am persuaded that it dwells also in thee.

6 For this reason I remind thee ‡ to kindle up the FREE GIFT of *GOD, which is in thee, through the IMPOSITION of my HANDS.

7 For ‡ GOD did not give to us a Cowardly Spirit, but one of Power, and of Love, and of a Sound mind.

8 Therefore ‡ be not ashamed of ‡ the TESTIMONY of our LORD, nor of me ‡ his PRISONER; but jointly suffer evil for the GLAD TIDINGS, according to the Power of THAT God,

9 ‡ who SAVED us, and ‡ called us with a holy Invitation, ‡ not according to our WORKS, but according

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* ALEXANDRIAN MANUSCRIPT.—*Title*—THE SECOND TO TIMOTHY. 6. the ANOINTED.

‡ 1. 2 Cor. i. 1. ‡ 1. Eph. iii. 6; Titus i. 2; Heb. ix. 15. ‡ 2. 1 Tim. i. 2.
‡ 3. Acts xxii. 3; xxiii. 1; xxiv. 14; xxvii. 23; Rom. i. 9; Gal. i. 14. ‡ 4. 2 Tim. iv. 9, 21.
‡ 5. 1 Tim. i. 5. ‡ 5. Acts xvi. 1. ‡ 6. 1 Tim. iv. 14. ‡ 7. Rom. viii. 15.
‡ 8. Rom. i. 16. ‡ 8. 1 Tim. ii. 6; Rev. i. 2. ‡ 8. Eph. iii. 1; Phil. i. 7. ‡ 9.
1 Tim. i. 1; Titus iii. 4. ‡ 9. 1 Thess. iv. 7; Heb. iii. 1. ‡ 9. Titus iii. 5.

αλλα κατ' ιδιαν προθεσιν και χαριν την
but according to own purpose and favor that
δοθεισαν ἡμιν εν Χριστῳ Ιησου προ χρονων
having been given to us in Anointed Jesus before times
αιωνιων, [10] φανερωθεισαν δε νυν δια της επι-
age-lasting, having been manifested but now through the ap-
φανειας του σωτηρος ἡμων Ιησου Χριστου,
pearance of the savior of us Jesus Anointed,
καταργησαντος μεν τον θανατον, φωτισαντος
having rendered powerless indeed the death, having illuminated
δε ζωην και αφθαρσιαν δια του ευαγγελιου,
but life and incorruptibility by means of the glad tidings,
[11] εις ὁ ετεθην εγω κηρυξ και αποστολος και
for which was appointed I a herald and an apostle and
διδασκαλος *[εθνων·] [12] δι' ἡν αιτιαν και
a teacher [of nations;] through which cause also
ταυτα πασχω, αλλ' ουκ επαισχυνομαι· οιδα
these thing I suffer, but not I am ashamed; I know
γαρ ᾡ πεπιστευκα, και πεπεισμαι, ὁτι δυνα-
for in whom I have believed, and I have confided in, because power-
τος εστι την παραθηκην μου φυλαξαι εις εκεινην
ful he is the trust of me to guard to that
την ἡμεραν.
the day.

[13] Ὑποτυπωσιν εχε ὑγιαινοντων λογων, ὡν
An outline hold thou of sound words, of which
παρ' εμου ηκουσας, εν πιστει και αγαπῃ τῃ εν
from me thou didst hear, in faith and love in that in
Χριστῳ Ιησου· [14] την καλην παραθηκην φυλα-
Anointed Jesus; the good trust do thou
ξον δια πνευματος ἁγιου, του ενοικουντος εν
guard through spirit holy, of that dwelling in
ἡμιν.
us.

[15] Οιδας τουτο, ὁτι απεστραφησαν με παντες
Thou knowest this, that turned away me all
οἱ εν τῃ Ασιᾳ, ὡν εστι Φυγελλος και Ἑρμο-
those in the Asia, of whom is Phygellus and Hermo-
γενης. [16] Δωη ελεος ὁ κυριος τῳ Ονησιφορου
genes. May grant mercy the Lord to the of Onesiphorus
οικῳ· ὁτι πολλακις με ανεψυξε, και την ἁλυσιν
house; because often me he refreshed, and the chain
μου ουκ επησχυνθη, [17] αλλα γενομενος εν
of me not he was ashamed, but having been in
Ῥωμῃ, σπουδαιοτερον εζητησε με, και εὑρε·
Rome, very diligently he sought me, and found;
[18] (δωη αυτῳ ὁ κυριος εὑρειν ελεος παρα κυριου
may grant to him the Lord to find mercy from Lord
εν εκεινῃ τῃ ἡμερᾳ·) και ὁσα εν Εφεσῳ
in that the day;) and what things in Ephesus
διηκονησε, βελτιον συ γινωσκεις.
he served, very well thou knowest.

to his Own Purpose, and THAT FAVOR which was BESTOWED on us in Christ Jesus, ‡ before the aionian Times;

[10] but ‡ is now manifested through the APPEARANCE of our SAVIOR * Christ Jesus, ‡ who has indeed rendered DEATH powerless, and who has illustrated Life and Incorruptibility by the GLAD TIDINGS;

[11] ‡ for which I was appointed a Herald, and an Apostle, and a Teacher of Nations;

[12] ‡ for Which Cause I also suffer These things; but I am not ashamed; and I know in whom I have believed and have confided, For he is able to guard my ENTRUSTED CHARGE till That DAY.

[13] Retain ‡ an Outline of Wholesome Words, which thou didst hear from me, in THAT Faith and Love which are in Christ Jesus.

[14] ‡ Guard the GOOD Entrusted charge, through THAT holy Spirit which DWELLS in us.

[15] Thou knowest this, That All THOSE in ASIA ‡ turned away from me; of whom are Phygellus and Hermogenes.

[16] May the LORD grant Mercy ‡ to the FAMILY of ONESIPHORUS,—Because he often refreshed Me, and ‡ was not ashamed of my CHAIN;

[17] but being in Rome he searched for me very diligently, and found me.

[18] (May the LORD grant to him ‡ to find Mercy from the Lord in That DAY!) and how many things he served me in Ephesus, thou knowest very well.

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* ALEXANDRIAN MANUSCRIPT.—10. Christ Jesus. 11. of nations—*omit.*

‡ 9. Rom. xvi. 25; Eph. i. 4; iii. 11; Titus i. 2; 1 Pet. i. 20. ‡ 10. Rom. xvi. 26; Eph. i. 9. ‡ 10. 1 Cor. xv. 54, 55; Heb. ii. 14. ‡ 11. Acts ix. 15; Eph. iii. 7, 8; 1 Tim. ii. 7. ‡ 12. Eph. iii. 1; 2 Tim. ii. 9. ‡ 13. Rom. vi. 17. ‡ 14. 1 Tim. vi. 20. ‡ 15. 2 Tim. iv. 10, 16. ‡ 16. 2 Tim. iv. 19. ‡ 16. Acts xxviii. 20; Eph. vi. 20. ‡ 18. Matt. xxv. 34—40.

ΚΕΦ. β'. 2.

[1] Συ ουν, τεκνον μου, ενδυναμου εν τη
Thou therefore, child of me, be strong in the
χαριτι τη εν Χριστῳ Ιησου· [2] και ἁ ηκου-
favor in that in Anointed Jesus; and the things thou didst
σας παρ' εμου δια πολλων μαρτυρων, ταυτα
hear from me through many witnesses, these things
παραθου πιστοις ανθρωποις, οἱτινες ἱκανοι εσον-
entrust thou to faithful men, who competent shall
ται και ἑτερους διδαξαι. [3] Συ ουν κακοπαθη-
be also others' to teach. Thou therefore endure evil
σον ὡς καλος στρατιωτης Ιησου Χριστου.
as good a soldier of Jesus Anointed.
[4] Ουδεις στρατευομενος εμπλεκεται ταις του
No one serving as a soldier involves himself with the of the
βιου πραγματειαις, ἱνα τῳ στρατολογησαντι
life occupations, so that the one having enlisted
αρεσῃ. [5] Εαν δε *[και] αθλῃ τις, ου στε-
he may please. If but [also] may contend any one, not is
φανουται, εαν μη νομιμως αθλησῃ. [6] Τον κο-
crowned, if not lawfully he may have contended. The toil-
πιωντα γεωργον δει πρωτον των καρπων μετα-
ing husbandman it behoves first of the fruits to par-
λαμβανειν. [7] Νοει, ἁ λεγω· δῳη γαρ
take. Consider thou, the things I say; may give for
σοι ὁ κυριος συνεσιν εν πασι. [8] Μνημονευε Ιη-
to thee the Lord understanding in all things. Do thou remember Je-
σουν Χριστον εγηγερμενον εκ νεκρων, εκ
sus Anointed having been raised out of dead ones, from
σπερματος Δαυιδ, κατα το ευαγγελιον μου·
seed of David, according to the glad tidings of me;
[9] εν ᾡ κακοπαθω μεχρι δεσμω, ὡς κακουργος·
in which I suffer evil even to chains, as an evil doer;
αλλ' ὁ λογος του θεου ου δεδεται. [10] Δια
but the word of the God not is chained. On account of
τουτο παντα ὑπομενω δια τους εκλεκτους,
this all things I undergo on account of the chosen ones,
ἱνα και αυτοι σωτηριας τυχωσι της εν Χριστῳ
so that also they salvation may obtain of that in Anointed
Ιησου, μετα δοξης αιωνιου. [11] Πιστος ὁ λογος·
Jesus, with glory age-lasting. True the word;
ει γαρ συναπεθανομεν, και συζησομεν· [12] ει
if for we died with, also we shall live with; if
ὑπομενομεν, και συμβασιλευσομεν· ει αρνου-
we endure patiently, also we shall reign with; if we

CHAPTER II.

1 Thou, therefore, my Child, be Strong in THAT FAVOR which is in Christ Jesus.

2 ‡ And the things which thou didst hear from me through Many Witnesses, These ‡ entrust to Faithful Men, who will be ‡ competent also to instruct others.

3 Do thou, therefore, *endure with me hardship, ‡ as a Good Soldier of Christ Jesus.

4 ‡ No one serving as a soldier embarresses himself with the OCCUPATIONS of LIFE, in order that he may please HIM who ENLISTED him.

5 And if any one contend in the games, he is not crowned, unless he contend lawfully.

6 ‡ The TOILING HUSBANDMAN ought first to partake of the FRUITS.

7 Think of what I say; *for the LORD will give thee Understanding in all things.

8 Remember Jesus Christ of the ‡ Seed of David, ‡ has been raised from the Dead, according to my GLAD TIDINGS;

9 in which I endure hardship, ‡ even to Chains, as a Malefactor; ‡ but the WORD of GOD is not chained.

10 Therefore ‡ I undergo All things on account of the CHOSEN people, so that they also may obtain THAT Salvation which is in Christ Jesus with Glory aionian.

11 True is the WORD; ‡ For if we died with him, we shall also live with him;

12 ‡ if we endure patiently, we shall also reign with him, if we disown

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* ALEXANDRIAN MANUSCRIPT.—3. endure with me hardship, as a Good Soldier of Christ Jesus. 5. also—*omit.* 7. for the LORD will give thee.

‡ 2. 2 Tim. i. 13; iii. 10, 14. ‡ 2. 1 Tim. i. 18. ‡ 2. 1 Tim. iii. 2; Titus i. 9. ‡ 3. 1 Tim. i. 18. ‡ 4. 1 Cor. ix. 25. ‡ 6. 1 Cor. ix. 10. ‡ 8. Rom. i. 3, 4; Acts ii. 30; xiii. 23. ‡ 8. 1 Cor. xv. 1, 4, 20. ‡ 9. Phil. i. 7; Col. iv. 3, 18 ‡ 9. Acts xxviii. 31; Eph. vi. 19, 20; Phil. i. 13, 14. ‡ 10. Eph. iii. 13; Col. i. 24. ‡ 11. 2 Cor. iv. 8. ‡ 12. Rom. viii. 17; 1 Pet. iv. 13. ‡ 12. Matt. x. 33.

μεθα, κακεινος αρνησεται ἡμας· [13]ει απιστουμεν,
deny, also he will deny us; if faithless,
εκεινος πιστος μενει· αρνησασθαι ἑαυτον
he faithful remains; to deny himself
ου δυναται.
not he is able.

[14]Ταυτα ὑπομιμνησκε, διαμαρτυρομενος ενωπιον
These things do thou put in mind, earnestly testifying in presence
του κυριου, μη λογομαχειν, εις ουδεν
of the Lord, not to dispute about words, for nothing
χρησιμον, επι καταστροφῃ των ακουοντων.
useful, to a subversion of those hearing.

[15]Σπουδασον σεαυτον δοκιμον παραστησαι τῳ
Be thou diligent thyself approved to present to the
θεῳ, εργατην ανεπαισχυντον, ορθοτομουντα
God, a workman unashamed, cutting straight
τον λογον της αληθειας. [16]Τας δε βεβηλους
the word of the truth. The but profane
κενοφωνιας περιιστασο· επι πλειον γαρ προκοψουσιν
empty sounds do thou avoid; to more for they will proceed
ασεβειας, [17]και ὁ λογος αυτων ὡς γαγγραινα
impiety, and the word of them as a mortifying sore
νομην ἑξει· ὧν εστιν Ὑμεναιος και
pasture will have; of whom is Hymeneus and
Φιλητος, [18]οἱτινες περι την αληθειαν ηστοχησαν,
Philetus, who concerning the truth missed the mark,
λεγοντες την αναστασιν ηδη γεγονεναι,
saying the resurrection already to have happened,
και ανατρεπουσι την τινων πιστιν. [19]Ὁ μεντοι
and overturn the of some faith. The however
στερεος θεμελιος του θεου ἑστηκεν,
firm foundation of the God stands,
εχων την σφραγιδα ταυτην· Εγνω κυριος τους
having the seal this; Knew Lord the
οντας αὑτου· και· Αποστητω απο αδικιας πας
being of himself; and; Let depart from injustice every one
ὁ ονομαζων το ονομα κυριου. [20]Εν μεγαλῃ δε
who is naming the name of Lord. In great but
οικιᾳ ουκ εστι μονον σκευη χρυσα και αργυρα,
a house not is only vessels golden and made of silver,
αλλα και ξυλινα και οστρακινα· και ἁ μεν εις
but also wooden and earthen; and some indeed for
τιμην, ἁ δε εις ατιμιαν. [21]Εαν ουν τις εκκαθαρῃ
honor, some and for dishonor. If therefore any one should well cleanse
ἑαυτον απο τουτων, εσται σκευος εις
himself from these, he will be a vessel for

him, he also will disown us;

13 ‡if we are faithless, he remains faithful; *for ‡he cannot deny Himself.

14 Remind them of These things, ‡solemnly charging them in the presence of the LORD, ‡not to contend about words for Nothing Useful, to the Subversion of the HEARERS.

15 Be diligent to present Thyself to *GOD, an approved Workman, irreproachable, rightly treating the WORD of TRUTH.

16 ‡But PROFANE, Empty Declamations resist; for they will further promote Impiety;

17 and the WORD of those [men] will eat like a Mortifying sore; of whom are ‡Hymenius and Philetus;

18 who ‡missed the mark with respect to the TRUTH, ‡saying that the RESURRECTION has already happened; and they are perverting the FAITH of SOME.

19 However, the FIRM Foundation of GOD stands, having this †INSCRIPTION, "The LORD ‡knows THOSE who ARE his;" and, "Let EVERY ONE who NAMES the NAME of the Lord depart from Iniquity."

20 But in a Great House there are not only golden and silver Vessels, but also wooden and earthen ones; ‡some for Honor, and some for Dishonor.

21 If, then, any one entirely purify himself from these things, he will be a

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* ALEXANDRIAN MANUSCRIPT.—13. for he cannot. 15. the ANOINTED one.

† 19. Literally, a Seal, on which inscriptions were frequently engraved. *Doddridge* remarks, "The expression is here used with peculiar propriety, in allusion to the custom of *engraving* upon some stones laid in the foundations of buildings the names of the *persons* by whom, and the *purposes* for which, the structure is raised: and nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience of Christians, than this *double* inscription."

‡ 13. Rom. iii. 3; ix. 6. ‡ 13. Num. xxiii. 19. ‡ 14. 1 Tim. v. 21; vi. 13; 2 Tim. iv. 1. ‡ 14. 1 Tim. i. 4; vi. 4; Titus iii. 9, 11. ‡ 16. 1 Tim. iv. 7; vi. 20; Titus i. 14. ‡ 17. 1 Tim. i. 20. ‡ 18. 1 Tim. vi. 21. ‡ 18. 1 Cor. xv. 12. ‡ 19. John x 14, 27. See Num. xvi. 5. ‡ 20. Rom. ix. 21.

τιμην, ἡγιασμενον, *[και] ευχρηστον τῳ δεσ-
honor, having been cleansed, [and] of good use to the mas-
ποτῃ, εις παν εργον αγαθον ἡτοιμασμενον.
ter, for every work good having been prepared.
[22] Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε
The now youthful desires flee thou; pursue thou but
δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των
righteousness, faith, love, peace with those
επικαλουμενων τον κυριον εν καθαρας καρδιας.
calling on the Lord out of pure a heart.
[23] Τας δε μωρας και απαιδευτους ζητησεις πα-
The but foolish and uninstructive questions do
ραιτου, ειδως, ὁτι γεννωσι μαχας· [24] δουλον δε
thou avoid, knowing, that they beget contests; a bondman but
κυριου ου δει μαχεσθαι, αλλ' ηπιον ειναι προς
of Lord not it behoves to quarrel, but gentle to be to
παντας, διδακτικον, ανεξικακον, [25] εν πρᾳοτητι
all, fit to teach, enduring evil, in meekness
παιδευοντα τους αντιδιατιθεμενους· μηποτε δῳ
admonishing those being opposed; perhaps may give
αυτοις ὁ θεος μετανοιαν εις επιγνωσιν αληθειας,
to them the God a change of mind to a knowledge of truth,
[26] και ανανηψωσιν εκ της του διαβολου παγι-
and they may be recovered from the of the accuser snare
δος εζωγρημενοι ὑπ' αυτου εις το εκεινου θε-
having been taken alive by him for the of him will.
λημα.

ΚΕΦ. γ'. 3.

[1] Τουτο δε γινωσκε, ὁτι εν εσχαταις ἡμεραις
This but know thou, that in latter days
ενστησονται καιροι χαλεποι. [2] Εσονται γαρ οἱ
will be present seasons trying. Will be for the
ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες,
men self-lovers, money-lovers, boasters,
ὑπερηφανοι, βλασφημοι, γονευσιν απειθεις,
haughty ones, revilers, to parents disobedient,
αχαριστοι, ανοσιοι, [3] αστοργοι, ασπονδοι,
unthankful ones, unholy ones, void of natural affection, implacable,
διαβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,
accusers, without self-control, fierce ones, without love to good men,
[4] προδοται, προπετεις, τετυφωμενοι, φιληδονοι
betrayers, rash ones, having been puffed up, pleasure-lovers
μαλλον η φιλοθεοι· [5] εχοντες μορφωσιν ευσε-
rather than God-lovers; having a form of
βειας, την δε δυναμιν αυτης ηρνημενοι. Και
piety, the but power of her having denied. Also
τουτους αποτρεπου. [6] Εκ τουτων γαρ εισιν οἱ
these turn away from. Out of these for are those
ενδυνοντες εις τας οικιας και αιχμαλωτιζοντες
entering into the houses and leading captive

Vessel for Honor, sanctified, of good use to the MASTER, ‡prepared for Every good Work.

22 Now flee from YOUTHFUL DESIRES; but pursue Righteousness, Fidelity, Love, Peace, with *All THOSE who ‡INVOKE the LORD from a Pure Heart.

23 ‡Reject also FOOLISH and uninstructive Questions, knowing That they produce Contentions;

24 and ‡a Servant of the Lord must not be contentious, but be Gentle towards all, fit to teach, patient under evil;

25 ‡in meekness correcting the OPPOSERS; perhaps GOD may give them a change of mind in order *to a Knowledge of the Truth;

26 and that they may be recovered ‡from the SNARE of the ENEMY, who have been entrapped by him for HIS Pleasure.

CHAPTER III.

1 But *know This, ‡That in latter Days trying Seasons will come;

2 for the MEN will be Self-lovers, Money-lovers, Boasters, Haughty, Blasphemers, Disobedient to Parents, Ungrateful, Unholy,

3 Without natural affection, Implacable, Accusers, Without self-control, Ferocious Haters of good men,

4 Treacherous, Rash, Self-conceited, Lovers of pleasure rather than Lovers of God;

5 having a Form of Piety, ‡but having denied its POWER; ‡from These also turn away.

6 For ‡of these are THOSE ENTERING the HOUSES, and leading cap-

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* ALEXANDRIAN MANUSCRIPT.—21. and—*omit.* 25. to come to a Knowledge. 1. know you This.

‡ 21. 2 Tim. iii. 17; Titus iii. 1. ‡ 22. Acts ix. 14; 1 Cor. i. 2. ‡ 23. Titus iii. 9. ‡ 24. 1 Tim. iii. 2, 3. ‡ 25. Gal. vi. 1; 1 Tim. vi. 11; 1 Pet. iii. 15. ‡ 26. 1 Tim. iii. 7. ‡ 1. 1 Tim. iv 1; 2 Tim. iv. 3; 2 Pet. iii. 3. ‡ 5. 1 Tim. v. 8; Titus i. 16. ‡ 5. 2 Thess. iii. 6; 1 Tim. vi. 5. ‡ 6. Matt. xxiii. 14; Titus i. 11.

γυναικαρια σεσωρευμενα ἁμαρτιαις, αγομενα
little women having been laden with sins, being led away

επιθυμιαις ποικιλαις, [7] παντοτε μανθανοντα,
by inordinate desires various, always learning,

και μηδεποτε εις επιγνωσιν αληθειας ελθειν
and never into a knowledge of truth to come

δυναμενα. [8] Ὁν τροπον δε Ιαννης και Ιαμβρης
are able. Which way but Jannes and Jambres

αντεστησαν Μωυσει, οὑτω και οὑτοι ανθισταν-
opposed Moses, so also these are opposed

ται τῃ αληθειᾳ, ανθρωποι κατεφθαρμενοι τον
to the truth, men having corrupted the

νουν, αδοκιμοι περι την πιστιν. [9] Αλλ' ου
mind, disapproved ones concerning the faith. But not

προκοψουσιν επι πλειον· ἡ γαρ ανοια αυτων εκ-
they shall proceed to more; the for folly of them very

δηλος εσται πασιν, ὡς και ἡ εκεινων εγενετο.
plain shall be to all, as also that of those became.

[10] Συ δε παρηκολουθηκας μου τῃ διδασκαλιᾳ,
Thou but hast closely followed of me the teaching,

τῃ αγωγῃ, τῃ προθεσει, τῃ πιστει, τῃ μακροθυ-
the conduct, the purpose, the fidelity, the forbear-

μιᾳ, *[τῃ αγαπῃ,] τῃ ὑπομονῃ, [11] τοις διωγ-
ance, [the love,] the patience, the perse-

μοις, τοις παθημασιν, οἱα μοι εγενετο εν
cutions, the sufferings, what things to me happened in

Αντιοχειᾳ, εν Ικονιῳ, εν Λυστροις· οἱους διωγ-
Antioch, in Iconium, in Lystra; what perse-

μους ὑπηνεγκα, και εκ παντων με ερρυσατο ὁ
cutions I endured, and out of all me delivered the

κυριος. [12] Και παντες δε οἱ θελοντες ευσεβως
Lord. Indeed all but those wishing piously

ζῃν εν Χριστῳ Ιησου, διωχθησονται. [13] Πονη-
to live in Anointed Jesus, will be persecuted. Evil

ροι δε ανθρωποι και γοητες προκοψουσιν επι το
but men and jugglers will progress to the

χειρον, πλανωντες και πλανωμενοι. [14] Συ δε
worse, deceiving and being deceived. Thou but

μενε εν οἱς εμαθες και επιστωθης, ειδως,
abide in the things thou didst learn and wast convinced of, knowing,

παρα τινος εμαθες, [15] και ὁτι απο βρεφους
from whom thou didst learn, and that from a babe

τα ἱερα γραμματα οιδας, τα δυναμενα σε σοφι-
the holy writings thou knowest, those being able thee to make

σαι εις σωτηριαν, δια πιστεως της εν Χριστῳ
wise for salvation, through faith of that in Anointed

Ιησου. [16] Πασα γραφη θεοπνευστος και ωφελι-
Jesus, All writing inspired of God and profit-

SIMPLE WOMEN, laden with Sins, being led away by various * Inordinate desires,

7 always learning, and never able ‡ to come to a Knowledge of Truth.

8 Now in the manner that ‡ Jannes and Jambres opposed Moses, so also are these opposed to the TRUTH; Men corrupted in MIND, disapproved concerning the FAITH.

9 But they shall not proceed further; for their * FOOLISHNESS shall be very plain to all, ‡ as THEIRS also became.

10 ‡ But thou hast closely followed my TEACHING, my CONDUCT, my INTENTION, my FIDELITY, my FORBEARANCE, my LOVE, my PATIENCE,

11 my PERSECUTIONS, my SUFFERINGS; what happened to me ‡ in Antioch, ‡ in Iconium, ‡ in Lystra; What Persecutions I endured; and yet from all ‡ the LORD delivered Me.

12 And indeed ‡ ALL who WISH to live piously in Christ Jesus will be persecuted.

13 ‡ But Evil Men and Imposters will make progress for the WORSE, deceiving and being deceived.

14 But ‡ do thou continue in the things which thou didst learn, and wast convinced of, knowing by whom thou hast been instructed;

15 and That from a Child thou hast known ‡ THOSE HOLY Scriptures, which are ABLE to make Thee wise for Salvation, through THAT Faith which is in Christ Jesus.

16 ‡ All Scripture, divinely inspired, is indeed

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* ALEXANDRIAN MANUSCRIPT.—6. Inordinate desires and Pleasures. 9. UNDERSTANDING. 10. LOVE—*omit*.

‡ 7. 1 Tim. ii. 4. ‡ 8. Exod. vii. 11. ‡ 9. Exod. vii. 12; viii. 18; ix. 11. ‡ 10. Phil. ii. 22; 1 Tim. iv. 6. ‡ 11. Acts xiii. 45, 50. ‡ 11. Acts xiv. 2, 5. ‡ 11. Acts xiv. 19. ‡ 11. Psa. xxxiv. 19; 2 Cor. i. 10. ‡ 12. Acts xiv. 22. ‡ 13. 2 Thess. ii. 11; 1 Tim. iv. 1; 2 Tim. ii. 16. ‡ 14. 2 Tim. i. 13; ii. 2. ‡ 15. John v. 39. ‡ 16. 2 Pet. i. 20, 21.

μος προς διδασκαλιαν, προς ελεγχον, προς
able for teaching, for proof, for
επανορθωσιν, προς παιδειαν την εν δικαιοσυνῃ·
correction, for training up that in righteousness;
[17] *ἱνα αρτιος ῃ ὁ του θεου ανθρωπος, προς παν*
so that complete may be the of the God man, for every
εργον αγαθον εξηρτισμενος.
work good having been thoroughly fitted.

ΚΕΦ. δ'. 4.

[1] *Διαμαρτυρομαι ενωπιον του θεου, και Ιησου*
I solemnly charge in presence of the God, and Jesus
Χριστου του μελλοντος κρινειν ζωντας και
Anointed of that one being about to judge living ones and
νεκρους, και την επιφανειαν αὑτου και την
dead ones, and the appearing of himself and the
βασιλειαν αὑτου· [2] *κηρυξον τον λογον, επιστηθι*
kingdom of himself; publish thou the word, be thou urgent
ευκαιρως ακαιρως, ελεγξον, επιτιμησον,
seasonably unseasonably, confute thou, rebuke thou,
παρακαλεσον εν πασῃ μακροθυμιᾳ και διδαχῃ.
exhort thou with all long-suffering and teaching.
[3] *Εσται γαρ καιρος, ὁτε της ὑγιαινουσης διδασ-*
Will be for a season, when of the wholesome teach-
καλιας ουκ ανεξονται, αλλα κατα τας ιδιας
ing not they will endure, but according to the own
επιθυμιας ἑαυτοις επισωρευσουσι διδασκαλους,
desires of themselves they will heap up teachers,
κνηθομενοι την ακοην· [4] *και απο μεν της αλη-*
tickling the ear; and from indeed of the truth
θειας την ακοην αποστρεψουσιν, επι δε τους
the hearing they will turn away, to but the
μυθους εκτραπησονται. [5] *Συ δε νηφε εν πα-*
fables they will be turned aside. Thou but be sober in all
σι, κακοπαθησον, εργον ποιησον ευαγγελισ-
things, suffer thou evil, work do thou of a proclaimer of glad
του, την διακονιαν σου πληροφορησον. [6] *Εγω*
tidings, the service of thee do thou fully perform. I
γαρ ηδη σπενδομαι, και ὁ καιρος της εμης
for already am being poured out, and the season of the of my
αναλυσεως εφεστηκε· [7] *τον αγωνα τον καλον*
dissolution has come near; the contest the good
ηγωνισμαι, τον δρομον τετελεκα, την πιστιν
I have contested, the race I have finished, the faith
τετηρηκα· [8] *λοιπον αποκειται μοι ὁ της δικαιο-*
I have guarded; remaining is laid up for me the of the righteous-
συνης στεφανος, ὁν αποδωσει μοι ὁ κυριος εν
ness crown, which will give to me the Lord in
εκεινῃ τῃ ἡμερᾳ, ὁ δικαιος κριτης, ου μονον δε
that the day, the righteous judge, not only but
εμοι, αλλα και πασι τοις ηγαπηκοσι την επι-
to me, but also to all to those having loved the ap-
φανειαν αυτου.
pearance of him.

profitable for Teaching, for Conviction, for Correction, for THAT Discipline which is in Righteousness;

17 so that the MAN of GOD may be complete, ‡thoroughly fitted for Every good Work.

CHAPTER IV.

1 I adjure thee before THAT GOD and *Christ Jesus ‡who is ABOUT to judge the Living and the Dead, and by his APPEARING and by his KINGDOM,

2 proclaim the WORD, be urgent seasonably, unseasonably, confute, rebuke, exhort, with All Long-suffering and Teaching.

3 ‡For there will be a Time when they will not endure WHOLESOME Instruction, but will accumulate Teachers for Themselves, according to their OWN Inordinate desires, tickling their EAR,

4 and they will indeed turn away from the HEARING of the TRUTH, and ‡be turned aside to FABLES.

5 But be thou sober in all things; ‡suffer *bad treatment; perform ‡an Evangelist's Work; fully accomplish thy SERVICE.

6 For ‡I am already being poured out, and the TIME of *my DISSOLUTION has come near.

7 ‡I have maintained *the GOOD CONTEST. I have finished the RACE, I have guarded the FAITH;

8 it remains that there is laid up for me ‡the CROWN of RIGHTEOUSNESS which the LORD, the RIGHTEOUS Judge, will give me ‡in That DAY, and not only to me, but also to All THOSE who have LOVED his APPEARANCE.

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* ALEXANDRIAN MANUSCRIPT.—1. Christ Jesus. 5. bad treatment, as a Good Soldier of Christ Jesus; perform. 6. my DISSOLUTION. 7. the GOOD Contest.

‡ 17. 2 Tim. i. 21. ‡ 1. Acts x. 42. ‡ 3. 2 Tim. iii. 1. ‡ 4. 1 Tim. i. 4; iv 7; Titus i. 14. ‡ 5. 2 Tim. i. 8; ii. 3. ‡ 5. Acts xxi. 8; Eph. iv. 11. ‡ 6. Phil ii. 17. ‡ 7. 1 Cor. ix. 24, 25; Phil. iii. 14. ‡ 8. James i. 12; 1 Pet. v. 4; Rev. ii. 10 ‡ 8. 2 Tim. i. 12.

9 Σπουδασον ελθειν προς με ταχεως. 10 Δη-
Earnestly endeavor to come to me soon. De-
μας γαρ με εγκατελιπεν, αγαπησας τον νυν
mas for me forsook, having loved the present
αιωνα, και επορευθη εις Θεσσαλονικην· Κρησ-
age, and went to Thessalonica; Cres-
κης εις Γαλατιαν, Τιτος εις Δαλματιαν· 11 Λου-
cens to Galatia, Titus to Dalmatia; Luke
κας εστι μονος μετ᾽ εμου· Μαρκον αναλαβων
is alone with me; Mark having taken up
αγε μετα σεαυτου· εστι γαρ μοι ευχρηστος
do thou bring with thyself; he is for to me very useful
εις διακονιαν. 12 Τυχικον δε απεστειλα εις Εφε-
for service. Tychicus but I sent to Ephe-
σον. 13 Τον φελονην, ὃν απελιπον εν Τρωαδι
sus. The cloak, which I left in Troas
παρα Καρπῳ, ερχομενος φερε, και τα βιβλια,
with Carpus, coming bring thou, and the written rolls,
μαλιστα τας μεμβρανας. 14 Αλεξανδρος ὁ χαλ-
especially the parchments. Alexander the copper-
κευς πολλα μοι κακα ενεδειξατο· αποδῳη αυτῳ
smith many to me evil things openly showed; may give to him
ὁ κυριος κατα τα εργα αυτου· 15 ὃν και συ
the Lord according to the works of him; whom also thou
φυλασσου, λιαν γαρ ανθεστηκε τοις ἡμετεροις
beware, greatly for he has opposed the our
λογοις. 16 Εν τῃ πρωτῃ μου απολογιᾳ ουδεις
words. In the first of me defence no one
μοι συμπαρεγενετο, αλλα παντες με εγκατελι-
by me stood, but all me forsook.
πον· (μη αυτοις λογισθειη·) 17 ὁ δε κυριος μοι
(not to them may it be imputed.) the but Lord by me
παρεστη, και ενεδυναμωσε με, ἱνα δι᾽ εμου το
stood, and strengthened me, so that through me the
κηρυγμα πληροφορηθῃ, και ακουσῃ παντα τα
proclamation might be fully established, and might hear all the
εθνη· και ερρυσθην εκ στοματος λεοντος·
nations; and I was delivered out of mouth of a lion;
18 *[και] ῥυσεται με ὁ κυριος απο παντος εργου
[and] will deliver me the Lord from every work
πονηρου, και σωσει εις την βασιλειαν αὑτου
evil, and will save for the kingdom of himself
την επουρανιον· ᾧ ἡ δοξα εις τους αιωνας των
the heavenly; to whom the glory for the ages of the
αιωνων· αμην.
ages; so be it.

19 Ασπασαι Πρισκαν και Ακυλαν, και τον
Salute thou Prisca and Aquila, and the
Ονησιφορου οικον. 20 Εραστος εμεινεν εν Κορ-
of Onesiphorus house. Erastus remained in Cor-

9 Do thy best to come to me soon;

10 for ‡Demas forsook Me, ‡having loved the PRESENT Age, and went to Thessalonica, Crescens to Galatia, Titus to *Dalmatia.

11 Luke alone is with me. Take up Mark, and bring him with thee; for he is very useful to Me for Service.

12 But I sent Tychicus to Ephesus.

13 When thou comest, bring the †BAG which I left at Troas with Carpus; also the BOOKS, and especially the PARCHMENTS.

14 ‡Alexander the COPPERSMITH, did many Evil things to Me; ‡the LORD *will reward him according to his WORKS;

15 of whom do thou also beware, for he has very much opposed OUR Words.

16 In my FIRST Defence no one *came to Me, but all forsook me; (‡may it not be imputed to them!)

17 ‡but the LORD *was present, and strengthened me, ‡so that through me the PROCLAMATION might be fully established, and All the NATIONS might hear; and I was delivered ‡out of the Lion's Mouth.

18 The LORD will deliver me from Every evil Work, and preserve me for his HEAVENLY KINGDOM; to *whom be the GLORY for the AGES of the AGES. Amen.

19 Salute ‡Prisca and Aquila, and ‡the FAMILY of ONESIPHORUS.

20 ‡Erastus remained at

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* ALEXANDRIAN MANUSCRIPT.—10. Dermatia. 14. will reward. 16. came to Me. 17. was present, and. 18. and—*omit.* 18. to him.

† 13. *Pheloneen* means either a *bag* or a *cloak*. According to the Syriac it is a *bag* or *wrapper* in which books were kept.

‡ 10. Col. iv. 15; Philemon 24. ‡ 10. 1 John ii. 15. ‡ 14. Acts xix. 33; 1 Tim. i. 20. ‡ 14. 2 Sam. iii. 39; Psa. xxviii. 4; Rev. xviii. 6. ‡ 16. 2 Tim. i. 15; Acts vii. 60. ‡ 17. Matt. x. 19; Acts xxiii. 11; xxvii. 23. ‡ 17. Acts ix. 15; xxvi. 17, 18; Eph. iii. 8. ‡ 17. Psa. xxii. 21; 2 Pet. ii. 9. ‡ 19. Acts xviii. 2; Rom. xvi. 3. ‡ 19. 2 Tim. i. 16. ‡ 20. Acts xix. 22; Rom. xvi. 23.

ινθῳ· Τροφιμον δε απελιπον εν Μιλητῳ ασθε-
inth; Trophimus but I left in Miletus being
νουντα. [21] Σπουδασον προ χειμωνος ελθειν.
sick. Earnestly endeavor before winter to come.
Ασπαζεται σε Ευβουλος, και Πουδης, και Λινος,
Salutes thee Eubulus, and Pudens, and Linus,
και Κλαυδια, και οἱ αδελφοι παντες. [22] Ὁ
and Claudia, and the brethren all. The
κυριος Ιησους *[Χριστος] μετα του πνευματος
Lord Jesus [Anointed] with the spirit
σου. Ἡ χαρις μεθ᾽ ὑμων.
of thee. The favor with you.

Corinth, but I left ‡ Trophimus sick at * Miletus.

21 ‡ Do thy best to come before Winter. Eubulus, and Pudens, and Linus, and Claudia, and all the BRETHREN salute thee.

22 ‡ The LORD Jesus be with thy SPIRIT. FAVOR be with thee. *

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* ALEXANDRIAN MANUSCRIPT.—20. Melotus. 22. Anointed—*omit.* *Subscription*—SECOND TO TIMOTHY—WRITTEN FROM LAODICEA.

‡ 20. Acts xx. 4; xxi. 29 ‡ 21. verse 9. ‡ 22. Gal. vi. 18; Philemon 25.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.
[OF PAUL AN EPISTLE] TO TITUS.

*TO TITUS.

ΚΕΦ. α΄. 1.

[1]Παυλος δουλος θεου, αποστολος δε Ιησου
Paul a bondman of God, an apostle but of Jesus
Χριστου, (κατα πιστιν εκλεκτων θεου, και
Anointed, according to faith of chosen ones of God and
επιγνωσιν αληθειας της κατ᾽ ευσεβειαν, [2]επ᾽
a knowledge of truth of that according to piety, in
ελπιδι ζωης αιωνιου, ἡν επηγγειλατο ὁ αψευ-
hope of life age-lasting, which promised the not
δης θεος προ χρονων αιωνιων, [3]εφανερωσε δε
false God before times age-lasting, manifested but
καιροις ιδιοις τον λογον αὐτοῦ, εν κηρυγματι ὁ
in seasons own the word of himself, by a proclamation which
επιστευθην εγω κατ᾽ επιταγην του σωτηρος
was entrusted with I according to an appointment of the savior
ἡμων θεου,) [4]Τιτῳ γνησιῳ τεκνῳ κατα κοινην
of us God,) to Titus a genuine child according to common
πιστιν· χαρις, ελεος, ειρηνη απο θεου πατρος,
faith; favor, mercy, peace from God a father,
και κυριος Ιησου Χριστου του σωτηρος ἡμων.
and Lord Jesus Anointed the savior of us.

[5]Τουτου χαριν κατελιπον σε εν Κρητῃ, ἱνα
Of this cause I left thee in Crete, so that
τα λειποντα επιδιορθωσῃ, και καταστη-
the things wanting thou mightest rectify, and thou mightest consti-
σῃς κατα πολιν πρεσβυτερους, ὡς εγω σοι
tute in each city elders, as I to thee
διεταξαμην· [6]ει τις εστιν ανεγκλητος, μιας
gave orders; if any one is irreproachable, of one
γυναικος ανηρ, τεκνα εχων πιστα, μη εν
wife a husband, children having believing, not under
κατηγορια ασωτιας, η ανυποτακτα. [7]Δει γαρ
an accusation of profligacy, or of insubordination. It behoves for
τον επισκοπον ανεγκλητον ειναι, ὡς θεου οικον-
the overseer irreproachable to be, as of God a stew-
ομον· μη αυθαδη, μη οργιλον, μη παροινον, μη
ard; not self-indulgent, not passionate, not a wine-drinker, not
πληκτην, μη αισχροκερδη, [8]αλλα φιλοξενον,
a striker, not eager for base gains, but a friend to strangers,
φιλαγαθον, σωφρονα, δικαιον, ὁσιον, εγκρατη,
a friend to goodness, prudent, just, holy, self-governed,
[9]αντεχομενον του κατα την διδαχην πιστου
holding fast of the according to the teaching true
λογου, ἱνα δυνατος ῃ και παρακαλειν εν τῃ
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of *Christ Jesus, as to the Faith of God's Chosen ones, and ‡a Knowledge of THAT Truth which is according to Piety,

2 ‡in Hope of aionian Life, which God, ‡who is NEVER FALSE, announced ‡before aionian Times,

3 ‡but manifested his WORD, at proper Seasons, by a Proclamation ‡with which I was entrusted, according to an Appointment of God our SAVIOR;

4 to Titus, my Genuine Child ‡by a Common Faith; Favor, Mercy, Peace, from God the Father, and from * Christ Jesus our SAVIOR.

5 For this purpose I left thee *behind in Crete, that thou mightest ‡regulate THINGS which are DEFICIENT, and mightest ‡appoint ELDERS in each City, as I directed thee;

6 ‡if any one is irreproachable, a Husband of One Wife, having believing Children, not under an Accusation of Profligacy, or of insubordination.

7 For it is necessary that the OVERSEER be irreproachable, ‡as God's Steward; not self-indulgent, not passionate, ‡not a wine-drinker, not a Striker, ‡not eager for base gains;

8 but Hospitable, a Friend to goodness, prudent, just, holy, self-governed;

9 ‡maintaining the TRUE Word in his TEACHING, so that he may be able *both

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* ALEXANDRIAN MANUSCRIPT.—*Title*—TO TITUS. 1. Christ Jesus. 4. Christ Jesus our SAVIOR. 5. behind in Crete. 9. both to comfort THOSE who are in Any Affliction, and to confute the OPPOSERS.

‡ 1. 2 Tim. ii. 25. ‡ 2. 2 Tim. i. 1; iii. 7. ‡ 2. Num. xxiii. 19; 1 Tim. ii. 13. ‡ 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. ‡ 3. 2 Tim. i. 10. ‡ 3. 1 Tim. i. 11. ‡ 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. ‡ 5. 1 Cor. xi. 34. ‡ 5. 2 Tim. ii. 2. ‡ 6. 1 Tim. iii. 2. ‡ 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. ‡ 7. Lev. x. 9; Eph. v. 18; 1 Tim. iii. 3, 8. ‡ 7. 1 Pet. v. 2. ‡ 9. 2 Thess. ii. 15; 2 Tim. i. 13.

διδασκαλιᾳ τῃ ὑγιαινουσῃ και τους αντιλεγοντας
teaching by that sound and those speaking against
ελεγχειν.
to confute.

10 Εισι γαρ πολλοι *[και] ανυποτακτοι, ματαιολογοι
Are for many [and] unruly ones, foolish talkers
και φρεναπαται, μαλιστα οἱ εκ περιτομης,
and deceivers, especially those of circumcision,
11 ὁυς δει επιστομιζειν· ὁιτινες
whom it is necessary to muzzle; who
ὁλους οικους ανατρεπουσι, διδασκοντες ἁ μη
whole houses overturn, teaching the things not
δει, αισχρου κερδους χαριν. 12 Ειπε τις εξ
proper, of base gain on account. Said one from
αυτων ιδιος αυτων προφητης· Κρητες αει
of them own of them a prophet; Cretans always
ψευσται, κακα θηρια, γαστερες αργαι. 13 Ἡ
liars, evil wild beasts, gluttons idle. The
μαρτυρια αὑτη εστιν αληθης· δι᾽ ἡν αιτιαν
testimony this is true; for which cause
ελεγχε αυτους αποτομως, ἱνα ὑγιαινωσιν εν τῃ
reprove them severely, so that they may be sound in the
πιστει; 14 μη προσεχοντες Ιουδαικοις μυθοις,
faith, not holding to Jewish fables,
και εντολαις ανθρωπων αποστρεφομενων την
and commandments of men turning away from the
αληθειαν. 15 Παντα μεν καθαρα τοις καθαροις·
truth. All things indeed pure to the pure ones;
τοις δε μεμιασμενοις και απιστοις ουδεν καθαρον,
to those but having been defiled and unfaithful ones nothing pure,
αλλα μεμιανται αυτων και ὁ νους και ἡ
but has been defiled of them both the mind and the
συνειδησις. 16 Θεον ὁμολογουσιν ειδεναι, τοις
conscience. God they profess to have known, by the
δε εργοις αρνουνται, βδελυκτοι οντες και απειθεις,
but works they deny, abominable ones being and disobedient ones,
και προς παν εργον αγαθον αδοκιμοι.
and as to every work good worthless ones.

ΚΕΦ. β΄. 2.

1 Συ δε λαλει ἁ πρεπει τῃ ὑγιαινουσῃ
Thou but speak the things becoming to the wholesome
διδασκαλιᾳ· 2 πρεσβυτας νηφαλεους ειναι, σεμνους,
teaching; aged men vigilant ones to be, serious ones,
σωφρονας, ὑγιαινοντας τῃ πιστει, τῃ αγαπῃ,
prudent ones, sound ones in the faith, in the love,
τῃ ὑπομονῃ· 3 πρεσβυτιδας ὡσαυτως εν καταστηματι
in the patience; aged women in like manner in deportment
ἱεροπρεπεις, μη διαβολους, μη
becoming what is sacred, not accusers, not
οινῳ πολλῳ δεδουλωμενας, καλοδιδασκαλους,
to wine much enslaved, good teachers,

to exhort ‡ by the SOUND INSTRUCTION, and to confute the OPPOSERS.

10 For ‡ there are Many Unruly persons, Foolish talkers and ‡ Deceivers, especially THOSE of ‡ the Circumcision;

11 whom it is necessary to silence; who overturn Whole Families, teaching ‡ for Sordid Gain what is not proper.

12 One of them, a † Prophet of their OWN, said, "Cretans always
"Liars are, Savage Beasts,
"with craving Maw."

13 This TESTIMONY is true; ‡ therefore reprove them severely, so that they may be sound in the FAITH,

14 ‡ not holding to Jewish Fables, and ‡ Precepts of Men who turn away from the TRUTH.

15 ‡ All things, indeed, are pure to those who are PURE; but to THOSE who are DEFILED and Unfaithful, nothing is pure; but both Their MIND and CONSCIENCE are defiled.

16 They profess to have known God, but ‡ by their WORKS they renounce him, being abominable and disobedient, and as to Every good Work worthless.

CHAPTER II.

1 But do thou inculcate things proper for ‡ WHOLESOME Instruction;—

2 that Aged men be vigilant, serious, prudent, ‡ sound in the FAITH, in LOVE, in PATIENCE;

3 ‡ that Aged women, in like manner, be in Deportment as becomes Sacred persons; not Accusers, * not enslaved by much Wine, Good instructors,

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* ALEXANDRIAN MANUSCRIPT.—10. and—*omit.* 3. and not.

† 12. The poet *Epimenides*, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

‡ 9. 1 Tim. i. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. ‡ 10. 1 Tim. i. 6. ‡ 10. Rom. xvi. 18. ‡ 10. Acts xv. 1. ‡ 11. 1 Tim. vi. 5. ‡ 13. 2 Cor. xiii. 10; 2 Tim. iv. 2. ‡ 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. ‡ 14. Isa. xxix. 13; Matt. xv. 9; Col. ii. 22. ‡ 15. Luke xi. 39—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. ‡ 16. 2 Tim. iii. 5. ‡ 1. Titus i. 9. ‡ 2. Titus i. 13. ‡ 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

[4]ἱνα σωφρονιζωσι τας νεας, φιλανδρους
so that they may wisely influence the young women, husband-lovers
ειναι, φιλοτεκνους, [5]σωφρονας, ἁγνας, οικουρους,
to be, children-lovers, prudent ones, pure ones, housekeepers,
αγαθας, ὑποτασσομενας τοις ἰδιοις ανδρασιν,
good ones, being submissive to the own husbands,
ἱνα μη ὁ λογος του θεου βλασφημηται.
that not the word of the God may be evil spoken of.
[6]Τους νεωτερους ὡσαυτως παρακαλει σωφρονειν·
The younger men in like manner do thou exhort to be prudent;
[7]περι παντα σεαυτον παρεχομενος τυπον καλων
concerning all things thyself exhibiting a pattern of good
εργων, εν τῃ διδασκαλιᾳ αδιαφθοριαν, σεμνοτητα,
works, in the teaching incorruptness, seriousness,
[8]λογον ὑγιη, ακαταγνωστον· ἱνα ὁ εξ
speech sound, not to be condemned; so that he from
εναντιας εντραπῃ, μηδεν εχων περι ἡμων λεγειν
of opposition may be ashamed, nothing having concerning us to say
φαυλον. [9]Δουλους, ἰδιοις δεσποταις ὑποτασσεσθαι,
evil. Slaves, to own masters to be submissive,
εν πασιν ευαρεστους ειναι, μη αντιλεγοντας,
in all things well-pleasing to be, not contradicting,
[10]μη νοσφιζομενους, αλλα πιστιν
not purloining, but fidelity
πασαν ενδεικνυμενους αγαθην· ἱνα την διδασκαλιαν
entire showing good; so that the teaching
του σωτηρος ἡμων θεου κοσμωσιν εν
of the savior of us of God they may adorn in
πασιν. [11]Επεφανη γαρ ἡ χαρις του θεου *[ἡ]
all things. Shone forth for the favor of the God [that]
σωτηριος πασιν ανθρωποις, [12]παιδευουσα ἡμας,
saving for all men, admonishing us,
ἱνα αρνησαμενοι την ασεβειαν και τας κοσμικας
so that having renounced the impiety and the worldly
επιθυμιας, σωφρονως και δικαιως και ευσεβως
desires, prudently and righteously and piously
ζησωμεν εν τῳ νυν αιωνι· [13]προσδεχομενοι
we may live in the present age; waiting for
την μακαριαν ελπιδα και επιφανειαν της
the blessed hope and appearing of the
δοξης του μεγαλου θεου και σωτηρος ἡμων
glory of the great God and savior of us
Ιησου Χριστου· [14]ὁς εδωκεν ἑαυτον ὑπερ ἡμων,
Jesus Anointed; who gave himself on behalf of us,
ἱνα λυτρωσηται ἡμας απο πασης ανομιας, και
so that he might redeem us from all lawlessness, and
καθαριση ἑαυτῳ λαον περιουσιον, ζηλωτην
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN ‡to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, ‡submissive to their OWN Husbands, so that the WORD of GOD may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 ‡as to all things exhibiting Thyself a Pattern of Good Works, Uncorruptedness in the TEACHING, Seriousness,

8 ‡Sound Speech not to be condemned, ‡so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let ‡BOND-SERVANTS be submissive to their Own Masters; ‡in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; ‡so that they may adorn *THAT DOCTRINE of God our SAVIOR in all things.

11 For ‡the Saving FAVOR of GOD is manifested for All Men,

12 teaching us, ‡that renouncing IMPIETY and ‡WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 ‡waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and ‡cleanse for himself a peculiar People, devoted to Good Works.

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* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God. 11. that—*omit.*

‡ 4. 1 Tim. v. 14. ‡ 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. ‡ 7. 1 Tim. iv. 12; 1 Pet. v. 3. ‡ 8. 1 Tim. vi. 3. ‡ 8. 1 Tim. v. 14; 1 Pet. ii. 12. ‡ 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. ‡ 9. Eph. v. 24. ‡ 10. Matt. v. 16; Phil. ii. 15. ‡ 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. ‡ 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. ‡ 12. 1 Pet. iv. 2; 1 John ii. 16. ‡ 13. 1 Cor. i. 7; Phil. iii. 20. ‡ 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργων. [15] Ταυτα λαλει και παρακαλει
of good works. These speak thou and exhort thou
και ελεγχε μετα πασης επιταγης· μηδεις σου
and reprove thou with all strictness; no one of thee
περιφρονειτω.
let disregard.

ΚΕΦ. γ'. 3.

[1] Ὑπομιμνησκε αυτους αρχαις και εξουσιαις
Do thou remind them to governments and authorities
ὑποτασσεσθαι, πειθαρχειν, προς παν εργον
to be submissive, to obey rulers, as to every good
αγαθον ἑτοιμους ειναι, [2] μηδενα βλασφημειν,
work ready to be, no one to speak evil of,
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους
not qurrelsome to be, gentle, all showing
πρᾳοτητα προς παντας ανθρωπους. [3] Ημεν γαρ
mildness to all men. Were for
ποτε και ἡμεις ανοητοι, απειθεις, πλανωμενοι,
ormerly also we senseless ones, disobedient ones, erring ones,
δουλευοντες επιθυμιαις και ἡδοναις ποικιλαις,
being enslaved to inordinate desires and pleasures various,
εν κακιᾳ και φθονῳ διαγοντες, στυγητοι, μισουντες αλληλους.
in malice and envy passing through, odious ones, hating each other.
[4] Ὁτε δε ἡ χρηστοτης και
When but the kinduess and
ἡ φιλανθρωπια επεφανη του σωτηρος ἡμων
the love to man shone forth of the preserver of us
θεου, [5] ουκ εξ εργων των εν δικαιοσυνη ὡν
of God, not from of works of those in righteousness which
εποιησαμεν ἡμεις, αλλα κατα τον αὑτου ελεον
did we, but according to the of himself mercy
εσωσεν ἡμας, δια λουτρου παλιγγενεσιας, και
he saved us, through a bath of a new birth, and
ανακαινωσεως πνευματος ἁγιου, [6] οὑ εξεχειν
a renovation of spirit holy, of which he poured out
εφ' ἡμας πλουσιως, δια Ιησου Χριστου του σωτηρος ἡμων,
on us richly, through Jesus Anointed the savior of us,
[7] ἱνα δικαιωθεντες τη εκεινου
so that having been justified by the of him
χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα
favor, heirs we might become according to a hope
ζωης αιωνιου. [8] Πιστος ὁ λογος· και περι
of life age-lasting. True the word; and respecting
τουτων βουλομαι σε διαβεβαιουσθαι, ἱνα φροντιζωσι
these things I wish thee to affirm strongly, so that they may be careful
καλων εργων προιστασθαι οἱ πεπιστευκοτες
of good works to excel those having believed
*[τῳ] θεῳ. Ταυτα εστι τα καλα και
[in the] God. These is the things good ,and

15 * Teach these things, and ‡exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

1 *And remind them ‡to be submissive to Governments and Authorities, to obey rulers, *and to be ‡ready for Every good Work;

2 ‡to revile No one, ‡not to be quarrelsome; to be ‡mild. showing Entire Gentleness to All Men;

3 For ‡We ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

4 But when ‡the GOODNESS and the PHILANTHROPY of God ‡our SAVIOR, appeared,

5 he saved us, ‡not on account of THOSE Works in Righteousness which We did, but according to HIS OWN Mercy, ‡through *the BATH of Regeneration, and a Renovation of the Holy Spirit,

6 ‡which he poured out on us richly through Jesus Christ our SAVIOR;

7 ‡so that having been justified by His FAVOR, ‡we might become Heirs ‡according to a Hope of aionian Life.

8 This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful ‡to excel in Good Works. These things are THOSE which are *good and profitable to MEN.

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* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—*omit*. 8. good and profitable.

‡ 15. 1 Tim. iv. 12. ‡ 1. Rom. xiii. 1; 1 Pet. ii. 13. ‡ 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. ‡ 2. Eph. iv. 31. ‡ 2. 2 Tim. ii. 24, 25. ‡ 2. Phil. iv. 5. ‡ 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. ‡ 4. Titus ii. 11. ‡ 4. 1 Tim. ii. 3. ‡ 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9. ‡ 5. John iii. 3, 5; Eph. v. 26; 1 Pet. iii. 21. ‡ 6. Acts ii. 33; x. 45. ‡ 7. Rom. iii. 24; Gal. ii. 16. ‡ 7. Rom. viii. 23, 24. ‡ 7. Titus i. 2. ‡ 8. verses 1, 14.

ωφελιμα τοις ανθρωποις· [9] μωρας δε ζητησεις
profitable to the men; foolish but questions

και γενεαλογιας και ερεις και μαχας νομικας
and genealogies and strifes and fightings about

περιιστασο· εισι γαρ ανωφελεις και ματαιοι.
law; they are for unprofitable and vain.

[10] Αἱρετικον ανθρωπον μετα μιαν και δευτεραν
A factious man after a first and second

νουθεσιαν παραιτου· [11] ειδως, ὁτι εξεστραπται
admonition do thou reject; knowing, that has been perverted

ὁ τοιουτος, και ἁμαρτανει, ὡν αυτοκατακριτος.
the such a one, and sins, being self-condemned.

[12] Ὁταν πεμψω Αρτεμαν προς σε η Τυχικον,
When I shall send Artemas to thee or Tychicus,

σπουδασον ελθειν προς με εις Νικοπολιν· εκει
earnestly endeavor to come to me to Nicopolis; there

γαρ κεκρικα παραχειμασαι. [13] Ζηναν την νομι-
for I have decided to winter. Zenas the law-

κον και Απολλω σπουδαιως προπεμψον, ἱνα μη-
yer and Apollos diligently send on before, so that noth-

δεν αυτοις λειπη. [14] Μανθανετωσαν δε και οἱ
ing to them may be lacking. Let learn and also the

ἡμετεροι καλων εργων προιστασθαι εις τας
ours of good works to excel for the

αναγκαιας χρειας, ἱνα μη ωσιν ακαρποι. [15] Ασ-
pressing wants, so that not they may be unfruitful. Sa-

παζονται σε οἱ μετ᾽ εμου παντες· ασπασαι τους
lute thee those with me all; salute thou those

φιλουντας ἡμας εν πιστει. Ἡ χαρις μετα
loving us in faith. The favor with

παντων ὑμων.
all of you.

9 But avoid Foolish Questions, and ‡ Genealogies, and Disputes, and Contentions about the Law; for they are ‡ unprofitable and Vain.

10 ‡ Reject a Factious Man, ‡ after a First and Second Admonition;

11 knowing that SUCH A ONE has been perverted, and sins, ‡ being self-condemned.

12 When I shall send Artemas to thee, or ‡ Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and ‡ Apollos, with careful attention, so that they may not lack anything;

14 and let OUR [brethren] also learn ‡ to stand foremost in Good Works for these PRESSING Occasions, ‡ that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

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* Alexandrian Manuscript.—*Subscription*—To Titus—Written from Nicopolis.

‡ 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. ‡ 9. 2 Tim. ii. 14. ‡ 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. ‡ 10. 2 Cor. xiii. 2. ‡ 11. Acts xiii. 46. ‡ 12. Acts xx. 4; 2 Tim. iv. 12. ‡ 13. Acts xviii. 24. ‡ 14. verse 8. ‡ 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΦΙΛΗΜΟΝΑ.
[OF PAUL AN EPISTLE] TO PHILEMON.

*TO PHILEMON.

ΚΕΦ. α'. 1.

[1] Παυλος, δεσμιος Χριστου Ιησου, και Τιμοθεος
Paul, a prisoner of Anointed Jesus, and Timothy

ὁ αδελφος, Φιλημονι τῳ αγαπητῳ και συνεργῳ
the brother, to Philemon the beloved one and fellow-worker

ἡμων, [2] και Απφιᾳ τῃ αγαπητῃ, και Αρχιππῳ
of us, and to Apphia the beloved one, and Archippus

τῳ συστρατιωτῃ ἡμων, και τῃ κατ'
the fellow-soldier of us, and to the in

οικον σου εκκλησιᾳ· [3] χαρις ὑμιν και ειρηνη
house of thee congregation; favor to you and peace

απο θεου πατρος ἡμων, και κυριου Ιησου Χριστου.
from God a father of us, and Lord Jesus Anointed.

[4] Ευχαριστω τῳ θεῳ μου παντοτε, μνειαν
I give thanks to the God of me always, a remembrance

σου ποιουμενος επι των προσευχων μου, [5] ακουων
of thee making in the prayers of me, hearing

σου την αγαπην και την πιστιν, ἡν εχεις
of thee the love and the faith, which thou hast

προς τον κυριον Ιησουν και εις παντας τους
to the Lord Jesus and for all the

ἁγιους· [6] ὁπως ἡ κοινωνια της πιστεως σου
holy ones. that the fellowship of the faith of thee

ενεργης γενηται, εν επιγνωσει παντος αγαθου
active may become, by a knowledge of every good

του εν ἡμιν, εις Χριστον *[Ιησουν.] [7] Χαραν
of the in us, in regard to Anointed [Jesus.] Joy

γαρ εχομεν πολλην και παρακλησιν επι τῃ
for we have much and consolation in the

αγαπῃ σου, ὁτι τα σπλαγχνα των ἁγιων αναπεπαυται
love of thee, because the bowels of the holy ones has been refreshed

δια σου, αδελφε. [8] Διο πολλην
through thee, O brother. Therefore much

εν Χριστῳ παρρησιαν εχων επιτασσειν σοι το
in Anointed boldness having to enjoin thee the

ανηκον, [9] δια την αγαπην μαλλον παρακαλω·
becoming thing, through the love rather I beseech;

τοιουτος ων, ὡς Παυλος πρεσβυτης, νυνι δε και
such a one being, as Paul an old man, now but also

δεσμιος Ιησου Χριστου· [10] παρακαλω σε περι
a prisoner of Jesus Anointed; I beseech thee concerning

CHAPTER I.

1 Paul, ‡a Prisoner for Christ Jesus, and Timothy the BROTHER, to Philemon, the BELOVED one, and our ‡Fellow-laborer,—

2 and to Apphia, the SISTER, and to ‡ Archippus, our FELLOW-SOLDIER; and the ‡ CONGREGATION in thy House.

3 ‡Favor to you, and Peace from God our Father, and from the Lord Jesus Christ;

4 ‡I give thanks to my GOD always, making Mention of thee in my PRAYERS,

5 (‡hearing of Thy LOVE and FAITH, which thou hast toward the LORD Jesus, and for All the SAINTS,)

6 that the FELLOWSHIP of thy FAITH may become efficient, ‡by a Knowledge of Every Good thing in us, in regard to Christ.

7 *For we have much Joy and Consolation over Thy LOVE, O Brother! Because the TENDER SYMPATHIES of the SAINTS ‡have been refreshed through thee.

8 Therefore, ‡having much confidence in Christ to enjoin on thee WHAT is BECOMING,

9 on account of *that LOVE I rather entreat; being such a one, as Paul †an old man, and now also ‡a Prisoner for *Christ Jesus,

10 I entreat thee res-

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* ALEXANDRIAN MANUSCRIPT.—*Title*—TO PHILEMON. 2. the SISTER, and to. 6. Jesus—*omit.* 7. For I have. 9. NECESSITY I rather entreat. 9. Christ Jesus.

† 9. *Benson* following *Theophylect* says, that *presbutees,* translated an old man in this place, has the signification of *presbeutees,* an ambassador; and in support of his opinion he cites some passages from the LXX, and from the Apocrypha.—*Macknight.* Dr. *Adam Clarke* also inclines to the same view.

‡ 1. Eph. iii. 1; iv. 1; 2 Tim. i. 8; verse 8. ‡ 1. Phil. ii 25. ‡ 2. Col. iv. 17. ‡ 2. Rom. xvi. 5; 1 Cor. xvi. 19. ‡ 3. Eph. i. 2. ‡ 4. Eph. i. 16. ‡ 5. Eph. i 15; Col. i. 4. ‡ 6. Phil. i. 9, 11. ‡ 7. 2 Cor. vii. 13; 2 Tim. i. 16; verse 20. ‡ 8. 1 Thess. ii. 6. ‡ 9. verse 1.

του εμου τεκνου, ὁν εγεννησα εν τοις δεσμοις
of the of me child, whom I begot in the bonds
*[μου,] Ονησιμον, [11] τον ποτε σοι αχρηστον,
[of me,] Onesimus, that formerly to thee unprofitable,
νυνι δε σοι και εμοι ευχρηστον, ὁν ανεπεμψα·
now but to thee and to me profitable, whom I sent back;
[12] *συ δε αυτον, τουτ᾽ εστι τα εμα σπλαγχνα,*
thou but him, that is the my bowels,
προσλαβου. [13] *Ὁν εγω εβουλομην προς εμαυ-*
do thou receive. When I was wishing for my-
τον κατεχειν, ἱνα ὑπερ σου μοι διακονῃ εν
self to retain, so that on behalf of thee to me he might serve in
τοις δεσμοις του ευαγγελιου· [14] *χωρις δε της*
the bonds of the glad tidings; without but of the
σης γνωμης ουδεν ηθελησα ποιησαι, ἱνα μη ὡς
thy consent nothing I wished to do, so that not as
κατα αναγκην το αγαθον σου ῃ, αλλα
according to constraint the good of thee might be but
κατα ἑκουσιον. [15] *Ταχα γαρ δια τουτο*
according to willingness. Perhaps for on account of this
εχωρισθη προς ὡραν, ἱνα αιωνιον αυτον απε-
he was separated for an hour, so that an age him thou might-
χῃς· [16] *ουκετι ὡς δουλον, αλλ᾽ ὑπερ δου-*
est receive; no longer as a slave, but above a
λον, αδελφον αγαπητον, μαλιστα εμοι, ποσῳ
slave, a brother beloved, especially to me, by how much
δε μαλλον σοι, και εν σαρκι και εν κυριῳ. [17] *Ει*
but more to thee, both in flesh and in Lord. If
ουν με εχεις κοινωνον, προσλαβου αυτον ὡς
then me thou holdest a partner, receive thou him as
εμε. [18] *Ει δε τι ηδικησε σε, η οφειλει, τουτο*
me. If but anything he wronged thee, or owes, this
εμοι ελλογει. [19] *Εγω Παυλος εγραψα τῃ*
to me put thou on account. I Paul wrote with the
εμῃ χειρι, εγω αποτισω· ἱνα μη λεγω σοι,
my hand, I will pay off; so that not I may say to thee,
ὁτι και σεαυτον μοι προσοφειλεις. [20] *Ναι,*
that even thyself to me thou owest. Yes,
αδελφε, εγω σου οναιμην εν κυριῳ· αναπαυ-
O brother, I of thee should be profited in Lord, refresh
σον μου τα σπλαγχνα εν Χριστῳ. [21] *Πεποιθως*
thou of me the bowels in Anointed. Having confidence
τῃ ὑπακοῃ σου εγραψα σοι, ειδως, ὁτι και
in the obedience of thee I wrote to thee, knowing, that even
ὑπερ ὁ λεγω ποιησεις.
beyond what I may say thou wilt do.

[22] *Ἁμα δε και ἑτοιμαζε μοι ξενιαν· ελπιζω*
At the same time but also prepare thou for me a lodging; I hope

pecting MY Child, ‡ whom I begot in my BONDS, THAT ‡ Onesimus,

11 who formerly was UNPROFITABLE to Thee, but is now profitable to Thee and to Me;

12 whom I have sent *back to thee; and do thou receive Him, that is, MYSELF.

13 Whom I was wishing to retain for Myself, ‡ so that on thy behalf he might serve me in these BONDS for the GLAD TIDINGS;

14 but I desired to do Nothing without THY Consent, ‡ that thy GOOD deed might not be as from Constraint, but Voluntary.

15 ‡ For perhaps on this account he was separated for a little time, in order that thou mightest receive Him for an Age;

16 no longer as a Bondman, but above a Bondman,—‡ a beloved Brother, especially to me, but how much more to thee, ‡ both in the Flesh, and in the Lord!

17 If, then, thou regardest Me as ‡ a Partner, receive him as me.

18 But if he injured thee in anything, or is indebted, place this to my account;

19 (I Paul write with MY OWN hand,) I will pay it off; that I may not say to thee, That to me thou owest even thyself.

20 Yes, Brother, may I derive profit from Thee in the Lord; ‡ refresh My TENDER SYMPATHIES in Christ.

21 ‡ Having confidence in thy COMPLIANCE, I write to thee, being assured That thou wilt even do beyond what I request.

22 But at the same time, also, prepare for me a

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* ALEXANDRIAN MANUSCRIPT.—10. of me—*omit.* 12. again to thee. Receive Him, that is.

‡ 10. 1 Cor. iv. 15; Gal. iv. 19. ‡ 10. Col. iv. 9. ‡ 13. 1 Cor. xvi. 17; Phil. ii. 30.
‡ 14. 2 Cor. ix. 7. ‡ 15. See Gen. xlv. 5, 8. ‡ 16. Matt. xxiii. 8; 1 Tim. vi. 2.
‡ 16. Col. iii. 22. ‡ 17. 2 Cor. viii. 23. ‡ 20. verse 7. ‡ 21. 2 Cor. vii. 16.

γαρ, ὁτι δια των προσευχων ὑμων χαρισθησο-
for, that through the prayers of you I shall be im-
μαι ὑμιν. [23] Ασπαζεται σε Επαφρας, ὁ συναιχ-
parted to you. Salutes thee Epaphras, the fellow-
μαλωτος μου εν Χριστῳ Ιησου, [24] Μαρκου, Αρισ-
captive of me in Anointed Jesus, Mark, Aris-
ταρχος, Δημας, Λουκας, οἱ συνεργοι μου. [25] Ἡ
tarchus, Demas, Luke, the fellow-workers of me. The
χαρις του κυριου ἡμων Ιησου Χριστου μετα του
favor of the Lord of us Jesus Anointed with the
πνευματος ὑμων.*
spirit of you.

Lodging, for ‡ I hope That ‡ through your PRAYERS I shall be imparted to you.

23 ‡ Epaphras, my FELLOW-CAPTIVE in Christ Jesus, salutes thee;

24 also ‡ Mark, ‡ Aristarchus, ‡ Demas, ‡ Luke, my FELLOW-LABORERS.

25 ‡ The FAVOR of our LORD Jesus Christ be with your SPIRIT.

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* ALEXANDRIAN MANUSCRIPT.—*The Subscription to this Epistle has been cut off.*

‡ 22. Phil. i. 25; ii. 24. ‡ 22. 2 Cor. i. 11. ‡ 23. Col. i. 7; iv. 12. ‡ 24. Acts xii. 12, 25. ‡ 24. Acts xix. 29; xxvii. 2; Col. iv. 10. ‡ 24. Col. iv. 14. ‡ 24. 2 Tim. iv. 11. ‡ 25. 2 Tim. iv. 22.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ [ΕΠΙΣΤΟΛΗ.]
TO HEBREWS [AN EPISTLE.]

*TO THE HEBREWS.

ΚΕΦ. α΄. 1.

[1] Πολυμερως και πολυτροπως παλαι ὁ θεος
In many parts and in many ways long ago the God
λαλησας τοις πατρασιν εν τοις προφηταις, επ'
having spoken to the fathers by the prophets, in
εσχατου των ἡμερων τουτων ελαλησεν ἡμιν εν
last of the days of these spoke to us by
υἱῳ, [2] ὁν εθηκε κληρονομον παντων, (δι'
a son, whom he appointed an heir of all things, (on account of
οὑ και τους αιωνας εποιησεν,) [3] ὁς (ων απαυ-
whom also the ages he made,) who (being an efful-
γασμα της δοξης και χαρακτηρ της ὑποστασεως
gence of the glory and an exact impress of the substance
αυτου, φερων τε τα παντα τῳ ῥηματι της
of him, sustaining and the things all by the word of the
δυναμεως αὑτου,) *[δι' ἑαυτου] καθαρισμον
power of himself,) *through himself] a purification
ποιησαμενος των αμαρτιων *[ἡμων,] εκαθισεν εν
having made of the sins of us, sat down at
δεξιᾳ της μεγαλωσυνης εν ὑψηλοις· [4] τοσουτῳ
right of the majesty in high places; by so much
κρειττων γενομενος *[των] αγγελων, ὁσῳ δια-
greater having become of the] messengers, by so much more
φορωτερον παρ' αυτους κεκληρονομηκεν ονομα.
excellent beyond them he has inherited a name.
[5] Τινι γαρ ειπε ποτε των αγγελων· Υἱος μου ει
To which for did he say ever of the messengers; A son of me art
συ, εγω σημερον γεγεννηκα σε; και παλιν·
thou, I to-day have begotten thee? and again;
Εγω εσομαι αυτῳ εις πατερα, και αυτος εσται
I will be to him for a father, and he shall be
μοι εις υἱον; [6] ὁταν δε παλιν εισαγαγῃ τον
to me for a son? when but again he may lead in the
πρωτοτοκον εις την οικουμενην, λεγει· Και
first-born into the habitable, he says; And
προσκυνησατωσαν αυτῳ παντες αγγελοι θεου.
let worship him all messengers of God.
[7] Και προς μεν τους αγγελους λεγει· 'Ο
And concerning indeed the messengers he says; He
ποιων τους αγγελους αὑτου πνευματα,
making the messengers of himself spirits,
και τους λειτουργους αὑτου πυρος φλογα·
and the public servants of himself of fire a flame;
[8] προς δε τον υἱον· 'Ο θρονος σου ὁ θεος εις
concerning but the son; The throne of thee the God for

CHAPTER I.

1 GOD having anciently spoken, ‡in many portions and by various methods, to the FATHERS by the PROPHETS,

2 in the last of these DAYS ‡spoke to us by a Son, ‡whom he appointed Heir of all things, on account of whom also he constituted the AGES;

3 ‡who, being an Effulgence of his GLORY, and an exact Impress of his SUBSTANCE, and *making manifest ALL things by the WORD of his POWER, ‡having made a Purification for SINS, ‡sat down at the Right hand of the MAJESTY in high places;

4 having become as much superior to Angels, ‡as he has inherited a more Excellent Name than they.

5 For to which of the ANGELS did he ever say, ‡"Thou art my Son, To-"day I have begotten "thee?" And again, ‡"I "will be to him for a "Father, and he shall be "to me for a Son?"

6 And when again he shall introduce ‡the FIRST BORN into the HABITABLE, he says, ‡"And let All "God's Angels worship him."

7 And with respect to the ANGELS, indeed he says, ‡"It is HE who "MAKES his ANGELS "Winds, and his MINIS-"TERING SERVANTS a "Flame of Fire."

8 But to the SON, ‡"Thy THRONE, O GOD,

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* VATICAN MANUSCRIPT.—*Title*—TO THE HEBREWS. 3. making manifest ALL things by. 3. through himself—*omit*. 3. of us—*omit*. 4. of the—*omit*.

‡ 1. Num. xii. 6, 8. ‡ 2. John i. 17; xv. 15; Heb. ii. 3. ‡ 2. Psa. ii. 8; Matt. xxi. 38; John iii. 35; Rom. viii. 17. ‡ 3. John i. 14; xiv. 9; 2 Cor. iv. 4; Col. i. 15. ‡ 3. Heb. vii. 27; ix. 12, 14, 17. ‡ 3. Psa. cx. 1; Eph. i. 20; Heb. viii. 1; x. 12; xii. 2; 1 Pet. iii. 22. ‡ 4. Eph. i. 21; Phil. ii. 9, 10. ‡ 5. Psa. ii. 7; Acts xiii. 33; Heb. v. 5. ‡ 5. 2 Sam. vii. 14; 1 Chron. xxii. 10; xxviii. 6; Psa. lxxxix. 26, 27. ‡ 6. Rom. viii. 29; Col. i. 18; Rev. i. 5. ‡ 6. Psa. xcvii. 7. ‡ 7. Psa. civ. 4. ‡ 8. Psa. xlv. 6, 7.

τον αιωνα *[του αιωνος·] ῥαβδος ευθυτητος ἡ
the age [of the age;] a sceptre of rectitude the
ῥαβδος της βασιλειας σου. [9] Ηγαπησας δικαι-
sceptre of the kingdom of thee. Thou didst love right-
οσυνην, και εμισησας ανομιαν· δια τουτο
eousness, and thou didst hate lawlessness; on account of this
εχρισε σε ὁ θεος σου, ελαιον αγαλλιασεως
anointed thee the God of thee, oil of extreme joy
παρα τους μετοχους σου. [10] Και· Συ κατ'
beyond the associates of thee. And; Thou in
αρχας, κυριε, την γην εθεμελιωσας, και εργα
a beginning, O Lord, the earth didst form, and works
των χειρων σου εισιν οἱ ουρανοι. [11] Αυτοι απο-
of the hands of thee are the heavens. They shall
λουνται, συ δε διαμενεις· και παντες ὡς ἱμα-
perish, thou but remainest; and all as a gar-
τιον παλαιωθησονται, [12] και ὡσει περιβολαιον
ment shall become old, and like, an upper garment
ἑλιξεις αυτους, και αλλαγησονται· συ δε ὁ
thou wilt fold them, and they shall be changed; thou but the
αυτος ει, και τα ετη σου ουκ εκλειψουσι.
same art, and the years of thee not will fail.
[13] Προς τινα δε των αγγελων ειρηκε ποτε· Κα-
To which but of the messengers did he say ever; Do
θου εκ δεξιων μου, ἑως αν θω τους εχθρους
thou sit at right of me, till I may place the enemies
σου ὑποποδιον των ποδων σου; [14] Ουχι παντες
of thee footstool for the feet of thee? Not all
εισι λειτουργικα πνευματα, εις διακονιαν αποσ-
are public serving spirits, for service being
τελλομενα δια τους μελλοντας κληρονο-
sent forth on account of those being about to inherit
μειν σωτηριαν; ΚΕΦ. β'. 2. [1] Δια τουτο
salvation? On account of this
δει περισσοτερως ἡμας προσεχειν τοις ακουσ-
it behoves more earnestly us to attend to the things hav-
θεισι, μηποτε παραῤῥυωμεν. [2] Ει γαρ ὁ
ing been heard, lest perhaps we should glide away. If for the
δι' αγγελων λαληθεις λογος εγενετο βεβαι-
through messengers having been spoken word was firm
ος, και πασα παραβασις και παρακοη ελαβεν
and every deviation and imperfect hearing received
ενδικον μισθαποδοσιαν· [3] πως ἡμεις εκφευξο-
a just retribution; how we shall es-

"is for the AGE; *and
"the SCEPTRE of RECTI-
"TUDE is the Sceptre of
"thy KINGDOM.
9 "Thou didst love
"Righteousness, and hate
"Lawlessness; therefore,
"thy GOD ‡ anointed thee,
"O GOD, with the oil of
"Exultation beyond thy
"ASSOCIATES."
10 Also, ‡ "Thou, O
"Lord, at First didst lay
"the foundation of the
"EARTH; and the HEA-
"VENS are Works of thy
"HANDS;
11 ‡ "they shall perish,
"but thou remainest;
"and they all shall be-
"come old like a Gar-
"ment;
12 "and like a Mantle
"thou wilt fold them up;
"*like a Garment also
"they shall be changed;
"but thou art the SAME,
"and thy YEARS shall not
"fail."

13 But to which of the ANGELS did he ever say, ‡ "Sit thou at my Right "hand, till I put thine "ENEMIES underneath thy "FEET?"

14 ‡ Are they not all Ministering Spirits, sent forth for Service, on account of ‡ THOSE BEING ABOUT to inherit Salvation?

CHAPTER II.

1 On this account it behoves us to attend more earnestly to the THINGS HEARD, lest we should ever let them glide away.

2 For if the WORD ‡ spoken through Angels was firm, and ‡ Every Deviation and Disobedience received a Just Retribution;

3 ‡ how shall we escape,

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* VATICAN MANUSCRIPT.—8. of the AGE—*omit*. 8. and the SCEPTRE of RECTITUDE is the Sceptre of his KINGDOM. 12. like a Garment also they shall be changed.

‡ 9. Isa. lxi. 1; Luke iv. 18; John x. 36; Acts iv. 27; x. 38. ‡ 10. Psa. cii. 25. ‡ 11. Isa. xxxiv. 4; li. 6; Matt. xxiv. 35; 1 Pet. iii. 7, 10; Rev. xx. 11. ‡ 13. Psa. cx. 1; Matt. xxii. 44; Acts ii. 34, 35; Heb. x. 12. ‡ 14. Psa. xxxiv. 7; xci. 11; ciii. 20, 21. ‡ 14. James ii. 5. ‡ 2. Deut. xxxiii. 2; Acts vii. 53. ‡ 2. Num. xv. 30, 31; Deut. iv. 3; xvii. 2, 5, 12; xxvii. 26. ‡ 3. Heb. x. 28, 29; xii. 25.

μεθα τηλικαυτης αμελησαντες σωτηριας; ἡτις
cape so great having disregarded a salvation? which

αρχην λαβουσα λαλεισθαι δια του κυριου,
a beginning having received to be spoken through the Lord,

ὑπο των ακουσαντων εις ἡμας εβεβαιωθη.
by those having heard for us was confirmed,

[4] συνεπιμαρτυρουντος του θεου σημειοις τε και
co-attesting the God by signs both and

τερασι, και ποικιλαις δυναμεσι, και πνευματος
by prodigies, and by various powers, and of spirit

ἁγιου μερισμοις, κατα την αὑτου θελησιν.
holy by distributions, according to the of himself will.

[5] Ου γαρ αγγελοις ὑπεταξε την οικουμενην την
Not for to messengers he did subject the habitable that

μελλουσαν, περι ἡς λαλουμεν. [6] Διεμαρτυ-
about coming, concerning which we speak. Testified

ρατο δε που τις, λεγων· Τι εστιν ανθρωπος,
but somewhere one, saying; What is man,

ὁτι μιμνησκη αυτου· η υἱος ανθρωπου, ὁτι
that thou dost remember him; or a son of man, that

επισκεπτη αυτον; [7] Ηλαττωσας αυτον βραχυ
thou dost observe him? Thou didst make less him a little while

τι παρ' αγγελους· δοξη και τιμη εστεφανω-
than messengers; with glory and with honor thou didst

σας αυτον· [8] παντα ὑπεταξας ὑποκατω των
crown him; all things thou didst place under the

ποδων αυτου. Εν γαρ τῳ ὑποταξαι *[αυτῳ]
feet of him. In for the to be subjected [to him]

τα παντα, ουδεν αφηκεν αυτῳ ανυποτακ-
the things all, nothing is left to him unsubject-

τον· νυν δε ουπω ὁρωμεν αυτῳ τα παντα
ed; now but not yet we see to him the things all

ὑποτεταγμενα. [9] Τον δε βραχυ τι παρ' αγγε-
having been placed. The but a short time than messen-

λους ηλαττωμενον βλεπομεν Ιησουν δια το
gers having been made less we see Jesus on account of the

παθημα του θανατου δοξη και τιμη εστεφα-
suffering of the death with glory and with honor having been

νωμενον· ὁπως χαριτι θεου ὑπερ παντος γευ-
crowned; so that by favor of God on behalf of all he

σηται θανατου. [10] Επρεπε γαρ αυτῳ, δι' ὃν
might taste of death. It was fitting besides for him, for whom

τα παντα και δι' οὗ τα παντα, πολλους
the things all and through whom the things all, many

υἱους εις δοξαν αγαγοντα τον αρχηγον της
sons into glory leading the prince of the

σωτηριας αυτων δια παθηματων τελειωσαι.
salvation of them through sufferings to perfect.

having disregarded So great a Salvation? which ‡ beginning to be spoken by the LORD, was ‡ confirmed for Us by THOSE who HEARD him;

4 ‡ GOD co-attesting ‡ both by Signs and Wonders and various Mighty works, and ‡ Distributions of holy Spirit, according to HIS Will?

5 For to Angels he did not subject ‡ the FUTURE HABITABLE, concerning which we speak.

6 But one somewhere testified, saying, ‡ "What "is a Man That thou dost "remember him? or a "Son of Man, That thou "dost regard him?

7 "Thou didst make "him for a little while in-"ferior to Angels; thou "didst crown him with "Glory and Honor;

8 "thou didst subject "All things under his "FEET;"—for in SUBJECTING ALL THINGS, he left Nothing unsubjected to Him; but, at present, we do not see that ALL things have actually been placed under Him.

9 But we behold JESUS, on account of the SUFFERING of DEATH ‡ crowned with Glory and Honor, ‡ HAVING BEEN MADE for a little while INFERIOR to Angels, so that, by God's Favor, ‡ he might taste of Death on behalf of every one.

10 For it was becoming him, ‡ on account of whom are ALL things, and through whom are ALL things, in conducting Many Sons to Glory, ‡ to perfect the ‡ PRINCE of their SALVATION through Sufferings.

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* VATICAN MANUSCRIPT.—8. to him—*omit*.

‡ 3. Matt. iv. 17; Mark i. 14. ‡ 3. Luke i. 2. ‡ 4. Mark xvi. 20; Acts xiv. 3; xix. 11; Rom. xv. 18, 19; 1 Cor. ii. 4. ‡ 4. Acts ii. 22, 43. ‡ 4. 1 Cor. xii. 4, 7, 11. ‡ 5. Heb. vi. 5; 2 Pet. iii. 13. ‡ 6. Psa. viii. 4. ‡ 9. Acts ii. 33. ‡ 9. Phil. ii. 7—9. ‡ 9. Rom. v. 18; viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; 1 John ii. 2. ‡ 10. Rom. xi. 36. ‡ 10. Luke xiii. 32; Heb. v. 9. ‡ 10. Acts iii. 15; v. 31; Heb. xii. 2.

[11] Ὁ τε γαρ ἁγιαζων και οἱ ἁγιαζομενοι, εξ
He both for sanctifying and those being sanctified, out of
ἑνος παντες· δι' ἡν αιτιαν ουκ επαισχυνεται
one all; for which cause not he is ashamed
αδελφους αυτους καλειν, [12] λεγων· Απαγγελω
brethren them to call, saying; I will announce
το ονομα σου τοις αδελφοις μου, εν μεσῳ εκ-
the name of thee to the brethren of me, in midst of a
κλησιας ὑμνησω σε. [13] Και παλιν· Εγω εσο-
congregation I will praise thee. And again; I will
μαι πεποιθως επ' αυτῳ· και παλιν· Ιδου εγω,
be having trusted in him; and again; Lo I,
και τα παιδια ἁ μοι εδωκεν ὁ θεος. [14] Επει ουν
and the children which to me gave the God. Since then
τα παιδια κεκοινωνηκε σαρκος και αἱματος, και
the children have been sharers of flesh and blood, also
αυτος παραπλησιως μετεσχε των αυτων, ἱνα
he in like manner partook of the of them, so that
δια του θανατου καταργηση τον το
by means of the death he might make powerless him the
κρατος εχοντα του θανατου, τουτ' εστι τον
strength having of the death, that is the
διαβολον, [15] και απαλλαξῃ τουτους ὁσοι φοβῳ
accuser, and might set free them as many as by fear
θανατου δια παντος του ζην ενοχοι ησαν δου-
of death through all of the life held in were slav-
λειας. [16] Ου γαρ δηπου αγγελων επιλαμβανε-
ery. Not for in any manner of messengers he takes hold,
ται, αλλα σπερματος Αβρααμ επιλαμβανεται.
but of seed of Abraam he takes hold.
[17] Ὁθεν ωφειλε κατα παντα τοις αδελφοις
Hence he was obliged in all things to the brethren
ὁμοιωθηναι, ἱνα ελεημων γενηται και πιστος
to be made like, so that merciful he might be and faithful
αρχιερευς τα προς τον θεον, εις το ἱλασκεσθαι
high-priest the things as to the God, in order to the to expiate
τας ἁμαρτιας του λαου. [18] Εν ᾧ γαρ πεπονθεν
the sins of the people. By what for he has suffered
αυτος πειρασθεις, δυναται τοις πειραζομενοις
himself having been tried, he is able to those being tried
βοηθησαι.
to render aid.

ΚΕΦ. γ'. 3.

[1] Ὁθεν, αδελφοι ἁγιοι, κλησεως επουρανιου
Whence, brethren holy, of a calling heavenly
μετοχοις κατανοησατε τον αποστολον και αρ-
partakers do you attentively regard the apostle and high-

11 For ‡ both the SANCTIFIER and the SANCTIFIED are from one; for Which Cause he is not ‡ ashamed to call Them Brethren;

12 saying, ‡ "I will "announce thy NAME to "my BRETHREN; in the "Midst of the Congregation I will praise thee."

13 And again, ‡ "I will "confide in him." And again, ‡ "Behold, I and "the CHILDREN whom ‡ "GOD gave Me."

14 Since, then, the CHILDREN have one common nature of * Blood and Flesh, He ‡ also, in like manner, partook of these; ‡ in order that, by means of his DEATH, he might vanquish HIM POSSESSING the POWER of DEATH—that is, the ENEMY—

15 and might liberate THOSE who, ‡ by Fear of Death, were throughout their Whole LIFE held in Slavery.

16 † Besides, he does not in any way take hold of Angels, but he takes hold of the Seed of Abraham;

17 hence, he was obliged to be assimilated to his BRETHREN in all things, so that he might be ‡ a Merciful and Faithful High priest as to things relating to GOD, in order to EXPIATE the SINS of the PEOPLE.

18 For by what He has suffered, having been tried, ‡ he is able to assist THOSE who are TRIED.

CHAPTER III.

1 Therefore, holy Brethren, Associates of a heavenly ‡ Calling, attentively regard Jesus, ‡ the APOS-

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* VATICAN MANUSCRIPT.—14. Blood and Flesh.

† 16. Or, "For truly it," i. e. the fear of death, or death itself, "does not lay hold of" or seize on "angels, but of the seed of Abraham it does lay hold."—*Theolog. Rep.* and *Kneeland*.

‡ 11. Heb. x. 10, 14. ‡ 11. Matt. xxviii. 10; John xx. 17; Rom. viii. 20. ‡ 12. Psa. xxii. 22, 25. ‡ 13. Psa. xviii. 2; Isa. xii. 2.. ‡ 13. Isa. viii. 18. ‡ 13. John x. 29; xvii. 6, 9, 11, 12. ‡ 14. John i. 14; Rom. viii. 3; Phil. ii. 7. ‡ 14. 1 Cor. xv. 54, 55; Col. ii. 15; 2 Tim. i. 10. ‡ 15. Luke i. 74; Rom. viii. 15; 2 Tim. i. 7. ‡ 17. Heb. iv. 15; v. 1, 2. ‡ 18. Heb. vii. 25. ‡ 1. Rom. i. 7; 1 Cor. i. 2; Eph. iv. 1; Phil. iii. 14; 2 Thess. i. 11; 2 Tim. i. 9; 2 Pet. i. 10. ‡ 1. Rom. xv. 8; Heb. ii. 17, etc

χιερεα της ὁμολογιας ἡμων, Ιησουν· [2] πιστον
priest of the profession of us, Jesus; faithful

οντα τῳ ποιησαντι αυτον, ὡς και Μωυσης εν
being to the one having appointed him, as even Moses in

*[ὁλῳ] τῳ οικῳ αυτου. [3] Πλειονος γαρ οὑτος
[whole] the house of him. Of more for this

δοξης παρα Μωυσην ηξιωται, καθ᾽ ὁσον
glory than Moses has been esteemed worthy, so far as

πλειονα τιμην εχει του οικου ὁ κατασκευασας
more honor he has of the house the one having built

αυτον. [4] (Πας γαρ οικος κατασκευαζεται ὑπο
itself. (Every for house is built by

τινος· ὁ δε *[τα] παντα κατασκευασας, θεος.)
some one; he but [the things] all having built, God.)

[5] Και Μωυσης μεν πιστος εν ὁλῳ τῳ οἱκῳ
And Moses indeed faithful in whole to the house

αυτου, ὡς θεραπων, εις μαρτυριον των λαληθησομενων·
of him, as a servant, for a testimony of the things going to be spoken:

[6] Χριστος δε, ὡς υἱος επι τον οικον
Anointed but, as a son over the house

αυτου· οὑ οικος εσμεν ἡμεις, εανπερ την παρρησιαν
of him; of whom a house are we, if indeed the confidence

και το καυχημα της ελπιδος *[μεχρι
and the boasting of the hope [till

τελους βεβαιαν] κατασχωμεν. [7] Διο, καθως
end firm] we should hold fast. Therefore, as

λεγει το πνευμα το ἁγιον· Σημερον, εαν της
says the spirit the holy, To-day, if the

φωνης αυτου ακουσητε, [8] μη σκληρυνητε τας
voice of him you will hear, not you should harden the

καρδιας ὑμων, ὡς εν τῳ παραπικρασμῳ, κατα
hearts of you, as in the bitter provocation, in

την ἡμεραν του πειρασμου εν τῃ ερημῳ, [9] ου
the day of the temptation in the desert, not

επειρασαν *[με] οἱ πατερες ὑμων, εδοκιμασαν
tempted [me] the fathers of you, proved

*[με,] και ειδον τα εργα μου, τεσσαρακοντα
[me,] and saw the works of me, forty

ετη· [10] διο προσωχθισα τῃ γενεᾳ εκεινῃ, και
years; therefore I was provoked with the generation that, and

ειπον· Αει πλανωντα τῃ καρδιᾳ· αυτοι δε ουκ
said; Always they wander in the heart, they but not

εγνωσαν τας ὁδους μου· [11] ὡς ωμοσα εν τῃ
they acknowledged the ways me, so I swore in the

οργῃ μου· Ει εισελευσονται εις την καταπαυσιν
wrath of me; If they shall enter into the rest

μου. [12] Βλεπετε, αδελφοι, μηποτε εσται εν
of me. Take you heed, brethren, lest ever shall be in

τινι ὑμων καρδια πονηρα απιστιας, εν τῳ αποσ-
any one of you a heart evil of unbelief, in the to fall

TLE and High-priest of our CONFESSION;

2 who is Faithful to HIM who APPOINTED him, even as ‡ Moses was in his HOUSE.

3 For he has been esteemed worthy of More Glory than Moses, as much as the BUILDER has More Honor than the HOUSE itself.

4 (For every House is built by some one; but ‡ HE HAVING BUILT all things is God.)

5 And Moses, indeed, was faithful in his Whole HOUSE, as ‡ a Servant, ‡ for a Testimony of the THINGS to be SPOKEN;

6 but Christ as a Son over his HOUSE, ‡ Whose House we are, if we should hold fast ‡ the CONFIDENCE and the EXULTATION of the HOPE.

7 Therefore, as the HOLY SPIRIT says, ‡ "To-"day, if you will hear his "VOICE,

8 "harden not your "HEARTS, as in the BIT-"TER PROVOCATION, in "the DAY of the TRIAL in "the DESERT;

9 "where your FA-"THERS tried, proved, and "saw my WORKS Forty "Years.

10 "Therefore, I was "provoked with * that "GENERATION, and said, "'They always err in "'HEART;' but they did "not acknowledge my "WAYS;

11 "so I swore in my "INDIGNATION—'If they "'shall enter my REST!'"

12 Beware, Brethren, lest there should ever be in any one of you an evil, Disbelieving Heart, by APOSTATIZING from the living God;

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* VATICAN MANUSCRIPT.—2. Whole—*omit*. 4. the things—*omit*. 6. Firm to the End—*omit*. 9. me—*omit twice*. 10. this GENERATION.

‡ 2. Num. xii. 7; verse 5. ‡ 4. Eph. ii. 10; iii. 9. ‡ 5. Exod. xiv. 31; Num. xii. 7; Deut. iii. 24; Josh. i. viii. 31. ‡ 5. Deut. xviii. 15, 18, 19. ‡ 6. 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16; Eph. ii. 21, 22; 1 Tim. iii. 15; 1 Pet. ii. 5. ‡ 6. Rom. v. 2; Col. i. 23; Heb. x. 35. 7. Psa. xcv. 7—11.

τηναι απο θεου ζωντος· [13] αλλα παρακαλειτε
away from God living; but do you exhort

ἑαυτους καθ' ἑκαστην ἡμεραν, αχρις οὑ
yourselves in each day, till of which

το σημερον καλειται, ἱνα μη σκληρυνθη εξ
the to-day it is called, so that not may be hardened from

ὑμων τις απατη της ἁμαρτιας. [14] Μετοχοι
of you any one by a delusion of the sin. Partakers

γαρ του Χριστου γεγοναμεν, εανπερ την αρχην της ὑποστασεως μεχρι τελους βεβαιαν
for of the Anointed we have become, if perhaps the beginning of the confidence till an end firm

κατασχωμεν. [15] Εν τῳ λεγεσθαι· Σημερον,
we hold fast. In respect to the to be said; To-day,

εαν της φωνης αυτου ακουσητε· μη σκληρυνητε τας καρδιας ὑμων, ὡς εν τῳ παραπικρασμῳ.
if the voice of him you may hear; not harden you the hearts of you, as in the bitter provocation.

[16] Τινες γαρ ακουσαντες παρεπικραναν; αλλ'
Some for having heard did provoke? but

ου παντες οἱ εξελθοντες εξ Αιγυπτου δια Μωυσεως; [17] Τισι δε προσωχθισε τεσσαρακοντα
not all those having come out from Egypt by means of Moses? With whom but was he vexed forty

ετη; ουχι τοις ἁμαρτησασιν; ὡν τα κωλα
years? not with those having sinned? of whom the members

επεσεν εν τη ερημῳ. [18] Τισι δε ωμοσε μη εισελευσεσθαι εις την καταπαυσιν αὑτου, ει μη
fell in the desert. To whom but did he swear not to enter into the rest of himself, if not

τοις απειθησασι; [19] Και βλεπομεν, ὁτι ουκ
to those having disbelieved? And we see, that not

ηδυνηθησαν εισελθειν δι' απιστιαν. ΚΕΦ.
they were able to enter because of unbelief.

δ'. 4. [1] Φοβηθωμεν ουν, μηποτε, καταλειπομενης επαγγελιας εισελθειν εις την καταπαυσιν αυτου, δοκη τις εξ ὑμων ὑστερηκεναι.
We may fear then, lest ever, being left a promise to enter into the rest of him, should seem any one from of you to have failed.

[2] Και γαρ εσμεν ευηγγελισμενοι, καθαπερ
Also for we are having been addressed with glad tidings, even as

κακεινοι· αλλ' ουκ ωφελησεν ὁ λογος της
also they; but not did profit the word of the

ακοης εκεινους, μη συγκεκραμενος τη πιστει
hearing them, not having been mixed with the faith

τοις ακουσασιν. [3] Εισερχομεθα γαρ εις την
in those hearing. We enter for into the

καταπαυσιν οἱ πιστευσαντες, καθως ειρηκεν·
rest those having believed, as he has said;

Ὡς ωμοσα εν τη οργη μου· Ει εισελευσονται
So I swore in the wrath of me; If they shall enter

εις την καταπαυσιν μου· καιτοι των εργων απο
into the rest of me; namely from the works from

13 but exhort each other every Day, while it is called TO-DAY, so that no one among you may be hardened by a Delusion of SIN;

14 for we have become Associates of the ANOINTED, ‡if indeed we hold fast the BEGINNING of our CONFIDENCE firm to the End.

15 With regard to the DECLARATION—‡"To-day, "if you should hear his "VOICE, harden not your "HEARTS, as in the BITTER PROVOCATION;"—

16 ‡for who, having heard, did provoke? Did not ALL those who CAME out from Egypt under Moses?

17 And with whom was he displeased Forty Years? Was it not with THOSE who SINNED?—‡Whose CORPSES fell in the DESERT?

18 And ‡to whom did he swear that they should not enter his REST, if not to the DISBELIEVING?

19 ‡And we see That they were not able to enter because of Unbelief.

CHAPTER IV.

1 Therefore, ‡we may be afraid, lest at any time a Promise to enter his REST, being left, any one among you should seem to come short of it.

2 For we also have been evangelized even as they were; but the WORD of the REPORT did not profit them, not being mingled with FAITH in the HEARERS.

3 ‡We, however, HAVING BELIEVED, enter the REST; according as he has said, ‡"So I swore in my "INDIGNATION—'If they "'shall enter my REST;'" namely, from the WORKS

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‡ 14. verse 6. ‡ 15. verse 7. ‡ 16. Num. xiv. 2, 4, 11, 31, 30; Deut. i. 34, 36, 3 ‡ 17. Num. xiv. 22, 29, etc.; xxvi. 65; Psa. cvi. 26; 1 Cor. x. 5; Jude 5. ‡ 18. Num. xiv. 30; Deut. i. 34, 35. ‡ 19. Heb. iv. 6. ‡ 1. Heb. xii. 15. ‡ 3. Heb. iii. 14. ‡ 3. Psa. xcv. 11; Heb. iii. 11.

καταβολης κοσμου γενηθεντων. [4] Ειρηκε γαρ
a laying down of a world having been done. It has been spoken for
που περι της ἑβδομης οὑτω· Και κατε-
somewhere concerning the seventh thus, And rested
παυσεν ὁ θεος εν τη ἡμερᾳ τη ἑβδομῃ απο παν-
the God on the day the seventh from all
των των εργων αὑτου· [5] και εν τουτῳ παλιν·
of the works of himself; and in this again;
Ει εισελευσονται εις την καταπαυσιν μου.
If they shall enter into the rest of me.
[6] Επει ουν απολειπεται τινας εισελθειν εις
Since then it is left some to enter into
αυτην, και οἱ προτερον ευαγγελισθεντες ουκ
her, and those formerly having received glad tidings not
εισηλθον δι᾽ απειθειαν· [7] παλιν τινα ὁριζει
entered on account of unbelief, again certain he defines
ἡμεραν, Σημερον, εν Δαυιδ, λεγων, μετα το-
a day, To-day, by David, saying, after so
σουτον χρονον· (καθως ειρηται·) Σημερον, εαν
long a time, (as it has been said,) To-day, if
της φωνης αυτου ακουσητε, μη σκληρυνητε τας
the voice of him you may hear, not harden you the
καρδιας ὑμων. [8] Ει γαρ αυτους Ιησους κατε-
hearts of you. If for them Jesus caused
παυσεν, ουκ αν περι αλλης ελαλει μετα
to rest, not would concerning another have spoken after
ταυτα ἡμερας. [9] Αρα απολειπεται σαββατισ-
this of a day. Therefore remains a keeping of a
μος τῳ λαῳ του θεου. [10] Ὁ γαρ εισελθων
sabbath for the people of the God. The for one having entered
εις την καταπαυσιν αυτου, και αυτος κατεπαυ-
into the rest of him, also himself caused to
σεν απο των εργων αὑτου, ὡσπερ απο των ιδιων
rest from the works of himself, like as from the own
ὁ θεος. [11] Σπουδασωμεν ουν εισελθειν εις
the God. We should earnestly endeavor therefore to enter into
εκεινην την καταπαυσιν, ἱνα μη εν τῳ αυτῳ
that the rest, so that not by the same
τις ὑποδειγματι πεσῃ της απειθειας. [12] Ζων
any one example may fall of the unbelief. Living
γαρ ὁ λογος του θεου, και ενεργης, και τομωτε-
for the word of the God, and energetic, and more cut-
ρος ὑπερ πασαν μαχαιραν διστομον, και διικ-
ting beyond every sword two-mouthed, even cut-
νουμενος αχρι μερισμου ψυχης ÷[τε] και πνευ-
ting through to a division of life [both] and of
ματος, αρμων τε και μυελων, και κριτικος ενθυ-
breath, of joints both and of marrows, and able to judge of
μησεων και εννοιων καρδιας· [13] και ουκ εστι
thoughts and of intentions of heart; and not is
κτισις αφανης ενωπιον αυτου, παντα δε γυμνα
a creature out of sight in presence of him, all things but naked

done at the Foundation of the World.

4 For it has been somewhere spoken concerning the SEVENTH day, thus, ‡ "And God rested on the "SEVENTH day from all his "works"

5 And again, in this manner, "If they shall "enter my REST."

6 Since, then, it is left for some to enter, ‡ and THOSE who formerly received glad tidings did not enter on account of Unbelief,—

7 he again defines a certain Day, "To-day," saying by David, after So long a Time, (as *it has been said before,) ‡ "To-day, "if you will hear his "VOICE, harden not your "HEARTS."

8 For if Joshua caused Them to rest, he would not, subsequently, have spoken of Another Day.

9 Therefore, a Sabbath-rest remains for the PEOPLE of God.

10 For HE HAVING ENTERED his REST, will also himself rest from his WORKS, like as God from HIS OWN.

11 Let us earnestly endeavor, therefore, to enter That REST, that no one may fall ‡ by the SAME Example of UNBELIEF.

12 For the WORD of God is ‡ living, and energetic, and ‡ more cutting than Any ‡ two-edged Sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, ‡ and able to judge the Thoughts and Intentions of the Heart;

13 ‡ and no Creature is concealed in his sight, but all things are naked

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* VATICAN MANUSCRIPT.—7. it has been said before. 12. both—omit.

‡ 4. Gen. ii. 2; Exod. xx. 11; xxxi. 17. ‡ 6. Heb. iii. 19. ‡ 7. Psa. xcv. 7; Heb. iii. 7. ‡ 11. Heb. iii. 12, 18, 19. ‡ 12. Isa. xlix. 2; Jer. xxiii. 29; 2 Cor. x. 4. 5; 1 Pet. i. 23. ‡ 12. Prov. v. 4. ‡ 12. Eph. vi. 17; Rev. i. 16; ii. 16. ‡ 12. 1 Cor. xiv. 24, 25. ‡ 13. Psa. xxxiii. 13, 14; xc. 8; cxxxix. 11, 12.

και τετραχηλισμενα τοις οφθαλμοις αυτου,
and having been laid open to the eyes of him,
προς ὃν ἡμιν ὁ λογος.
with whom for us the word.
[14] Εχοντες ουν αρχιερεα μεγαν, διεληλυθοτα
Having therefore a high-priest great, having passed through
τους ουρανους, Ιησουν τον υἱον του θεου, κρα-
the heavens, Jesus the son of the God, we should
τωμεν της ὁμολογιας. [15] Ου γαρ εχομεν αρ-
lay hold of the profession. Not for we have a
χιερεα μη δυναμενον συμπαθησαι ταις ασθε-
high-priest not being able to suffer with the weak-
νειαις ἡμων, πεπειρασμενον δε κατα παντα
nesses of us, having been tempted but in all things
καθ' ὁμοιοτητα, χωρις ἁμαρτιας. [16] Προσερχω-
according to a likeness, apart from sin. We should
μεθα ουν μετα παρρησιας τῳ θρονῳ της χαρι-
come therefore with confidence to the throne of the favor,
τος, ἱνα λαβωμεν ελεον, και χαριν *[εὑρωμεν]
so that we may receive mercy, and favor [we may find]
εις ευκαιρον βοηθειαν. ΚΕΦ. ε'. 5. [1] Πας
for seasonable help. Every
γαρ αρχιερευς εξ ανθρωπων λαμβανομενος,
for high-priest from men having been taken,
ὑπερ ανθρωπων καθισταται τα προς τον
on behalf of men is placed over the things relating to the
θεον, ἱνα προσφερῃ δωρα τε και θυσιας ὑπερ
God, so that he may offer gifts both and sacrifices on behalf
ἁμαρτιων· [2] μετριοπαθειν δυναμενος τοις αγνοου-
of sins; to suffer in a measure being able with the ignorant
σι και πλανωμενοις, επει και αυτος περικειται
ones and erring ones, since also himself surrounds
ασθενειαν· [3] και δια ταυτην οφειλει, καθως
weakness. and on account of this it is fitting, as
περι του λαου, οὑτω και περι ἑαυτου προσ-
concerning the people, so also concerning himself to
φερειν ὑπερ ἁμαρτιων. [4] Και ουχ ἑαυτῳ
offer on behalf of sins. And not to himself
τις λαμβανει την τιμην, αλλα καλουμενος
any one takes the honor, but he being called
ὑπο του θεου, καθαπερ και Ααρων. [5] Οὑτω και
by the God, as even Aaron. Thus and
ὁ Χριστος ουχ ἑαυτον εδοξασε γενηθηναι αρχιε-
the Anointed not himself did glorify to become a high-
ρεα, αλλ' ὁ λαλησας προς αυτον· Υἱος μου ει
priest, but the one having spoken to him; A son of me art
συ, εγω σημερον γεγεννηκα σε· [6] καθως και εν
thou, I to-day have begotten thee; as also in
ἑτερῳ λεγει· Συ ἱερευς εις τον αιωνα, κατα
another he says; Thou a priest for the age, according to

and ‡ exposed to his EYES, whose WORD is addressed to us.

14 Having, therefore, ‡ a great High-priest, ‡ who has passed through the HEAVENS, Jesus, the SON of GOD, ‡ we should firmly retain the CONFESSION.

15 For ‡ we have not a High-priest unable to sympathize with our WEAKNESSES; but one ‡ having been tried in all respects like ourselves, ‡ apart from Sin.

16 ‡ We should therefore, approach with Confidence to the THRONE of FAVOR, that we may receive Mercy and Favor for seasonable help.

CHAPTER V.

1 For Every High-priest having been taken from Men is appointed in behalf of Men, over THINGS relating to GOD, ‡ that he may offer both Gifts and Sacrifices for Sins,

2 being able to deal gently with the IGNORANT and Erring, since he himself is also surrounded by Infirmity;

3 and ‡ on this account, as for the PEOPLE, so also for himself, he is obliged to offer * for Sins.

4 ‡ And no one takes the HONOR on Himself, but he BEING CALLED by GOD, even as ‡ Aaron was.

5 ‡ And thus the ANOINTED one did not glorify himself to become a High-priest; but HE who SPOKE concerning him, ‡ "Thou art my Son, "To-day have I begotten "thee."

6 as also in another place he says, ‡ "Thou "art a Priest for the AGE,

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* VATICAN MANUSCRIPT.—16. we may find—*omit.* 3. concerning Sins.

‡ 13. Job xxvi. 6; xxxiv. 21; Prov. xv. 11. ‡ 14. Heb. iii. 1. ‡ 14. Heb. vii. 26; ix. 12, 24. ‡ 14. Heb. x. 23. ‡ 15. Heb. ii. 18. ‡ 15. Luke xxii. 28. ‡ 2 Cor. v. 21; Heb. vii. 26; 1 Pet. ii. 22; 1 John iii. 5. ‡ 16. Eph. ii. 18; iii. 12; Heb. x. 19, 21, 22. ‡ 1. Heb. viii. 3, 4; ix. 9; x. 11. ‡ 3. Lev. iv. 3; ix. 7; xvi. 6, 15, 17; vii. 27. ‡ 4. 2 Chron. xxvi. 18; John iii. 27. ‡ 4. Exod. xxviii. 1; Num. xvi. 5, 40; 1 Chron. xxiii. 13. ‡ 5. John viii. 54. ‡ 5. Psa. ii. 7; Heb. i. 5. ‡ 6. Psa. cx. 4; Heb. vii. 17, 21.

την ταξιν Μελχισεδεκ. [7] Ὁς εν ταις ἡμεραις
the order of Melchizedek. Who in the days

της σαρκος αὑτου, δεησεις τε και ἱκετηριας
of the flesh of himself, prayers both and supplications

προς τον δυναμενον σωζειν αυτον εκ θανατου,
to him being able to deliver him out of death,

μετα κραυγης ισχυρας και δακρυων προσενεγ-
with a cry strong and tears having offered,

κας, και εισακουσθεις απο της ευλαβειας, [8] (και-
and having been heard from the piety, (though

περ ων υἱος,) εμαθεν, αφ' ων επαθε, την
being a son,) learned, from what things he suffered, the

ὑπακοην· [9] και τελειωθεις εγενετο τοις ὑπα-
obedience; and having been perfected he became to those obey-

κουουσιν αυτῳ πασιν αιτιος σωτηριας αιωνιου,
ing him to all a cause of salvation age-lasting,

[10] προσαγορευθεις ὑπο του θεου αρχιερευς κατα
having been declared by the God a high-priest according to

την ταξιν Μελχισεδεκ. [11] Περι οὑ πολυς
the order of Melchizedek. Concerning whom great

ἡμιν ὁ λογος και δυσερμηνευτος λεγειν, επει
to us the word and hard to be explained to say, since

νωθροι γεγονατε ταις ακοαις. [12] Και γαρ οφει-
sluggish ones you have become in the hearing. Even for being

λοντες ειναι διδασκαλοι δια τον χρονον,
obligated to be teachers on account of the time,

παλιν χρειαν εχετε του διδασκειν ὑμας, τινα
again need you have of the to teach you, certain

τα στοιχεια της αρχης των λογιων του θεου·
the elements of the beginning of the oracles of the God;

και γεγονατε χρειαν εχοντες γαλακτος, και ου
and you have become need having of milk, and not

στερεας τροφης. [13] Πας γαρ ὁ μετεχων γαλακ-
of solid food. Every one for the partaking of milk,

τος, απειρος λογου δικαιοσυνης· νηπιος γαρ
unskilled of a word of righteousness; a babe for

εστι· [14] τελειων δε εστι ἡ στερεα τροφη, των
he is; for perfect ones but is the solid food, for those

δια την ἑξιν τα αισθητηρια γεγυμνασμενα
by the habit the - perceptions having been exercised

εχοντων προς διακρισιν καλου τε και κακου.
having for a discrimination of good both and evil.

ΚΕΦ. ς'. 6. [1] Διο αφεντες τον της αρχης
Therefore leaving the of the beginning

του Χριστου λογον, επι την τελειοτητα φερω-
of the Anointed word, towards the perfection we should

μεθα· μη παλιν θεμελιον καταβαλλομενοι μετα-
progress; not again a foundation laying down for re-

νοιας απο νεκρων εργων, και πιστεως επι θεον,
formation from dead works, and of faith in God,

“according to the ORDER of Melchizedek.”

7 He (who in the DAYS of his FLESH, having ‡ offered up both Prayers and Supplications, ‡ Crying aloud with Tears to HIM who was ABLE to deliver him out of Death, and was heard for his DEVOTION,)

8 ‡ though, being a Son, learned ‡ OBEDIENCE from what he suffered;

9 and ‡ having been perfected, became a Cause of aionian Salvation to all THOSE who OBEY him;

10 having been declared by GOD, a High-priest, ‡ according to the ORDER of Melchizedek;

11 concerning whom in Our DISCOURSE ‡ we have Much to say, and of difficult interpretation, since you have become sluggish HEARERS.

12 For even when you ought, by this TIME, to be Teachers, you again have Need of one to TEACH you certain ‡ FIRST ELEMENTS of the ORACLES of GOD; and have become such as have Need of ‡ Milk, and not of Solid Food.

13 EVERY ONE, however, PARTAKING of Milk, is unskilled in the Word of Righteousness; for he is ‡ an Infant;

14 but the SOLID Food is for Adults—for THOSE possessing FACULTIES HABITUALLY EXERCISED ‡ for the discrimination both of Good and Evil.

CHAPTER VI.

1 Therefore, ‡ leaving the FIRST principles of the DOCTRINE of the ANOINTED one, we should progress towards MATURITY; not again laying down a Foundation for Reformation from ‡ Works causing

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‡ 7. Mat. xxvi. 39, 42, 44; Mark xiv. 36, 39; John xvii. 1. ‡ 7. Psa. xxii. 1; Matt. xxvii. 46, 50; Mark xv. 34, 37. ‡ 8. Heb. iii. 6. ‡ 8. Phil. ii. 8. ‡ 9. Heb. ii. 10; xi. 40. ‡ 10. verse 6; Heb. vi. 20. ‡ 11. John xvi. 12; 2 Pet. iii. 16. ‡ 12. Heb. vi. 1. ‡ 12. 1 Cor. iii. 1—3. ‡ 13. 1 Cor. xiii. 11; xiv. 20; Eph. iv. 14; 1 Pet. ii. 2. ‡ 14. Isa. vii. 15; 1 Cor. ii. 14, 15. ‡ 1. Phil. iii. 12—14; Heb. v. 12. ‡ 1. Heb. ix. 14

[2] βαπτισμων διδαχης, επιθεσεως τε χειρων,
of dippings teaching, of laying on and of hands,
αναστασεως τε νεκρων, και κριματος αιωνιου.
of a resurrection and of dead ones, and of a judgment age-lasting.
[3] Και τουτο ποιησομεν, εανπερ επιτρεπῃ ὁ θεος.
And this we will do, if may permit the God.
[4] Αδυνατον γαρ, τους ἁπαξ φωτισθεντας, γευσαμενους τε της δωρεας της επουρανιου, και
Impossible for, those once having been enlightened, having tasted and of the gift of the heavenly, and
μετοχους γενηθεντας πνευματος ἁγιου, [5] και
partakers having become of spirit holy, and
καλον γευσαμενους θεου ῥημα, δυναμεις τε
good having tasted of God word, powers and
μελλοντος αιωνος, [6] και παραπεσοντας, παλιν
about coming of an age, and having fallen away, again
ανακαινιζειν εις μετανοιαν, ανασταυρουντας
to renew for reformation, having crucified again
ἑαυτοις τον υἱον του θεου και παραδειγματιζοντας. [7] Γη γαρ ἡ ποιουσα τον επ' αυτης
for themselves the son of the God and exposing to shame. Earth for that having drank the on her
πολλακις ερχομενον ὑετον, και τικτουσα βοτανην εὐθετον εκεινοις, δι' οὑς και γεωργειται,
often coming rain, and producing herbage useful to them, for whom also it is tilled,
μεταλαμβανει ευλογιας απο του θεου· [8] εκφερουσα δε ακανθας και τριβολους, αδοκιμος και
receives a blessing from the God, producing but thorns and thistles, rejected and
καταρας εγγυς, ἡς το τελος εις καυσιν.
a curse near, of which the end for burning.
[9] Πεπεισμεθα δε περι ὑμων, αγαπητοι, τα
Having been persuaded but concerning you, beloved ones, the things
κρειττονα και εχομενα σωτηριας, ει και οὑτω
better and being possessed of salvation, though even thus
λαλουμεν. [10] Ου γαρ αδικος ὁ θεος, επιλαθεσθαι του εργου ὑμων και της αγαπης, ἡς ενεδειξασθε εις το ονομα αυτου, διακονησαντες τοις
we speak. Not for unjust the God, to be forgetful of the work of you and of the love, which you manifested for the name of him, having ministered to the
ἁγιοις και διακονουντες. [11] Επιθυμουμεν δε,
holy ones and are ministering. We desire but,
ἑκαστον ὑμων την αυτην ενδεικνυσθαι σπουδην
each of you the same to show diligence
προς την πληροφοριαν της ελπιδος αρχι τελους·
for the full assurance of the hope till an end;

Death, and of Faith in God;

2 *of the ‡Doctrine of Immersions, and of the ‡Imposition of Hands, and of ‡the Resurrection of the Dead, and of ‡the aionian Judgment.

3 And This we will do, ‡if GOD should permit.

4 For THOSE ‡once ENLIGHTENED, and having tasted the HEAVENLY GIFT, and ‡became Partakers of holy Spirit,

5 and having tasted the Good Word of God and the Powers of ‡the Coming Age,

6 and having fallen away, ‡it is impossible to renew again to Reformation, ‡they having re-crucified and are exposing to contempt the SON of GOD.

7 For That Land HAVING IMBIBED the RAIN frequently FALLING on it, and producing Vegetation useful to those for whom also it is cultivated, receives a Blessing from GOD;

8 ‡but that yielding Thorns and Thistles is disapproved, and near to a Curse; the END of which is for burning.

9 But respecting you, Beloved, we confidently hope for BETTER things, even those connected with Salvation, though even thus we speak.

10 For GOD is not unjust, so as to be forgetful of ‡your WORK, and the LOVE which you manifested for his NAME, ‡having served the SAINTS and are serving.

11 But we earnestly desire each one of you to show the SAME Diligence ‡for the FULL COMPLETION of the HOPE to the End;

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* VATICAN MANUSCRIPT.—2. of—*omit.*

‡ 2. Acts xix. 4, 5. ‡ 2. Acts viii. 14—17; xix. 6. ‡ 2. Acts xvii. 31, 22. ‡ 2. Acts xxiv. 25; Rom. ii. 16. ‡ 3. Acts xviii. 11; 1 Cor. iv. 10. ‡ 4. Heb. x. 32. ‡ 4. Gal. iii. 2, 5; Heb. ii. 4. ‡ 5. Heb. ii. 5. ‡ 6. Matt. xii. 31, 32; Heb. x. 26; 2 Pet. ii. 20, 21; 1 John v. 16. ‡ 6. Heb. x. 29. ‡ 8. Isa. v. 6. ‡ 10. 1 Thess. i. 3. ‡ 10. Rom. xv. 25; 2 Cor. viii. 4; ix. 1, 12; 2 Tim. i. 18. ‡ 11. Col. ii. 2.

[12] ἱνα μη νωθροι γενησθε, μιμηται δε των δια
so that not sluggish ones you may become, imitators but of those through
πιστεως και μακροθυμιας κληρονομουντων τας
faith and long endurance are inheriting the
επαγγελιας. [13] Τῳ γαρ Αβρααμ επαγγειλαμε-
promises. To the for Abraam having promised
νος ὁ θεος, επει κατ' ουδενος ειχε μειζονος
the God, since by no one he had greater
ομοσαι, ωμοσε καθ' ἑαυτου, [14] λεγων· Η μην
to swear, he swore by himself, saying; Surely
ευλογων ευλογησω σε, και πληθυνων πληθυνω
blessing I will bless thee, and multiplying I will multiply
σε. [15] Και οὑτω μακροθυμησας επετυχε της
thee. And so having waited long he obtained the
επαγγελιας. [16] Ανθρωποι *[μεν] γαρ κατα
promise. Men [indeed] for by
του μειζονος ομνυουσι, και πασης αυτοις αντι-
the greater swear, and all to them contra-
λογιας περας εις βεβαιωσιν ὁ ὁρκος. [17] Εν ᾡ
diction an end for confirmation the oath. In which
περισσοτερον βουλομενος ὁ θεος επιδειξαι τοις
more abundantly wishing the God to show to the
κληρονομοις της επαγγελιας το αμεταθετον της
heirs of the promise the unchangeableness of the
βουλης αὑτου, εμεσιτευσεν ὁρκῳ, [18] ἱνα δια δυο
purpose of himself, interposed with an oath, so that by two
πραγματων αμεταθετων, εν οἱς αδυνατον ψευ-
transactions unalterable, in which impossible to de-
σασθαι θεον, ισχυραν παρακλησιν εχωμεν οἱ
ceive God, strong consolation we might have those
καταφυγοντες κρατησαι της προκειμενης ελπι-
having fled away to lay hold of the being placed before hope;
δος· [19] ἡν ὡς αγκυραν εχομεν της ψυχης ασφα-
which as an anchor we have of the life sure
λη τε και βεβαιαν, και εισερχομενην εις το
both and firm, and entering into the
εσωτερον του καταπετασματος, [20] ὁπου προδρο-
within the vail, where a fore-
μος ὑπερ ἡμων εισηλθεν Ιησους, κατα την
runner on behalf of us entered Jesus, according to the
ταξιν Μελχισεδεκ αρχιερευς γενομενος εις τον
order of Melchisedek a high-priest having become for the
αιωνα. ΚΕΦ. ζ'. 7. [1] Ουτος γαρ ὁ Μελχισε-
age. This for the Melchize-
δεκ, βασιλευς Σαλημ, ἱερευς του θεου του ὑψισ-
dek, king of Salem, priest of the God of the most
του, (ὁ συναντησας Αβρααμ ὑποστρεφοντι απο
high, (the one having met Abraam returning from
της κοπης των βασιλεων και ευλογησας αυτον,
the smiting of the kings and having blessed him,

12 in order that you may not become sluggish, but Imitators of THOSE who through Faith and Patient endurance ARE INHERITING the PROMISES.

13 For GOD having promised ABRAHAM, since he could swear by no one greater, ‡he swore by himself,

14 saying, "Surely,
"blessing I will bless
"thee, and multiplying I
"will multiply thee;"

15 and so, having waited long, he obtained the PROMISE.

16 For Men swear by the GREATER, and ‡the OATH for Confirmation terminates Every Dispute among them.

17 Therefore GOD, wishing to show more abundantly to ‡the HEIRS of the PROMISE ‡the IMMUTABILITY of his PURPOSE, interposed with an Oath;

18 so that by Two unalterable Things, in which it is impossible for God to deceive, WE might have Strong Consolation, HAVING FLED AWAY to lay hold of the PROPOSED HOPE,

19 which we have as an Anchor of the LIFE, both sure and firm, and ‡ entering the † place WITHIN the VAIL,

20 ‡where Jesus, a Forerunner on our behalf, entered, ‡having become a High-priest for the AGE, according to the ORDER of Melchizedek.

CHAPTER VII.

1 For This person ‡MELCHIZEDEK, King of Salem, Priest of the MOST HIGH GOD, (HE who MET Abraham returning from the DEFEAT of the KINGS, and blessed him,

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* VATICAN MANUSCRIPT.—16. indeed—*omit.*

† 19. The word *place* is supplied. The Apostle evidently alludes to "the holy place within the vail." See Lev. xvi. 2.

‡ 13. Gen. xxii. 16, 17; Psa. cv. 9; Luke i. 73. ‡ 16. Exod. xxii. 11. ‡ 17. Heb. xi. 9. ‡ 17. Rom. xi. 29. ‡ 19. Lev. xvi. 2, 15; Heb. ix. 7. ‡ 20. Heb. iv. 14; viii. 1; ix. 24. ‡ 20. Heb. iii. 1; v. 6, 10; vii. 17. ‡ 1. Gen. xiv. 18, &c.

[2] ᾧ και δεκατην απο παντων εμερισεν
to whom also a tenth from of all divided
Αβρααμ,) πρωτον μεν ἑρμηνευομενος βασιλευς
Abraam,) first indeed being translated a king
δικαιοσυνης, επειτα δε και βασιλευς Σαλημ. (ὁ
of righteousness, then and also a king of Salem, (which
εστι, βασιλευς ειρηνης,) [3] απατωρ, αμητωρ,
is, a king of peace,) without a father, without a mother,
αγενεαλογητος, μητε αρχην ἡμερων μητε ζωης
without a genealogy, neither a beginning of days nor of life
τελος εχων, αφωμοιωμενος δε τῳ υἱῳ του θεου,
an end having, having been made like but to the son of the God,
μενει ἱερευς εις το διηνεκες. [4] Θεωρειτε δε,
remains a priest for the continuance. Consider you but,
πηλικος οὗτος, ᾧ και δεκατην Αβρααμ εδωκεν
how great this, to whom even a tenth Abraam gave
εκ των ακροθινιων, ὁ πατριαρχης. [5] Και οἱ
out of the choice spoils, the patriarch. And those
μεν εκ των υἱων Λευι την ἱερατειαν λαμβα-
indeed from the sons of Levi the priesthood receiv-
νοντες, εντολην εχουσι αποδεκατουν τον λαον
ing, a commandment have to tithe the people
κατα τον νομον, τουτ' εστι, τους αδελφους
according to the law, this is, the brethren
αὐτων, καιπερ εξεληλυθοτες εκ της οσφυος
of them, though having come out of the loins
Αβρααμ· [6] ὁ δε μη γενεαλογουμενος εξ αυτων,
of Abraam; he but not deriving an origin from them,
δεδεκατωκε *[τον] Αβρααμ, και τον εχοντα τας
has tithed [the] Abraham, and the one having the
επαγγελιας ευλογηκε. [7] Χωρις δε πασης αντι-
promises he has blessed. Without but all contra-
λογιας, τον ελαττον ὑπο του κρειττονος ευλο-
diction, the less by the greater is blessed.
γειται. [8] Και ὧδε μεν δεκατας αποθνησκοντες
And here indeed tithes dying
ανθρωποι λαμβανουσιν· εκει δε, μαρτυρουμενος
men receive; there but, being testified
ὅτι ζῃ. [9] Και, ὡς ἐπος ειπειν, δια Αβρααμ και
that he lives. And, so a word to speak, through Abraham even
Λευι ὁ δεκατας λαμβανων δεδεκατωται· [10] ετι
Levi the tithes receiving has been tithed; yet
γαρ εν τῃ οσφυι του πατρος ην, ὁτε συνηντησεν
for in the loins of the father he was, when met
αυτῳ ὁ Μελχισεδεκ. [11] Ει μεν ουν τελειωσις
him the Melchizedek. If indeed then perfection
δια της Λευιτικης ἱερωσυνης ην· (ὁ λαος γαρ
through the Levitical priesthood was; (the people for
επ' αυτῃ νενομοθετητο·) τις ετι χρεια, κατα
with her law had received;) what yet need, according to

2 to whom also Abraham divided a Tenth part of all;) being translated, indeed, first, King of Righteousness, and then also, King of Salem, that is, King of Peace.

3 † Without father, without mother, without genealogy, having neither a Beginning of Days, nor an End of Life; but having been made like to the SON of GOD, remains a Priest PERPETUALLY.

4 But consider how great this person was, ‡ to whom even Abraham, the PATRIARCH, gave a Tenth part of the SPOILS.

5 And indeed ‡ THOSE of the SONS of Levi, who RECEIVE the PRIESTHOOD, have a Commandment by the LAW to tithe the PEOPLE, that is, their BRETHREN, though they have come out of the LOINS of Abraham;

6 but HE whose PEDIGREE IS NOT DERIVED from them, has tithed Abraham, ‡ and has blessed ‡ HIM who HAD the PROMISES.

7 And, beyond All Dispute, the INFERIOR is blessed by the SUPERIOR.

8 And here, indeed, Men receive Tithes who die; but there, one of whom it is affirmed That he lives.

9 And, (so to speak,) even THAT Levi, who receives Tithes, has been tithed through Abraham;

10 for he was yet in the LOINS of his FATHER, when MELCHIZEDEK met him.

11 ‡ If, then, Perfection were through the LEVITICAL Priesthood, (for with it the PEOPLE had received the law,) What Need was there yet for Another

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* VATICAN MANUSCRIPT.—6. the—omit.

† 3. Of whose father, mother, pedigree, birth, and death we have no account.—*Wakefield*; who prefers this intelligible though free translation of the original to what must appear a strange paradoxical account to common readers.—*Improved Ver.*

‡ 4. Gen. xiv. 20. ‡ 5. Num. xviii. 21, 26. ‡ 6. Gen. xiv. 19. ‡ 6. Rom. iv. 13; Gal. iii. 16. ‡ 11. Gal. ii. 21; verses 18, 19; Heb. viii. 7.

την ταξιν Μελχισεδεκ ἑτερον ανιστασθαι ἱερεα,
the order of Melchizedek another to arise a priest,
και ου κατα την ταξιν Ααρων λεγεσθαι;
and not according to the order of Aaron to be named?
[12] Μετατιθεμενης γαρ της ἱερωσυνης, εξ αναγ-
Being changed for the priesthood, from necessity
κης *[και νομου] μεταθεσις γινεται. [13] Εφ' ὁν
[also of law] a change occurs. Concerning whom
γαρ λεγεται ταυτα, φυλης ἑτερας μετεσχηκεν,
for is spoken these things, of a tribe another has been a partaker,
αφ' ἡς ουδεις προσεσχηκε τῳ θυσιαστηριῳ·
from which no one has attended to the altar;
[14] προδηλον γαρ, ὁτι εξ Ιουδα ανατεταλκεν ὁ
evident for, that from Juda has sprung the
κυριος ἡμων, εις ἡν φυλην ουδεν περι ἱερωσυ-
Lord of us, respecting which tribe nothing concerning priest-
νης Μωυσης ελαλησε. [15] Και περισσοτερον ετι
hood Moses spoke. And more yet
καταδηλον εστιν, ει κατα *[την] ὁμοιοτητα
evident it is, if according to [the] likeness
Μελχισεδεκ ανισταται ἱερευς ἑτερος, [16] ὁς ου
of Melchizedek arises a priest another, who not
κατα νομον εντολης σαρκινης γεγονεν, αλλα
according to a law of a commandment fleshly has become, but
κατα δυναμιν ζωης ακαταλυτου. [17] Μαρτυρει
according to a power of life enduring. It testifies
γαρ· Ὁτι συ ἱερευς εις τον αιωνα κατα την
for; That thou a priest for the age according to the
ταξιν Μελχισεδεκ. [18] Αθετησις μεν γαρ γινε-
order of Melchizedek. An abrogation indeed for takes
ται προαγουσης εντολης, δια το αυτης ασ-
place of a preceding commandment, on account of the her weak-
θενες και ανωφελες·
ness and unprofitableness;

[19] (ουδεν γαρ ετελειωσεν ὁ νομος·) επεισα-
(nothing for perfected the law;) after in-
γωγη δε κρειττονος ελπιδος, δι' ἡς εγγιζο-
troduction but of a better hope, through which we draw
μεν τῳ θεῳ. [20] Και καθ' ὁσον ου χωρις ὁρκωμο-
near to the God. And in as much as not without swearing;
σιας· (οἱ μεν γαρ χωρις ὁρκωμοσιας εστιν ἱε-
they indeed for without swearing are priests
ρεις γεγονοτες· [21] ὁ δε μετα ὁρκωμοσιας, δια
having become; he but with swearing, through
του λεγοντος προς αυτον· Ωμοσε κυριος, και ου
the one saying to him; Swore a Lord, and not
μεταμεληθεσεται· Συ ἱερευς εις τον αιωνα
will change; Thou a priest for the age
*[κατα την ταξιν Μελχισεδεκ·]) [22] κατα
[according to the order of Melchizedek;]) by
τοσουτον κρειττονος διαθηκης γεγονεν εγγυος
so much better a covenant has become a surety

Priest to arise according to the ORDER of Melchizedek, and not to be named according to the ORDER of Aaron?

12 For the PRIESTHOOD being changed, of Necessity, a change of Law also occurs.

13 For he concerning whom these things are spoken has partaken of another Tribe, from which no one has attended at the ALTAR;

14 for it is very plain that ‡our LORD has sprung from Judah, respecting Which Tribe Moses spoke Nothing concerning Priesthood.

15 And it is yet more plainly manifest, if another Priest arises according to the Likeness of Melchizedek;

16 who has become so, not according to a fleshly Command, but according to the Power of an imperishable Life.

17 For *it is testified, ‡"Thou art a Priest for "the AGE, according to "ORDER of Melchizedek."

18 For indeed an Abrogation of the Preceding Commandment takes place, on account of its ‡being WEAK and Unavailing;

19 for the ‡LAW perfected Nothing; but is an Introduction of ‡a Better Hope, through which we draw near to GOD.

20 And inasmuch as it was not without an Oath,—

21 for they, indeed, have become Priests, without an Oath; but HE with an Oath, through HIM who says to him, ‡"The Lord "swore, and will not "change, 'Thou art a "'Priest for the AGE.'"—

22 but by so much has Jesus become a Pledge of a Better Covenant.

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* VATICAN MANUSCRIPT.—12. also of Law—*omit.* 15. the—*omit.* 17. it is testified. 21. according to the ORDER of Melchizedek—*omit.*

‡ 14. Isa. xi. 1; Matt. i. 3; Luke iii. 33; Rom. i. 3; Rev. v. 5. ‡ 17. Psa. cx. 4; Heb. v. 6, 10; vi. 20. ‡ 18. Rom. viii. 3; Gal. iv. 9. ‡ 19. Acts xiii. 39; Rom. iii. 20, 21, 28; viii. 3; Gal. ii. 16; Heb. ix. 9. ‡ 19. Heb. vi. 18; viii. 6. ‡ 21. Psa. cx. 4

Ἰησους. [23] Και οἱ μεν, πλειονες εισι γεγονοτες
Jesus. And they indeed, many are having become
ἱερεις, δια το θανατῳ κωλευεσθαι παραμενειν·
priests, on account of the death to be hindered to continue;
[24] ὁ δε, δια το μενειν αυτον εις τον αιωνα,
he but, on account of the to continue him for the age,
απαραβατον εχει την ἱερωσυνην· [25] ὁθεν και
unchangeable he has the priesthood; hence and
σωζειν εις το παντελες δυναται τους προσερχο-
to save for the completely is able those drawing
μενους δι' αυτου τῳ θεῳ, παντοτε ζων,
near through him to the God, always living,
εις το εντυγχανειν ὑπερ αυτων. [26] Τοιουτος
in order to the interpose in behalf of them. Such
γαρ ἡμιν επρεπεν αρχιερευς, ὁσιος, ακακος,
for to us was proper a high-priest, holy, free from sin,
αμιαντος, κεχωρισμενος απο των ἁμαρτωλων,
unstained, having been separated from the sinners,
και ὑψηλοτερος των ουρανων γενομενος· [27] ὁς
and more exalted of the heavens having become; who
ουκ εχει καθ' ἡμεραν αναγκην, ὡσπερ οἱ αρχιε-
not has every day necessity, as the high-
ρεις, προτερον ὑπερ των ιδιων ἁμαρτιων θυσιας
priests, first on behalf of the own sins sacrifices
αναφερειν, επειτα των του λαου· τουτο γαρ
to offer, then for those of the people; this for
εποιησεν εφαπαξ, ἑαυτον ανενεγκας. [28] Ὁ νο-
he did at once, himself having offered. The law
μος γαρ ανθρωπους καθιστησιν αρχιερεις, εχον-
for men appoints high-priests, having
τας ασθενειαν· ὁ λογος δε της ὁρκωμοσιας της
weakness; the word but of the swearing of that
μετα τον νομον, υἱον εις τον αιωνα τελειωμενον.
after the law, a son for the age having been perfected.

ΚΕΦ. η'. 8. [1] Κεφαλαιον δε επι τοις λεγομενοις,
A head thing but to those being spoken,
τοιουτον εχομεν αρχιερεα, ὁς εκαθισεν εν δεξιᾳ
such we have a high-priest, who sat down at right
του θρονου της μεγαλωσυνης εν τοις ουρανοις,
of the throne of the majesty in the heavens,
[2] των ἁγιων λειτουργος, και της σκηνης της
of the holy things a public servant, and of the tabernacle of the
αληθινης, ἡν επηξεν ὁ κυριος, *[και] ουκ
true, which fixed the Lord, [and] not
ανθρωπος. [3] Πας γαρ αρχιερευς εις το προσ-
man. Every for high-priest in order to the to
φερειν δωρα τε και θυσιας καθισταται· ὁθεν
offer gifts both and sacrifices is appointed; hence
αναγκαιον, εχειν τι και τουτον ὁ προσενεγ-
necessary, to have something also this which he might offer

23 And, indeed, THOSE having become Priests are many, on account of being HINDERED by Death to continue;

24 but HE, on account of his CONTINUING for the AGE, possesses the PRIESTHOOD which changes not;

25 and, hence, he is able to save COMPLETELY THOSE DRAWING NEAR to GOD through him, always living ‡to INTERPOSE on their behalf.

26 For such a High-priest *also was proper for Us,—‡holy, harmless, undefiled, separated from SINNERS, and having become ‡more exalted than the HEAVENS,—

27 one who has not daily Necessity, like the HIGH PRIESTS, ‡first, to offer Sacrifices for their OWN Sins, ‡then for THOSE of the PEOPLE; for ‡This he did once for all, having offered Himself.

28 For the LAW appoints ‡Men High-priests, having Weakness; but the WORD of THAT OATH, which was after the LAW, a Son, ‡who has been perfected for the AGE.

CHAPTER VIII.

1 The chief thing, however, among THOSE we are discussing is, that we have Such a High-priest, ‡who sat down at the Right hand of the THRONE of the MAJESTY in the HEAVENS;

2 a Minister of ‡the HOLIES, and of ‡the TRUE TABERNACLE, which the LORD fixed, not Man.

3 For ‡Every High-priest is appointed to OFFER both Gifts and Sacrifices; hence ‡it was necessary for this one also to have something which he might offer.

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* VATICAN MANUSCRIPT.—26. also was proper. 2. and—*omit.*

‡ 25. Rom. viii. 34; 1 Tim. ii. 5; Heb. ix. 24; 1 John ii. 1. ‡ 26. Heb. iv. 15. ‡ 26 Eph. i. 20; iv. 10; Heb. viii. 1. ‡ 27. Lev. ix. 7; xvi. 6; Heb. v 3; ix. 7. ‡ 27 Lev. xvi. 15. ‡ 27. Rom. vi. 10; Heb. ix. 12, 28; x. 12. ‡ 28. Heb. v. 1, 2 ‡ 28. Heb. ii. 10; v. 9. ‡ 1. Eph. i. 20; Col. iii. 1; Heb. i. 3; x. 12; xii. 2. ‡ 2 Heb. ix. 8, 12, 24. ‡ 2. Heb. ix. 11. ‡ 3. Heb. v. 1. ‡ 3. Eph. v. 2; Heb. ix. 14

κη. [4] Ει μεν γαρ ην επι γης, ουδ' αν ην ἱερευς,
If indeed for he was on earth, not even could he be a priest,

οντων *[των ἱερεων] των προσφεροντων κατα
being [of the priests] those offering according to

τον νομον τα δωρα· [5] (οἱτινες ὑποδειγματι και
the law the gifts; (who in an example and

σκιᾳ λατρευουσι των επουρανιων, καθως
in a shadow serve of the heavenlies, even as

κεχρηματισται Μωυσης, μελλων επιτελειν την
had been divinely warned Moses, being about to finish the

σκηνην· Ὁρα γαρ, φησι, ποιησης παντα
tabernacle; See thou for, he says, thou mayest make all things

κατα τον τυπον τον δειχθεντα σοι εν τῳ
according to the pattern that having been shown to thee in the

ορει·) [6] νυνι δε διαφορωτερας τετευχε λειτουρ-
mount;) now but more excellent he has obtained a service

γιας, ὁσῳ και κρειττονος εστι διαθηκης μεσι-
by as much also of a better he is covenant a media-

της, ἡτις επι κρειττοσιν επαγγελιαις νενομο-
tor, which on better promises has been

θετηται. [7] Ει γαρ ἡ πρωτη εκεινη ην αμεμπ-
instituted. If for the first that was faultless,

τος, ουκ αν δευτερας εζητειτο τοπος. [8] Μεμ-
not would a second be seeking a place. Find-

φομενος γαρ αυτοις λεγει· Ιδου, ἡμεραι ερχον-
ing fault for to them he says; Lo, days are com-

ται, λεγει κυριος, και συντελεσω επι τον οικον
ing, says a Lord, and I will finish with the house

Ισραηλ και επι τον οικον Ιουδα διαθηκην καινην·
Israel and with the house of Judah a covenant new;

[9] ου κατα την διαθηκην ἡν εποιησα τοις πατρα-
not according to the covenant which I made with the fathers

σιν αυτων, εν ἡμερᾳ επιλαβομενου μου της
of them, in a day having laid hold of me of the

χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπ-
hand of them, to lead out them out of land of Egypt.

του· ὁτι αυτοι ουκ ενεμειναν εν τῃ διαθηκῃ
because they not did abide in the covenant

μου, καγω ημελησα αυτων, λεγει κυριος.
of me, and I cared not for them, says a Lord.

[10] Ὁτι αὑτη ἡ διαθηκη ἡν διαθησομαι τῳ οικῳ
For this the covenant which I will covenant with the house

Ισραηλ μετα τας ἡμερας εκεινας, λεγει κυριος,
of Israel after the days those, says Lord,

διδους νομους μου εις την διανοιαν αυτων, και
giving laws of me into the mind of them, and

επι καρδιας αυτων επιγραψω αυτους· και εσομαι
on hearts of them I will write them; and I will be

αυτοις εις θεον, και αυτοι εσονται μοι εις λαον.
to them for a God, and they shall be to me for a people.

4 *If then, indeed, he were on Earth, he could not be a Priest, there being THOSE who OFFER GIFTS according to the LAW;

5 (who perform divine service for a Symbol and ‡ Shadow of the HEAVENLIES; even as Moses, when about to construct the tabernacle, was divinely admonished; for, ‡ "See," says he, "that thou make "all things according to "THAT PATTERN shown to "thee on the MOUNT;)"

6 but now ‡ he has obtained a Superior Service, even by so much as he is the Mediator of a Better Covenant, which has been instituted on Better Promises.

7 ‡ For if that FIRST one were faultless, a Place would not be sought for a Second.

8 But finding fault, he says to them, ‡ "Behold! "Days are coming, says "the Lord, when I will "complete a new Covenant with the HOUSE of "Israel and the HOUSE of "Judah;

9 "not according to the "COVENANT which I "made with their FATHERS, in the Day when I "took them by the HAND "to lead them out of the "Land of Egypt;—Because they did not abide "in my COVENANT, I "also slighted them, says "the Lord.

10 "For ‡ this is the "COVENANT which I will "covenant with the HOUSE "of Israel; After those "DAYS, says the Lord, I "will put my Laws into "their MIND, and on their "* Heart will I inscribe "them; and ‡ I will be "to them for a God, and "they shall be to me for a "People.

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* VATICAN MANUSCRIPT.—4. If then. 4. the PRIESTS—*omit.* 10. Heart.

‡ 5. Col. ii. 17; Heb. ix. 23; x. 1. ‡ 5. Exod. xxv. 40; xxvi. 30; xxvii. 8; Num. viii. 4; Acts vii. 44. ‡ 6. 2 Cor. iii. 6, 8, 9; Heb. vii. 22. ‡ 7. Heb. vii. 11, 18. ‡ 8. Jer. xxxi. 31—34. ‡ 10. Heb. x. 16. ‡ 10. Zech. viii. 8.

[11] Και ου μη διδαξωσιν ἑκαστος τον πολιτην
And not not they may teach each one the fellow-citizen

αὑτου, και ἑκαστος τον αδελφον αὑτου, λεγων·
of himself, and each one the brother of himself, saying;

Γνωθι τον κυριον· ὁτι παντες ειδησουσι με,
Know you the Lord; because all shall know me,

απο μικρου *[αυτων] ἑως μεγαλου αὑτων.
from least [of them] even to greatest of them.

[12] Ὁτι ἱλεως εσομαι ταις αδικιαις αυτων, και
Because merciful I will be to the unrighteousnesses of them, and

των ἁμαρτιων αυτων *[και των ανομιων αυτων]
of the sins of them [and of the iniquities of them]

οὐ μη μνησθω ετι. [13] Εν τῳ λεγειν καινην,
not not I will remember more. By the to say new,

πεπαλαιωκε την πρωτην· το δε παλαιουμενον
he has declared old the first; that but becoming old

και γηρασκον, εγγυς αφανισμου. ΚΕΦ. θ'. 9.
and advancing in age, near disappearing.

[1] Ειχε μεν ουν *[και] ἡ πρωτη δικαιωματα λατρειας, το, τε ἁγιον κοσμικον. [2] Σκηνη γαρ
Had indeed then [both] the first ordinances of service, the, and holy furniture. A tabernacle for

κατεσκευασθη ἡ πρωτη, εν ᾗ ἡ τε λυχνια
was prepared the first, in which indeed both a lamp-stand

και ἡ τραπεζα και ἡ προθεσις των αρτων, ἡτις
and the table and the setting forth of the loaves, which

λεγεται ἁγια· [3] μετα δε το δευτερον καταπετασμα σκηνη, ἡ λεγομενη ἁγια ἁγιων [4] *[χρυσουν] εχουσα *[θυμιατηριον, και] την κιβωτον
is named holies; behind but the second vail a tabernacle, that being named holies of holies, [a golden] having [censer, and] the ark

της διαθηκης περικεκαλυμμενην παντοθεν χρυσιῳ, εν ᾗ σταμνος χρυση εχουσα το μαννα,
of the covenant having been covered on all sides with gold, in which a pot golden having the manna,

και ἡ ῥαβδος Ααρων ἡ βλαστησασα, και αἱ
and the rod of Aaron that having budded, and the

πλακες της διαθηκης· [5] ὑπερανω δε αυτης Χερουβιμ δοξης κατασκιαζοντα το ἱλαστηριον·
tablets of the covenant; above but her cherubim of glory overshadowing the mercy-seat;

περι ὡν ουκ εστι νυν λεγειν κατα μερος.
concerning which things not it is now to speak in part.

11 "And ‡they shall not teach each one his FELLOW-CITIZEN, and each one his BROTHER, saying, 'Know you the LORD; Because all shall know me, from the least even to the greatest of them.

12 "For I will be merciful to their UNRIGHTEOUSNESS, and ‡their SINS will I remember no more."

13 ‡ By SAYING "New," he has rendered the FIRST one old; now, THAT which is DECAYING and growing old is near vanishing away.

CHAPTER IX.

1 Then, indeed, the FIRST one had Ordinances of Worship, and ‡the SANCTUARY furnished;

2 ‡for a Tabernacle was prepared—the FIRST—‡in which were both ‡the LAMP-STAND, and ‡the TABLE, and the LOAVES of the PRESENCE, *†and ‡the GOLDEN Altar of incense; this is named, "The HOLY place."

3 ‡ And behind the SECOND Vail, THAT Tabernacle which is NAMED, *"The HOLY of the HOLIES;"

4 having ‡the ARK of the COVENANT, covered on all sides with Gold, in which was ‡a golden Vase containing the MANNA, and ‡the ROD of Aaron which BLOSSOMED, and ‡the TABLETS of the COVENANT;

5 and ‡above it were the Cherubs of Glory, overshadowing the MERCY-SEAT; concerning which things it is not necessary now to speak particularly.

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* VATICAN MANUSCRIPT.—11. of them—*omit*. 12. and their INIQUITIES—*omit*. 1. both—*omit*. 2. and the GOLDEN Altar of incense. 3. The HOLY of the HOLIES. 4. and GOLDEN Censer—*omit*.

† 2. The reading of the Vatican MS. has been adopted as giving a solution of an acknowledged difficulty, and as perfectly harmonizing with the Mosaic account.

‡ 11. Isa. liv. 13; John vi. 45; 1 John ii. 27. ‡ 12. Rom. xi. 27; Heb. x. 17. ‡ 13. 2 Cor. v. 17. ‡ 1. Exod. xxv. 8. ‡ 2. Exod. xxvi. 1. ‡ 2. Exod. xxvi. 35; xl. 4. ‡ 2. Exod. xxv. 31. ‡ 2. Exod. xxv. 23, 30; Lev. xxiv. 5, 6. ‡ 2. Exod. xxx. 1—10. ‡ 3. Exod. xxvi. 31, 33; xl. 3, 21; Heb. vi. 19. ‡ 4. Exod. xxv. 10; xxvi. 33. ‡ 4. Exod. xvi. 33, 34. ‡ 4. Num. xvii. 10. ‡ 4. Exod. xxv. 16, 21; xxxiv. 29; xl. 20; Deut. x. 2, 5; 1 Kings viii. 9, 21; 2 Chron. v. 10. ‡ 5. Exod. xxv. 18-22; Lev. xvi. 2; 1 Kings viii. 6, 7.

[6] Τουτων δε οὑτω κατεσκευασμενων, εις μεν την
Of these now thus having been prepared, into indeed the

πρωτην σκηνην διαπαντος εισιασιν οἱ ἱερεις,
first tabernacle always goes in the priests,

τας λατρειας επιτελουντες· [7] εις δε την δευτε-
the services performing; into but the second

ραν ἁπαξ του ενιαυτου μονος ὁ αρχιερευς, ου
once of the year alone the high-priest, not

χωρις αἱματος, ὁ προσφερει ὑπερ ἑαυτου και
without blood, which he offers on behalf of himself and

των του λαου αγνοηματων· [8] τουτο δηλουντος
for the of the people ignorances; this showing

του πνευματος του ἁγιου, μηπω πεφανερωσθαι
of the spirit of the holy, not yet to have been manifested

την των ἁγιων ὁδον, ετι της πρωτης σκηνης
the of the holies way, while of the first tabernacle

εχουσης στασιν· [9] ἡτις παραβολη εις τον και-
having a standing; which a parable for the sea-

ρον τον ενεστηκοτα, καθ' ὁν δωρα τε και
son that having been present, according to which gifts both and

θυσιαι προσφερονται μη δυναμεναι κατα
sacrifices are offered not being able according to

συνειδησιν τελειωσαι τον λατρευοντα, [10] μονον
conscience to perfect the one serving, only

επι βρωμασι και πομασι, και διαφοροις βαπτισ-
as to foods and drinks, and various dippings,

μοις, δικαιωμασι σαρκος, μεχρι καιρου διορθω-
righteousnesses of flesh, till a season of correc-

σεως επικειμενα.
tion is being imposed.

[11] Χριστος δε παραγενομενος, αρχιερευς των
Anointed but having come, a high-priest of the

μελλοντων αγαθων, δια της μειζονος και τε-
future good things, by means of the greater and more

λειοτερας σκηνης, ου χειροποιητου, (τουτ'
perfect tabernacle, not made by hand, (that

εστιν, ου ταυτης της κτισεως,) [12] ουδε δι'
is, not of this the creation,) not indeed by means of

αἱματος τραγων και μοσχων, δια δε του
blood of goats and young bullocks, by means of but of the

ἰδιου αἱματος, εισηλθεν εφαπαξ εις τα ἁγια,
own blood, entered once for all into the holies,

αιωνιαν λυτρωσιν εὑραμενος. [13] Ει γαρ το
age-lasting redemption having found. If for the

αἱμα ταυρων και τραγων, και σποδος δαμαλεως
blood of bulls and of goats, and ashes of a heifer

ῥαντιζουσα τους κεκοινωμενους, ἁγιαζει προς
sprinkling the polluted ones, cleanses for

την της σαρκος καθαροτητα· [14] ποσῳ μαλλον
the of the flesh purification; how much more

6 Now these things having been thus prepared, ‡the PRIESTS performing SERVICES enter the FIRST Tabernacle, at all times;

7 but into the SECOND, the HIGH-PRIEST alone, once † ANNUALLY,—not without Blood, which ‡he offers on behalf of himself, and the SINS OF IGNORANCE of the PEOPLE;

8 ‡the HOLY SPIRIT showing This, that the WAY into the HOLIES has not yet been brought to view, while the FIRST Tabernacle has a Standing;

9 (which was a Figurative representation for THAT SEASON which was then PRESENT;) according to which both Gifts and Sacrifices are offered, ‡which are not able to perfect the WORSHIPPER as to the Conscience;

10 being imposed (together with ‡Meats and Drinks and ‡Various Immersions,—* fleshly ‡Ordinances,) only till a Period of Emendation.

11 But Christ having become a High priest of ‡the FUTURE GOOD things, ‡by means of the GREATER and More perfect Tabernacle, not made by hands, that is, not of This CREATION;

12 he entered, once for all, into the HOLY places, not indeed by means of ‡the Blood of Goats and of Bullocks, but ‡by means of his OWN Blood, ‡having found Aionian Redemption.

13 For if ‡the BLOOD of * Goats and of Bulls, and ‡the ASHES of a Heifer, sprinkling the POLLUTED, cleanses for the PURIFICATION of the FLESH;

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* VATICAN MANUSCRIPT.—10. and. 13. Goats and of Bulls.

† 7. Or, on one day annually, that is, on the day of atonement. See Lev. xvi.

‡ 6. Num. xxviii. 3; Dan. viii. 11. ‡ 7. Heb. v. 3; vii. 27. ‡ 8. Heb. x. 19, 20. ‡ 9. Gal. iii. 21; Heb. vii. 18, 19; x. 1, 11. ‡ 10. Lev. xi. 2; Col. ii. 16. ‡ 10. Num. xix. 7. ‡ 10. Eph. ii. 15; Col. ii. 20; Heb. vii. 16. ‡ 11. Heb. x. 1. ‡ 11. Heb. viii. 2. ‡ 12. Heb. x. 4. ‡ 12. Acts xx. 28. ‡ 12. Eph. i. 7; Col. i. 14; 1 Pet. i. 19. ‡ 13. Lev. xvi. 14, 16. ‡ 13. Num. xix. 2, 17.

το αἱμα του Χριστου, ὁς δια πνευματος αιω-
the blood of the Anointed one, who by means of a spirit age-

νιου ἑαυτον προσηνεγκεν αμωμον τῳ θεῳ, καθα-
lasting himself offered spotless to the God, shall

ριει την συνειδησιν ὑμων απο νεκρων εργων,
cleanse the conscience of you from of death works,

εις το λατρευειν θεῳ ζωντι. [15] Και δια
for the to serve God living. And on account of

τουτο διαθηκης καινης μεσιτης εστιν, ὁπως
this of a covenant new a mediator he is, so that

θανατου γενομενου, εις απολυτρωσιν των επι
of a death having taken place, for a redemption of the under

τῃ πρωτῃ διαθηκῃ παραβασεων, την επαγγε-
the first covenant transgressions, the promise

λιαν λαβωσιν οἱ κεκλημενοι της αιωνιου κλη-
might receive those having been called of the age-lasting inherit-

ρονομιας. [16] Ὁπου γαρ διαθηκη, θανατον αναγ-
ance. Where for a covenant, death neces-

κη φερεσθαι του διαθεμενου· [17] διαθηκη γαρ
sary to be produced of that having been appointed; a covenant for

επι νεκροις βεβαια, επει μηποτε ισχυει ὁτε ζῃ
over dead ones firm, since never it is strong when lives

ὁ διαθεμενος. [18] Ὁθεν ουδ' ἡ πρωτη χωρις
that having been appointed. Hence not even the first without

αἱματος εγκεκαινισται. [19] Λαληθεισης γαρ
blood has been dedicated. Having spoken for

πασης εντολης κατα νομον ὑπο Μωυσεως
every commandment according to law by Moses

παντι τῳ λαῳ, λαβων το αἱμα των μοσχων
to all the people, having taken the blood of the young bullocks

και τραγων μετα ὑδατος και εριου κοκκινου και
and of goats with water and wool scarlet and

ὑσσωπου, αυτο τε το βιβλιον και παντα τον
hyssop, itself both the book and all the

λαον ερραντισε, [20] λεγων· Τουτο το αἱμα της
people be sprinkled, saying, This the blood of the

διαθηκης, ἡς ενετειλατο προς ὑμας ὁ θεος·
covenant, which enjoined on you the God;

[21] και την σκηνην δε και παντα τα σκευη της
also the tabernacle and and all the vessels of the

λειτουργιας τῳ αἱματι ὁμοιως ερραντισε.
public service with the blood in like manner he sprinkled.

[22] Και σχεδον εν αἱματι παντα καθαριζεται
And almost by blood all things are cleansed

14 how much more ‡shall the BLOOD of the ANOINTED one, ‡who, through an aionian Spirit, offered Himself spotless to GOD, ‡cleanse *your CONSCIENCE from Works of Death, for the SERVICE of the living *God? †

15 And on this account, ‡he is Mediator of a new Covenant, ‡so that Death having taken place for a Redemption of the TRANSGRESSIONS against the FIRST Covenant, THOSE having been INVITED might receive the PROMISE of the AIONIAN Inheritance.

16 For where a Covenant exists, the Death of that which has RATIFIED it is necessary to be produced;

17 because ‡a Covenant is firm over dead victims, since it is never valid when that which RATIFIES it is alive.

18 ‡Hence not even the FIRST has been instituted without Blood.

19 For Every Commandment in *the LAW having been spoken by Moses to All the PEOPLE, taking the BLOOD of ‡BULLOCKS and of *GOATS, ‡with Water, and scarlet Wool, and Hyssop, he sprinkled both the BOOK itself, and All the PEOPLE,

20 saying, ‡"This is the "BLOOD of the COVENANT "which GOD enjoined on "you."

21 And he in like manner ‡sprinkled with the BLOOD, the TABERNACLE also, and All the UTENSILS of the PUBLIC SERVICE.

22 And, according to the LAW, almost all things are

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* ALEXANDRIAN MANUSCRIPT.—14. our. 14. and true GOD. 19. the LAW. 19. GOATS.

† 14. *From this verse to the end of the book the Vatican MS. is defective, and the various readings are copied from Dr. Woide's Collation of the Alexandrian Manuscript.*

‡ 14. 1 Pet. i. 19; 1 John i. 7; Rev. i. 5. ‡ 14. Rom. i. 4; 1 Pet. iii. 18. ‡ 14. Heb. i. 3; x. 22. ‡ 15. Heb. vii. 22; viii. 6; xii. 24. ‡ 15. Rom. iii. 25; v. 6; 1 Pet. iii. 18. ‡ 17. Gal. iii. 15. ‡ 18. Exod. xxiv. 6. ‡ 19. Exod. xxiv. 5, 6, 8; Lev. xvi. 14, 15, 18. ‡ 19. Lev. xiv. 4, 6, 7, 49, 51, 52. ‡ 20. Exod. xxiv. 8; Matt. xxvi. 28 ‡ 21. Exod. xxix. 12, 36; Lev. viii. 15, 19; xvi. 14—19.

κατα τον νομον, και χωρις αἱματεκχυσιας ου
according to the law, and without blood-shedding not
γινεται αφεσις. [23] Αναγκη ουν τα μεν ὑπο-
takes place forgiveness. A necessity then the indeed copies
δειγματα των εν τοις ουρανοις, τουτοις καθα-
of those in the heavens, by these to be
ριζεσθαι· αυτα δε τα επουρανια κρειττοσι
cleansed; themselves but the things heavenly with better
θυσιαις παρα ταυτας. [24] Ου γαρ εις χειροποιη-
sacrifices than these. Not for into made by hands
τα ἁγια εισηλθεν ὁ Χριστος, αντιτυπα των
holies entered the Anointed, representations of the
αληθινων, αλλ' εις αυτον τον ουρανον, νυν εμ-
true ones, but into itself the heaven, now to
φανισθηναι τῳ προσωπῳ του θεου ὑπερ ἡμων.
appear in the presence of the God on behalf of us.
[25] Ουδ', ἱνα πολλακις προσφερῃ ἑαυτον, ὡσπερ
Not indeed, that often he should offer himself, even as
ὁ αρχιερευς εισερχεται εις τα ἁγια κατ' ενιαυ-
the high-priest goes into the holies every year
τον εν αἱματι αλλοτριῳ· [26] (επει εδει αυτον
with blood other; (since it was necessary him
πολλακις παθειν απο καταβολης κοσμου·) νυν
often to have suffered from a laying down of a world;) now
δε απαξ επι συντελειᾳ των αιωνων, εις αθετη-
but once for all at an end of the ages, for a remo-
σιν ἁμαρτιας δια της θυσιας αὑτου πεφανε-
val of sin by means of the sacrifice of himself he has been
ρωται. [27] Και καθ' ὁσον αποκειται τοις ανθρω-
manifested. And as it awaits the men
ποις ἁπαξ αποθανειν, μετα δε τουτο κρισις·
once to die, after but this a judgment;
[28] οὑτω και ὁ Χριστος ἁπαξ προσενεχθεις εις το
so also the Anointed once for all having been offered for the
πολλων ανενεγκειν ἁμαρτιας, εκ δευτερου χω-
many to carry away sin, a second time with-
ρις ἁμαρτιας οφθησεται, τοις αυτον απεκδεχο-
out sin will be seen. by those him expecting
μενοις εις σωτηριαν. ΚΕΦ. ι'. 10. [1] Σκιαν
for salvation. A shadow
γαρ εχων ὁ νομος των μελλοντων αγαθων, ουκ
for having the law of the about coming good things, not
αυτην την εικονα των πραγματων, κατ' ενιαυ-
very the image of the things, every year
τον ταις αυταις θυσιαις ἁς προσφερουσιν εις
by the same sacrifices which they offer for

purified by Blood, and ‡without an Effusion of Blood no Forgiveness takes place.

23 It was necessary then, indeed, for ‡the COPIES of the THINGS in the HEAVENS to be cleansed by These, but the HEAVENLY things themselves with Better Sacrifices than these.

24 For ‡the ANOINTED one did not enter Holy places made by hands, the Antitypes of ‡the TRUE ones, but into HEAVEN itself, ‡to appear now in the PRESENCE of GOD on our behalf.

25 Not indeed that he should present himself often, even as the HIGH-PRIEST who enters the HOLY places Annually with Other Blood;

26 (since, in that case, he must have suffered often from the Foundation of the World; but now ‡once for all, at a ‡Completion of the AGES, he has been manifested for a Removal of * Sin by the SACRIFICE of himself.

27 ‡And as it awaits MEN to die once, but after this ‡a Judgment;

28 so also the ANOINTED one, having been once for all offered for ‡the MANY, to bear away Sin, will appear a Second time without a Sin-offering, to THOSE who are ‡EXPECTING Him, in order to * Salvation.

CHAPTER X.

1 Moreover, the LAW having ‡a Shadow of the ‡FUTURE GOOD things, not the Very IMAGE of the THINGS, is by ‡no means able with the SAME Annual Sacrifices which they offer

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* ALEXANDRIAN MANUSCRIPT.—24. the—*omit.* 26. SIN. 28. Salvation by Faith.

‡ 22. Lev. xvii. 11. ‡ 23. Heb. viii. 5. ‡ 24. Heb. vi. 20. ‡ 24. Heb. viii. 2. ‡ 24. Rom. viii. 34; Heb. vii. 25; 1 John ii. 1. ‡ 26. Heb. vii. 27; verse 12; x. 10; 1 Pet. iii. 18. ‡ 26. 1 Cor. x. 11; Gal. iv. 4; Eph. i. 10. ‡ 27. Gen. iii. 19; Eccl. iii. 20. ‡ 27. 2 Cor. v. 10. ‡ 28. Matt. xxvi. 28; Rom. v. 15. ‡ 28. Titus ii. 13; 2 Pet. v. 12. ‡ 1. Col. ii. 17; Heb. viii. 5; ix. 23. ‡ 1. Heb. ix. 11. ‡ 1. Heb. ix. 9.

το διηνεκες, ουδεποτε δυναται τους προσερχο-
the continuance, never is able the ones drawing

μενους τελειωσαι. [2]Επει ουκ αν επαυσαντο
near to perfect. Otherwise not would they cease

προσφερομεναι, δια το μηδεμιαν εχειν ετι
to be offered, because that no one to have longer

συνειδησιν ἁμαρτιων τους λατρευοντας, ἁπαξ
a consciousness of sins those publicly serving, once

κεκαθαρμενους; [3]αλλ' εν αυταις αναμνησις
having been cleansed? but in these a remembrance

ἁμαρτιων κατ' ενιαυτον. [4]Αδυνατον γαρ αἱμα
of sins every year. Impossible for blood

ταυρων και τραγων αφαιρειν ἁμαρτιας. [5]Διο
of bulls and of goats to take away sin. Therefore

εισερχομενος εις τον κοσμον, λεγει· Θυσιαν
coming into the world, he says; Sacrifice

και προσφοραν ουκ ηθελησας, σωμα δε κατηρ-
and offering not thou didst desire, a body but thou didst

τισω μοι· [6]ὁλοκαυτωματα και περι ἁμαρτιας
provide for me; whole burnt offerings even for sin

ουκ ευδοκησας. [7]Τοτε ειπον· Ιδου ἡκω, (εν
not thou didst delight in. Then I said; Lo I come, (in

κεφαλιδι βιβλιου γεγραπται περι εμου,)
a head of a book it has been written concerning me,)

του ποιησαι, ὁ θεος, το θελημα σου. [8]Ανωτε-
of the to do, the God, the will of thee. Above

ρον λεγων· Ὁτι θυσιαν και προσφοραν και ὁλο-
saying; That a sacrifice and offering and whole

καυτωματα και περι ἁμαρτιας ουκ ηθελησας,
burnt offerings even for sin not thou didst desire,

ουδε ευδοκησας· (αἱτινες κατα *[τον] νομον
nor didst delight in; (which according to [the] law

προσφερονται·) [9]τοτε ειρηκεν· Ιδου, ἡκω του
are offered;) then he said; Lo, I come of the

ποιησαι το θελημα σου. Αναιρει το πρωτον,
to do the will of thee. He takes away the first,

ἱνα το δευτερον στηση. [10]Εν ᾡ θεληματι
so that the second he may establish. By which will

ἡγιασμενοι εσμεν δια της προσφορας του
having been sanctified we are through the offering of the

σωματος Ιησου Χριστου εφαπαξ. [11]Και πας
body of Jesus Anointed once for all. And every

μεν ἱερευς ἑστηκε καθ' ἡμεραν λειτουργων, και
indeed priest has stood every day publicly serving, and

τας αυτας πολλακις προσφερων θυσιας, αἱτινες
the same often offering sacrifices, which

ουδεποτε δυνανται περιελειν ἁμαρτιας. [12]Αυ-
never are able to take away sin. He

τος δε μιαν ὑπερ ἁμαρτιων προσενεγκας θυσιαν,
but one on behalf of sins having offered a sacrifice,

CONTINUALLY, ‡to perfect THOSE who DRAW NEAR.

2 Otherwise, would they not cease being offered? because THOSE SERVING, having been once cleansed, would no longer HAVE any Consciousness of Sins.

3 ‡But in these there is an Annual Remembrance of Sins;

4 for ‡it is impossible for the Blood of Bulls and of Goats to take away Sin.

5 Therefore, entering the WORLD, he says, ‡"Sacrifice and Offering "thou didst not desire, "but a Body didst thou "provide for me;

6 "in Whole burnt offerings, even for Sin, "thou didst not delight;

7 "then I said, 'Behold, "'I come, O God, to PERFORM thy WILL!' In "the volume of the Book "it has been written concerning me."

8 Having said above, *"Sacrifice and Offering "and Whole burnt offerings, "even for Sin, thou didst "not desire, nor didst delight in," (which are offered according to Law;)

9 then he said, "Behold, "I come to PERFORM thy "WILL!" He takes away the FIRST, that he may establish the SECOND;

10 ‡by Which Will we have been sanctified ‡through the OFFERING of the BODY of Jesus Christ once for all.

11 And indeed every *Priest has ‡daily stood publicly serving and offering frequently the SAME Sacrifices, which are never able to take away Sin;

12 but ‡he, having offered One ENDURING Sacrifice on behalf of Sins, sat

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* ALEXANDRIAN MANUSCRIPT.—8. Sacrifices and Offerings and. 8. the—*omit.* 11. High-priest.

‡ 1. verse 14. ‡ 3. Lev. xvi. 21; Heb. ix. 7. ‡ 4. Micah vi. 6, 7; Heb. ix. 13; verse 11. ‡ 5. Psa. xl. 6; l. 8; Isa. i. 11; Jer. vi. 20; Amos v. 21, 22. ‡ 10. John xvii. 19; Heb. xiii. 12. ‡ 10. Heb. ix. 12. ‡ 11. Num. xxviii. 3; Heb. vii. 27 ‡ 12. Heb. i. 3; Col. iii. 1.

εις το διηνεκες εκαθισεν εν δεξιᾳ του θεου,
for the continuance sat down at right of the God,

[13] το λοιπον εκδεχομενος ἑως τεθωσιν οἱ
thenceforth waiting till may be placed the

εχθροι αυτου ὑποποδιον των ποδων αυτου.
enemies of him a footstool for the feet of him.

[14] Μιᾳ γαρ προσφορᾳ τετελειωκεν εις το διηνεκες
By one for offering he has perfected for the continuance

τους ἁγιαζομενους. [15] Μαρτυρει δε ἡμιν
those being sanctified. Testifies but to us

και το πνευμα το ἁγιον. Μετα γαρ το προειρηκεναι·
also the spirit the holy. After for that to have said before,

[16] αὑτη ἡ διαθηκη, ἡν διαθησομαι προς
this the covenant, which I will ratify to

αυτους μετα τας ἡμερας εκεινας· λεγει κυριος·
them after the days those; says a Lord;

Διδους νομους μου επι καρδιας αυτων, και επι
Giving laws of me in hearts of them, and on

των διανοιων αυτων επιγραψω αυτους, [17] και
the minds of them I will write them, and

των ἁμαρτιων αὑτων και των ανομιων αυτων ου
of the sins of them and of the iniquities of them not

μη μνησθω ετι. [18] Ὁπου δε αφεσις τουτων,
not I may remember more. Where now forgivenesss of these,

ουκετι προσφορα περι ἁμαρτιας. [19] Εχοντες
no longer offering for sin. Having

ουν, αδελφοι, παῤῥησιαν εις την εισοδον των
therefore, brethren, confidence for the entrance of the

ἁγιων εν τῳ αἱματι Ιησου, [20] ἡν ενεκαινισεν
holies by the blood of Jesus, which he consecrated

ἡμιν ὁδον προσφατον και ζωσαν, δια του
for us a way recently killed and yet living, through the

καταπετασματος, (τουτ᾽ εστι, της σαρκος
vail, (that is, the flesh

αὑτου,) [21] και ἱερεα μεγαν επι τον οικον του
of himself,) and a priest great over the house of the

θεου· [22] προσερχωμεθα μετα αληθινης καρδιας
God; let us approach with a true heart

εν πληροφοριᾳ πιστεως, ερῥαντισμενοι τας καρδιας
in full conviction of faith, having been sprinkled the hearts

απο συνειδησεως πονηρας· [23] και λελουμενοι
from a consciousness of evil; and having been bathed

το σωμα ὑδατι καθαρῳ, κατεχωμεν την
the body in water pure, we should hold fast the

ὁμολογιαν της ελπιδος ακλινη· (πιστος γαρ ὁ
confession of the hope without declining; (faithful for the

down at the Right hand of GOD;

13 HENCEFORTH waiting ‡till his ENEMIES may be placed UNDERNEATH his FEET.

14 For by One Offering ‡he has PERMANENTLY perfected THOSE BEING SANCTIFIED.

15 Moreover, the HOLY SPIRIT also testifies [this] to us, for after it HAD * SAID,

16 ‡"This is the COVENANT which I will covenant with them; After those DAYS, says the Lord, I will put my Laws in their Hearts, and on their *MINDS will I inscribe them;"

17 [it adds,] "and their SINS and INIQUITIES I will remember no more."

18 Now where there is a Forgiveness of these, an Offering for Sin is no longer needed.

19 Having, therefore, Brethren, ‡ Confidence respecting ‡the ENTRANCE of the HOLIES, by the BLOOD of Jesus,

20 which ‡ Way he consecrated for us, through the VAIL, (that is, his FLESH, recently killed and yet is living;)

21 and having ‡a great Priest over ‡the HOUSE of GOD;

22 ‡ we should approach with a True Heart, ‡in Full conviction of Faith, our HEARTS having been sprinkled ‡from a Consciousness of evil.

23 ‡ The BODY, also having been bathed in pure Water, ‡we should firmly hold the CONFESSION of the HOPE, without declining; (for ‡ HE is Faithful who PROMISED;)

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* ALEXANDRIAN MANUSCRIPT.—15. SAID, This is. 16. MIND.

‡ 13. Psa. cx. 1; Acts ii. 35; 1 Cor. xv. 25; Heb. i. 13. ‡ 16. Jer. xxxi. 33, 34; Heb. viii. 10, 12. ‡ 19. Rom. v. 2; Eph. ii. 18, iii. 22. ‡ 19. Heb. ix. 8, 12. ‡ 20. John x. 9; xiv. 6; Heb. ix. 8. ‡ 21. Heb. iv 14. ‡ 21. 1 Tim. iii. 15. ‡ 22. Heb. iv. 16. ‡ 22. Eph. iii. 12; James i. 6; 1 John iii. 21. ‡ 22. Heb. ix. 14. ‡ 23. Eph. v. 26; Titus iii. 5. ‡ 23. Heb. iv. 14. ‡ 23. 1 Cor. i. 9; x. 13; 1 Thess. v. 24; 2 Thess. iii. 2; Heb. xi. 11.

επαγγειλαμενος·) [24] και κατανοωμεν αλληλους
one having promised;) and we should bear in mind each other

εις παροξυσμον αγαπης και καλων εργων, [25] μη
for an excitement of love and of good works, not

εγκαταλειποντες την εισυναγωγην ἑαυτων,
leaving off the assembling together of ourselves,

καθως εθος τισιν, αλλα παρακαλουντες· και
as a custom with some, but exhorting; and

τοσουτῳ μαλλον, ὁσῳ βλεπετε εγγιζουσαν την
by much more, by so much you see drawing near the

ἡμεραν. [26] Ἑκουσιως γαρ ἁμαρτανοντων ἡμων
day. Voluntarily for sinning of us

μετα το λαβειν την επιγνωσιν της αληθειας,
after the to have received the knowledge of the truth,

ουκετι περι ἁμαρτιων απολειπεται θυσια· [27] φο-
no longer respecting sins is left a sacrifice; fear-

βερα δε τις εκδοχη κρισεως, και πυρος ζηλος,
ful but some expectation of judgment, and of a fire of indignation,

εσθιειν μελλοντος τους ὑπεναντιους. [28] Αθετη-
to eat up being about the opponents. Having vio-

σας τις νομον Μωυσεως, χωρις οικτιρμων επι
lated any one a law of Moses, without mercies by

δυσιν η τρισι μαρτυσιν αποθνησκει· [29] ποσῳ,
two or three witnesses dies; by how much,

δοκειτε, χειρονος αξιωθησεται τιμωριας ὁ τον
think you, worse will he be deserving punishment he the

υἱον του θεου καταπατησας, και το αἱμα της
son of the God having trampled on, and the blood of the

διαθηκης κοινον ἡγησαμενος, *[εν ᾧ ἡγιασ-
covenant a common thing having esteemed, [by which he was sanc-

θη,] και το πνευμα της χαριτος ενυβρισας;
tified,] and the spirit of the favor having insulted?

[30] Οιδαμεν γαρ τον ειποντα· Εμοι εκδικησις,
We know for the one saying; To me vengeance,

εγω ανταποδωσω, λεγει κυριος· και παλιν·
I will repay, says Lord; and again,

Κυριος κρινει τον λαον αὑτου. [31] Φοβερον το
Lord will judge the people of himself. A fearful thing the

εμπεσειν εις χειρας θεου ζωντος. [32] Αναμιμνησ-
to fall into hands of God living. Remember you

κεσθε δε τας προτερον ἡμερας, εν αἱς φωτισ-
but the former days, in which having been

θεντες πολλην αθλησιν ὑπεμεινατε παθηματων·
enlightened a great contest you endured of sufferings;

[33] τουτο μεν, ονειδισμοις τε και θλιψεσι θεατρι-
this indeed, by reproaches both and by afflictions being made

ζομενοι· τουτο δε, κοινωνοι των οὑτως αναστρε-
a spectacle; this but, partners of those thus being over-

24 and [illegible]ould bear each other in mind, for an Incitement of Love and Good Works;

25 ‡ not forsaking the ASSEMBLING of ourselves together, as is a Custom with some; but exhorting to it, and ‡ so much the more as you see ‡ the DAY drawing near.

26 For ‡ if we should voluntarily sin ‡ after HAVING RECEIVED the KNOWLEDGE of the TRUTH, there is no longer a Sacrifice left for Sins,

27 but some Terrible Expectation of Judgment, even of a ‡ fiery Indignation which is about to consume the OPPONENTS.

28 ‡ Any one having violated a Law of Moses dies without Mercy, ‡ by Two or Three Witnesses;

29 ‡ how much Worse Punishment do you think will HE deserve, HAVING TRAMPLED on the SON of GOD, ‡ and esteemed as a common thing the BLOOD of the COVENANT by which he was sanctified, ‡ and insulted the SPIRIT of FAVOR?

30 For we know HIM who SAYS, ‡ "Retribution "is Mine; I will repay," says the Lord. And again, ‡ "The Lord will judge his "PEOPLE."

31 ‡ It is a fearful thing to FALL into the HANDS of the living God.

32 But remember the FORMER Days, in which ‡ having been enlightened you sustained ‡ a Great Contest of Sufferings;

33 partly, indeed, by being made ‡ a public spectacle both to Reproaches and to Afflictions; and partly, by ‡ having become Joint-participators with

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* ALEXANDRIAN MANUSCRIPT.—29. by which he was sanctified—*omit.*

‡ 25. Acts ii. 42; Jude 19. ‡ 25. Rom. xiii. 11. ‡ 25. 2 Pet. iii. 9, 11, 14. ‡ 26. Num. xv. 30; Heb. vi. 4. ‡ 26. 2 Pet. ii. 20, 21. ‡ 27. 2 Thess. i. 8; Heb. xii. 29. ‡ 28. Heb. ii. 2. ‡ 28. Deut. xvii. 2, 6; xix. 15; Matt. xviii. 16. ‡ 29. Heb. ii. 3; xii. 25. ‡ 29. 1 Cor. xi. 29; Heb. xiii. 20. ‡ 29. Matt. xii. 31, 32; Eph. iv. 30. ‡ 30. Deut. xxxii. 35; Rom. xii. 19. ‡ 30. Deut. xxxii. 36; Psa. l. 4; cxxxv. 14. ‡ 31. Luke xii. 5. ‡ 32. Heb. vi. 4. ‡ 32. Phil. i. 29, 30; Col. ii. 1. ‡ 33. 1 Cor. iv. 9. ‡ 33. Phil. i. 7; iv. 14; 1 Thess. ii. 14.

φομενων γενηθεντες. [34] Και γαρ τοις δεσμιοις
turned having become. And for with the prisoners
συνεπαθησατε, και την αρπαγην των ὑπαρχον-
you sympathized, and the seizure of the goods
των ὑμων μετα χαρας προσεδεξασθε, γινωσκον-
of you with joy you submitted to, knowing
τες εχειν ἑαυτοις κρειττονα ὑπαρξιν *[εν ουρα-
to have for yourselves better property [in heav-
νοις] και μενουσαν. [35] Μη αποβαλητε ουν την
ens] and abiding. Not do you cast away therefore the
παρρησιαν ὑμων, ἡτις εχει μισθαποδοσιαν μεγα-
confidence of you, which has a reward great.
λην. [36] Ὑπομονης γαρ εχετε χρειαν· ἱνα το
Of patience for you have need; so that the
θελημα του θεου ποιησαντες, κομισησθε την
will of the God having done, you may receive the
επαγγελιαν. [37] Ετι γαρ μικρον ὁσον ὁσον, ὁ
promise. Yet for a little while very very, the
ερχομενος ἡξει και ου χρονιει. [38] Ὁ δε δι-
the coming one will come and not will delay. The but just
καιος εκ πιστεως ζησεται· και εαν ὑποστειλη-
one by faith shall live; and if he should draw
ται, ουκ ευδοκει ἡ ψυχη μου εν αυτῳ. [39] Ἡμεις
back, not delights the soul of me in him. We
δε ουκ εσμεν ὑποστολης, εις απωλειαν· αλλα
but not are for shrinking back, to destruction; but
πιστεως, εις περιποιησιν ψυχης.
for faith, to a saving of life.

ΚΕΦ. ια΄. 11.

[1] Εστι δε πιστις, ελπιζομενων ὑποστασις,
Is but faith, of things being hoped for a basis,
ραγματων ελεγχος ου βλεπομενων. [2] Εν ταυ-
of things a conviction not being seen. By this
τῃ γαρ εμαρτυρηθησαν οἱ πρεσβυτεροι. [3] Πισ-
for were attested the ancients. In
τει νοουμεν κατηρτισθαι τους αιωνας ῥηματι
faith we perceive to have been adjusted the ages by a word
θεου, εις το μη εκ φαινομενων τα βλεπο-
of God, in order that not out of things appearing the things being

those who are similarly treated.

34 For indeed you sympathized with *the PRISONERS, ‡and submitted to the SEIZURE of your POSSESSIONS with Joy, knowing that you have for yourselves ‡ Better and an enduring Possession.

35 Therefore, cast not away your CONFIDENCE, ‡which has a Great Reward.

36 For you have Need of Patience, so that having done the WILL of GOD, ‡you may receive the PROMISE.

37 For ‡yet a very little while indeed, ‡the COMING one will come and will not delay

38 but * "**my ‡JUST**
"one by Faith shall live;
"and if he should shrink
"back my SOUL does not
"delight in him."

39 But we are not of those ‡shrinking back into destruction; but of Faith in order to a Preservation of Life.

CHAPTER XI.

1 But Faith is a Basis of things hoped for, a Conviction ‡of things unseen.

2 For ‡by this the ANCIENTS were attested.

3 In Faith we perceive that the †AGES have been so thoroughly adjusted by God's Command, that not from THINGS then MANIFEST *the THINGS now SEEN have come to pass.

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* ALEXANDRIAN MANUSCRIPT.—34. me in my BONDS. 34. in Heavens—*omit*. 38. my RIGHTEOUS one. 3. THAT which is SEEN did not arise.

† 3. The original word has been literally rendered, both in this place, and in Heb. i. 2, as best agreeing with the argument of the writer. In fact *aioones*, properly signifies, *ages*, or *periods of time*, and as justly observed by *Wakefield, Sykes, Kneeland,* and *Improved Version*, "there is no instance in the New Testament where more than this seems to be meant by the word," and therefore ought to be so rendered in this passage. Faith being defined in ver. 1, as "a basis of things hoped for, and a conviction of things unseen," must necessarily have a connection with God's word or promise to be fulfilled at some future period of time, and therefore precludes the idea contained in ver. 3 of the Common Version, that the Apostle was referring to the past creation of the *worlds*, or the material universe. To understand the works of creation does not belong to faith. Faith in this place refers to what was to be developed in future *aioones*, or ages, in conformity to God's promises, and is amply illustrated in the remaining portion of the chapter.

‡ 34. Acts v. 41. ‡ 35. Matt. v. 12. ‡ 36. Col iii. 24; 1 Pet. i. 9. ‡ 37. Luke xviii. 8; 2 Pet. iii. 9. ‡ 37. Hab. ii 3, 4. ‡ 38. Rom. i. 17; Gal. iii. 11. ‡ 39. 2 Pet. ii. 20, 21. ‡ 1. Rom. viii. 24, 25; 2 Cor. iv. 18; v. 7. ‡ 2. verse 39.

μενα γεγονεναι. [4] Πιστει πλειονα θυσιαν Αβελ
seen to have happened. In faith more sacrifice Abel
παρα Καιν προσηνεγκε τῳ θεῳ, δι' ἡς εμαρ-
than Cain offered to the God, through which he was
τυρηθη ειναι δικαιος, μαρτυρουντος επι τοις
attested to be righteous, testifying on the
δωροις αυτου του θεου· και δι' αυτης αποθα-
gifts of him of the God; and through her having
νων ετι λαλει. [5] Πιστει Ενωχ μετετεθη, του
died yet speaks. In faith Enoch was translated, of the
μη ιδειν θανατον· και ουχ εὑρισκετο, διοτι
not to see death; and not he was found, because
μετεθηκεν αυτον ὁ θεος· προ γαρ της μεταθε-
translated him the God; before for the transla-
σεως *[αυτου] μεμαρτυρηται ευηρεστηκεναι τῳ
tion [of him] he had obtained testimony to have well pleased the
θεῳ. [6] Χωρις δε πιστεως αδυνατον ευαρεστη-
God. Without but faith impossible to have pleased;
σαι· πιστευσαι γαρ δει τον προσερχομενον
to believe for it is necessary the one coming near
τῳ θεῳ, ὁτι εστι, και τοις εκζητουσιν αυτον
to the God, because he is, and to those seeking him
μισθαποδοτης γινεται. [7] Πιστει χρηματισθεις
a rewarder he becomes. In faith being divinely warned
Νωε περι των μηδεπω βλεπομενων, ευλαβη-
Noe concerning the not yet things being seen, having been pi-
θεις κατεσκευασε κιβωτον εις σωτηριαν του
ously afraid built an ark for a preservation of the
οἰκου αὑτου· δι' ἡς κατεκρινε τον κοσμον,
house of himself, through which he condemned the world,
και της κατα πιστιν δικαιοσυνης εγενετο κλη-
and of the according to faith righteousness became an
ρονομος. [8] Πιστει καλουμενος Αβρααμ ὑπη-
heir. In faith being called Abraam was
κουσεν εξελθειν εις τον τοπον, ὁν ημελλε λαμ-
obedient to go forth into the place, which he was about to re-
βανειν εις κληρονομιαν, και εξηλθε, μη επισ-
ceive for an inheritance, and he went forth, not knowing
ταμενος που ερχεται. [9] Πιστει παρῳκησεν εις
where he was going. In faith he sojourned in
*[την] γην της επαγγελιας ὡς αλλοτριαν, εν
[the] land of the promise as a stranger, in
σκεναις κατοικησας, μετα Ισαακ και Ιακωβ των
tents having dwelt, with Isaac and Jacob of the
συγκληρονομων της επαγγελιας της αυτης·
joint-heirs of the promise of the same;
[10] εξεδεχετο γαρ την τους θεμελιους εχουσαν
was waiting for that the foundations having
πολιν, ἡς τεχνιτης και δημιουργος ὁ θεος·
city, of which a designer and architect the God.
[11] Πιστει και αυτη Σαῤῥα δυναμιν εις καταβο-
In faith also herself Sarah power for a laying

4 In Faith ‡ Abel offered to GOD a Better Sacrifice than Cain, by means of which he was attested to be righteous, GOD testifying on his GIFTS; and through it, having died, ‡ he still speaks.

5 In Faith ‡ Enoch was translated so as not to SEE Death; and he was not found, because GOD translated him; for, before his TRANSLATION, he had been attested to have been well-pleasing to GOD.

6 But without Faith it is impossible to have pleased; for it is necessary for HIM who COMES NEAR to GOD to believe That he exists, and that to THOSE who SEEK him he becomes a Rewarder.

7 In Faith ‡ Noah, having been divinely admonished concerning THINGS not then SEEN, moved with pious fear, ‡ built an Ark for the Preservation of his FAMILY; through which he condemned the WORLD, and became an Heir of ‡ the RIGHTEOUSNESS according to Faith.

8 In Faith ‡ Abraham was obedient, * HE BEING CALLED to go forth into the PLACE which he was in future to receive for an Inheritance; and he went forth, not knowing where he was going.

9 In Faith he sojourned in the LAND of the PROMISE, as a Stranger, having dwelt in Tents ‡ with Isaac and Jacob, ‡ the CO-HEIRS of the SAME PROMISE;

10 for he was expecting ‡ that CITY having the FOUNDATIONS, ‡ of which GOD is the Designer and Architect.

11 In Faith, also, ‡ Sarah herself received Power

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* ALEXANDRIAN MANUSCRIPT.—5. him—*omit*. 8. HE BEING CALLED to go out into a Place. 9. the—*omit*.

‡ 4. Gen. iv. 4. ‡ 4. Gen. iv. 10; Matt. xxiii. 35; Heb. xii. 22. ‡ 5. Gen. v. 22, 24. ‡ 7. Gen. vi. 13. 32. ‡ 7. 1 Pet. iii. 20. ‡ 7. Rom. iii. 22; iv. 13; Phil. iii. 9. ‡ 8. Gen. xii. 1, 4; Acts vii. 2—4. ‡ 9. Gen. xii. 8; xiii. 3, 18; xviii. 1, 9. ‡ 9. Heb. vi. 17. ‡ 10. Heb. xii. 22; xiii. 14. ‡ 10. Heb. iii. 4. ‡ 11. Gen. xvii. 19; xviii. 11, 14; xxi. 2.

λην σπερματος ελαβε, και παρα καιρον ἡλικιας,
down of seed received, even beyond a proper time of life,
επει πιστον ἡγησατο τον επαγγειλαμενον.
since faithful she regarded the one promising.
[12] Διο και αφ' ἑνος εγεννηθησαν, και ταυτα
Therefore even from one were born, and these things
νενεκρωμενου, καθως τα αστρα του ουρανου τῳ
having been dead, like the stars of the heaven for the
πληθει, και ὡς ἡ αμμος ἡ παρα το χειλος της
multitude, and like the sand that by the shore of the
θαλασσης ἡ αναριθμητος. [13] Κατα πιστιν απε-
sea the innumerable. In faith died
θανον οὑτοι παντες, μη λαβοντες τας επαγγε-
these all, not having received the promises,
λιας, αλλα πορρωθεν αυτας ιδοντες και ασπα-
but far distant them having seen and having
σαμενοι, και ὁμολογησαντες, ὁτι ξενοι και
saluted, and having confessed, that strangers and
παρεπιδημοι εισιν επι της γης. [14] Οἱ γαρ τοι-
sojourners they are on the earth. Those for such
αυτα λεγοντες εμφανιζουσιν ὁτι πατριδα επιζη-
things saying make known that a country they
τουσι. [15] Και ει μεν εκεινης εμνημονευον αφ'
seek. And if indeed that they remembered from
ἡς εξηλθον, ειχον αν καιρον ανακαμψαι·
which they came forth, they would have had a season to have returned;
[16] νυν δε κρειττονος ορεγονται, τουτ' εστιν,
now but a better they long after, this is,
επουρανιου. Διο ουκ επαισχυνεται αυτους ὁ
heavenly. Therefore not is ashamed of them the
θεος, θεος επικαλεισθαι αυτων· ἡτοιμασε γαρ
God, a God to be called of them; he prepared for
αυτοις πολιν. [17] Πιστει προσενηνοχεν Αβρααμ
for them a city. In faith offered up Abraam
τον Ισαακ πειραζομενος, και τον μονογενη
the Isaac being tried, and the only-begotten
προσεφερεν ὁ τας επαγγελιας αναδεξαμενος,
was offering up he the promises having received,
[18] προς ὁν ελαληθη· Ὁτι εν Ισαακ κληθησεται
to whom it was said; That in Isaac shall be called.
σοι σπερμα· [19] λογισαμενος, ὁτι και εκ νεκρων
to thee a seed, inferring, that even out of dead ones
εγειρειν δυνατος ὁ θεος· ὁθεν αυτον και εν παρ-
to raise up is able the God; whence him also in a sim-
αβολω εκομισατο. [20] Πιστει περι μελλον-
ilitude he recovered. In faith concerning things being
των ευλογησεν Ισαακ τον Ιακωβ και τον
about to come blessed Isaac the Jacob and the

for Conception, even beyond the proper period of Life, since she regarded HIM ‡faithful who PROMISED.

12 Therefore also * were born from ‡one, who even as to these things had become lifeless, [a posterity] ‡like the STARS of HEAVEN for MULTITUDE, and like THAT SAND on the SHORE of the SEA, INNUMERABLE.

13 All these died in Faith, ‡not having received the PROMISED blessings, but ‡having seen and saluted them from a Distance, and ‡having confessed That they were Strangers and Sojourners on the LAND.

14 For THOSE who SAY Such things ‡make known that they are seeking a Country.

15 And if indeed they were mindful of that from which they came forth, they would have had an Opportunity to have returned;

16 but now they long for a better, that is, a heavenly [country.] Therefore GOD is not ashamed of them ‡to be called their GOD; for ‡he is preparing for them a City.

17 In Faith ‡Abraham, being tried, offered up ISAAC; and HE who had RECEIVED the PROMISES ‡was offering up his ONLY-BEGOTTEN,

18 to whom it was said, ‡"For in Isaac shall Thy "Seed be called;"

19 inferring that GOD ‡is able even to raise up from the dead; whence also, in a Similitude, he recovered Him.

20 * In Faith also concerning future things, ‡Isaac blessed Jacob and Esau.

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* ALEXANDRIAN MANUSCRIPT.—12. were made. 20. In Faith also.

‡ 11. Rom. ix. 21; Heb. x. 23. ‡ 12. Rom. iv. 19. ‡ 12. Gen. xxii. 17; Rom. ix. 18. ‡ 13. ver 39. ‡ 13. John viii. 56. ‡ 13. Gen. xxiii. 4; xlvii. 9; 1 Chron. xxix. 15; cxix. 19; 1 Pet. i. 17; ii. 11. ‡ 14. Heb. xiii. 14. ‡ 16. Exod. iii. 6, 15; Matt. xxii. 32; Acts vii. 32. ‡ 16. Phil. iii. 20; Heb. xiii. 14. ‡ 17. Gen. xxii. 1, 9. ‡ 17. James ii. 21. ‡ 18. Gen. xxi. 12; Rom. ix. 7. ‡ 19. Rom. iv. 17, 19, 21. ‡ 20. Gen. xxvii. 27, 29.

Ησαυ. [21] Πιστει Ιακωβ αποθνησκων ἑκαστον
Esau. In faith Jacob dying each
των υἱων Ιωσηφ ευλογησε· και προσεκυνησεν
of the sons of Joseph blessed; and bowed down
επι το αρκον της ῥαβδου αὑτου. [22] Πιστει Ιω-
on the top of the staff of himself. In faith Jo-
σηφ τελευτων περι της εξοδου των υἱων
seph ending concerning the going out of the sons
Ισραηλ εμνημονευσε, και περι των οστεων
of Israel reminded, and concerning the bones
αὑτου ενετειλατο. [23] Πιστει Μωυσης γεννη-
of himself gave charge. In faith Moses being
θεις εκρυβη τριμηνον ὑπο των πατερων αὑτου,
born was hidden three months by the parents of himself,
διοτι ειδον αστειον το παιδιον· και ουκ εφοβη-
because they saw beautiful the babe; and not they did
θησαν το διαταγμα του βασιλεως. [24] Πιστει
fear the mandate of the king. In faith
Μωυσης μεγας γενομενος ηρνησατο λεγεσθαι
Moses great having become refused to be called
υἱος θυγατρος Φαραω, [25] μαλλον ἑλομενος συγ-
a son of a daughter of Pharaoh, rather choosing to suf-
κακουχεισθαι τῳ λαῳ του θεου, η προσκαιρον
fer evil with the people of the God, than for a season
εχειν ἁμαρτιας απολαυσιν· [26] μειζονα πλουτον
to have of sin enjoyment, greater wealth
ἡγησαμενος των Αιγυπτου θησαυρων τον ονει-
having regarded of the Egypt treasures the re-
δισμον του Χριστου· απεβλεπε γαρ εις την
proach of the Anointed; he looked away for towards the
μισθαποδοσιαν. [27] Πιστει κατελιπεν Αιγυπτον,
reward. In faith he left Egypt,
μη φοβηθεις τον θυμον του βασιλεως· τον γαρ
not fearing the wrath of the king; the for
αορατον ὡς ὁρων εκαρτερησε. [28] Πιστει πε-
unseen one as seeing he was strong. In faith he
ποιηκε το πασχα και την προσχυσιν του αἱμα-
has made the passover and the pouring on of the blood,
τος, ἱνα μη ὁ ολοθρευων τα πρωτοτοκα, θιγη
so that not the one destroying the first-borns, might touch
αυτων. [29] Πιστει διεβησαν την ερυθραν θαλασ-
of them. In faith they passed through the red sea
σαν ὡς δια ξηρας· ἡς πειραν λαβοντες οἱ Αι-
as through a dry place; which a trial attempting the Egyp-
γυπτιοι, κατεποθησαν. [30] Πιστει τα τειχη
tians, were swallowed up. In faith the walls

21 In Faith Jacob, dying, ‡ blessed each of the SONS of Joseph; † ‡ he bowed down also on the TOP of his STAFF.

22 In Faith ‡ Joseph, at the close of life, reminded the SONS of Israel concerning the DEPARTURE, ‡ and gave orders about his BONES.

23 In Faith ‡ Moses, being born, was hidden three Months by his PARENTS, because they saw the CHILD was Beautiful; and they did not fear ‡ the EDICT of the KING.

24 In Faith ‡ Moses, having become mature, refused to be called a Son of Pharaoh's Daughter;

25 ‡ choosing rather to suffer evil with the PEOPLE of GOD, than to have a Transient Enjoyment of Sin;

26 having regarded ‡ the REPROACH of the ANOINTED Greater Wealth than the TREASURES of Egypt; for he looked off towards ‡ the REWARD.

27 In Faith ‡ he left Egypt, not fearing the WRATH of the KING; for he was strong as seeing the INVISIBLE one.

28 In Faith ‡ he appointed the PASSOVER, and the ASPERSION of the BLOOD, so that the DESTROYER of the FIRST-BORNS might not touch them.

29 In Faith ‡ they passed through the Red Sea as through a dry place; which the EGYPTIANS attempting, were swallowed up.

30 In Faith ‡ the WALLS

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† 21. Or, according to *Sampson*, this sentence may be translated—"and rendered worship (to God,) on account of the height of his (Joseph's) ensign" He contends that *rabdos*, a rod, also means ensign, because according to Lev. xvii, twelve rods were to be borne by the twelve princes of Israel with the names of the tribes written thereon, as ensigns. *Akron* means top, summit, height; and *epi* with an accusative he would render, on account of, or in respect to. The patriarch Jacob, then, "worshipped God on account of the height of Joseph's power," when he with prophetic vision saw the future greatness of Ephraim and Manasseh. The reader is left to choose which rendering he prefers.

‡ 21. Gen. xlviii. 5, 16, 20. ‡ 21. Gen. xlvii. 31. ‡ 22. Gen. l. 24, 25; Exod. xiii. 19. ‡ 22. Gen. l. 24, 25; Exod. xiii. 19. ‡ 23. Exod. ii. 2; Acts vii. 20. ‡ 23. Exod. i. 16, 22. ‡ 24. Exod. ii. 10, 11. ‡ 25. Psa. lxxxiv. 10. ‡ 26. Heb. xiii. 13. ‡ 26. Heb. x. 35. ‡ 27. Exod. x. 28, 29; xii. 37; xiii. 17, 18. ‡ 28. Exod. xii. 21. ‡ 29. Exod. xiv. 22, 29. ‡ 30. Josh. vi. 20.

Ἱεριχω επεσε, κυκλωθεντα επι επτα ἡμερας.
of Jericho fell, having been encompassed for seven days.

[31] Πιστει Ῥααβ ἡ πορνη ου συναπωλετο τοις
In faith Rahab the harlot not was destroyed with those

απειθησασι, δεξαμενη τους κατασκοπους μετ᾽
unbelieving, having received the spies with

ειρηνης. [32] Και τι ετι λεγω; Επιλειψει γαρ
peace. And what further may I say? Will fail for

με διηγουμενον ὁ χρονος περι Γεδεων, Βαρακ
me relating the time concerning Gideon, Barak

*[τε και] Σαμψων, *[και] Ιεφθαε, Δαυιδ τε
[also and] Samson, [and] Jepthah, David also

και Σαμουηλ, και των προφητων· [33] οἱ δια
and Samuel, and the prophets; who by means of

πιστεως κατηγωνισαντο βασιλειας, ειργασαντο
faith subdued kingdoms, performed

δικαιοσυνη, επετυχον επαγγελιων, εφραξαν
righteousness, obtained promises, closed up

στοματα λεοντων, [34] εσβεσαν δυναμιν πυρος,
mouths of lions, quenched power of fire,

εφυγον στοματα μαχαιρας, ενεδυναμωθησαν
escaped mouths of sword, were made strong

απο ασθενειας, εγενηθησαν ισχυροι εν πολεμῳ,
from weakness, became mighty ones in war,

παρεμβολας εκλιναν αλλοτριων· [35] ελαβον
camps overturned of foreigners; received

γυναικες εξ αναστασεως τους νεκρους αὑτων·
women from a resurrection the dead ones of themselves;

αλλοι δε ετυμπανισθησαν, ου προσδεξαμενοι
others but were beaten to death, not having accepted

την απολυτρωσιν, ἱνα κρειττονος αναστασεως
the redemption, so that a better resurrection

τυχωσιν. [36] Ετεροι δε εμπαιγμων και μαστι-
they might obtain. Others but of mockings and of scourges

γων πειραν ελαβον, ετι δε δεσμων και φυλακης·
a trial received, further but of bonds and of imprisonment;

[37] ελιθασθησαν, επρισθησαν, επειρασθησαν, εν
they were stoned, they were sawn asunder, they were tempted, by

φονῳ μαχαιρας απεθανον· περιηλθον εν μηλω-
slaughter of sword they died; they went about in sheep-

ταις, εν αιγειοις δερμασιν, ὑστερουμενοι, θλι-
skins, in goat skins, being in want, be-

βομενοι, κακουχουμενοι, [38] (ὡν ουκ ην αξιος ὁ
ing afflicted, being ill-treated, (of whom not was worthy the

κοσμος,) εν ερημιαις πλανωμενοι και ορεσι, και
world,) in deserts wandering and in mountains, and

σπηλαιοις και ταις οπαις της γης. [39] Και οὑτοι
in caves and in the holes of the earth. And these

παντες μαρτυρηθεντες δια της πιστεως, ουκ
all having been attested by means of the faith, not

of Jericho fell down, having been encompassed Seven Days.

31 In Faith ‡ Rahab, the HARLOT, did not perish with the UNBELIEVERS, ‡ having received the SPIES in Peace.

32 And why should I say more? for the TIME will fail me to discourse concerning ‡ Gideon, ‡ Barak, ‡ Samson, ‡ Jepthah; ‡ David also, and ‡ Samuel, and the PROPHETS;

33 who by means of Faith subdued Kingdoms, performed Righteousness, ‡ obtained Promises, ‡ shut Lions' Mouths,

34 ‡ quenched the Power of Fire, ‡ escaped the Edges of the Sword, ‡ from Weakness were made strong, ‡ overturned the Camps of Foriegners.

35 † ‡ Women received their DEAD by a Resurrection; but others were beaten to death, not accepting the DELIVERANCE [offered,] in order that they might obtain a Better Resurrection.

36 And others received a Trial of Mockings and Scourges, and also ‡ of Bonds and Imprisonment.

37 ‡ They were stoned, sawn asunder, † tempted; they died by slaughter of the Sword; they went about in Sheep-skins and in Goat-skins, being destitute, afflicted, ill-treated;

38 (of whom the WORLD was not worthy;) wandering in Deserts, and in Mountains, ‡ and in Caverns, and in the HOLES of the EARTH.

39 And all these having been attested by means of

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* ALEXANDRIAN MANUSCRIPT.—32. also and—*omit.* 32. and—*omit.*

† 35. For Women, is a reading of the Syriac. † 37. Some would read here *epeiratheesan*, peirced through, instead of the textual reading. See Wakefield and Newcome.

‡ 31. Josh. vi. 23; James ii. 25. ‡ 31. Josh. i. 1. ‡ 32. Judges vi. 11. ‡ 32. Judges iv. 6. ‡ 32. Judges xiii. 26. ‡ 32. Judges xi. 1; xii. 7. ‡ 32. 1 Sam. xvi. 1, 13; xvii. 45. ‡ 32. 1 Sam. i. 20; xii. 20. ‡ 33. 2 Sam. vii. 11. ‡ 33. Judges xiv. 5, 6; 1 Sam. xvii. 34, 35; Dan. vi. 22. ‡ 34. Dan. iii. 25. ‡ 34. 1 Sam. xx. 1; 1 Kings xix. 3; 2 Kings vi. 16. ‡ 34. 2 Kings xx. 7. ‡ 34. Judges xv. 8, 15; 1 Sam. xiv. 13. ‡ 35. 1 Kings xvii. 22; 2 Kings iv. 35. ‡ 36. Jer. xx 2; xxvii. 15. ‡ 37. 1 Kings xxi. 13; 2 Chron. xxiv. 21. ‡ 38. 1 Kings xviii. 4; xix. 9.

εκομισαντο την επαγγελιαν, [40] του θεου περι
did obtain the promise, the God concerning
ἡμων κρειττον τι προβλεψαμενου, ἱνα μη
us a better thing having foreseen, so that not
χωρις ἡμων τελειωθωσι.
apart from us they might be made perfect.

ΚΕΦ. ιβ'. 12.

[1] Τοιγαρουν και ἡμεις, τοσουτον εχοντες
Therefore also we, such having
περικειμενον ἡμιν νεφος μαρτυρων, ογκον απο-
surrounding us a cloud of witnesses, encumbrance hav-
θεμενοι παντα, και την ευπεριστατον ἁμαρτιαν,
ing laid aside every, and the close-girding sin,
δι' ὑπομονης τρεχωμεν τον προκειμενον
by means of patient endurance we should run the being laid out
ἡμιν αγωνα· [2] αφορωντες εις τον της πιστεως
for us course; looking away to the of the faith
αρχηγον και τελειωτην Ιησουν, ὁς αντι της
leader and perfecter Jesus, who in return for the
προκειμενης αὑτῳ χαρας, ὑπεμεινε σταυρον,
being placed before him joy, endured a cross,
αισχυνης καταφρονησας, εν δεξιᾳ τε του θρονου
shame disregarding, at right and of the throne
του θεου κεκαθικεν. [3] Αναλογισασθε γαρ τον
of the God has sat down. Attentively consider you for the
τοιαυτην ὑπομεμενηκοτα ὑπο των ἁμαρτωλων
such one having endured from the sinners
εις αὑτον αντιλογιαν, ἱνα μη καμητε,
towards himself opposition, so that not you may be wearied,
ταις ψυχαις ὑμων εκλυομενοι. [4] Οὑπω μεχρις
in the souls of you being discouraged. Not yet even to
αἱματος αντικατεστητε προς την ἁμαρτιαν αν-
blood you resisted with the sin con-
ταγωνιζομενοι· [5] και εκλελησθε της παρακλη-
tending against; and you have forgotten the exhortation,
σεως, ἡτις ὑμιν ὡς υἱοις διαλεγεται· Υἱε μου,
which with you as with sons reasons; O son of me,
μη ολιγωρει παιδειας κυριου, μηδε εκλυου
not do thou slight discipline of Lord, neither be thou discouraged
ὑπ' αυτου ελεγχομενος· [6] ὁν γαρ αγαπᾳ κυριος,
by him being reproved; whom for loves Lord,
παιδευει· μαστιγοι δε παντα υἱον ὁν παρα-
he disciplines; he scourges and every son whom he re-
δεχεται. [7] Ει παιδειαν ὑπομενετε, ὡς υἱοις
ceives. If discipline you endure, as with sons
ὑμιν προσφερεται ὁ θεος· τις γαρ εστιν υἱος,
with you deals the God; any for is son,
ὁν ου παιδευει πατηρ; [8] Ει δε χωρις εστε
whom not disciplines a father? If but without you are
παιδειας, ἡς μετοχοι γεγονασι παντες, αρα
discipline, of which partakers have become all, certainly
νοθοι εστε και ουχ υἱοι. [9] Ειτα τους μεν
bastards you are and not sons. Then those indeed

the FAITH, did not obtain the PROMISED blessing.

40 GOD having foreseen ‡ something better concerning Us, so that not apart from Us ‡ they might be made perfect.

CHAPTER XII.

1 Therefore also we, having Such a Cloud of Witnesses surrounding us, ‡ laying aside every Encumbrance, and the CLOSE-GIRDING Sin, ‡ should run ‡ with Patience the Course MARKED OUT for us,

2 looking away to the LEADER and Perfecter of the FAITH, Jesus, ‡ who for the JOY set before him, endured the Cross, disregarding the Shame, and ‡ has sat down at the Right hand of the THRONE of GOD.

3 ‡ For consider HIM attentively who has ENDURED Such Opposition from SINNERS, so that you may not be wearied, being discouraged in your SOULS.

4 ‡ You did not yet resist to Blood, contending against SIN.

5 And have you forgotten the EXHORTATION which reasons with you as with Sons? ‡ "My Son, "slight not the Discipline "of the Lord, neither be "discouraged when reproved by him;

6 "for ‡ whom the Lord "loves, he disciplines, and "he scourges Every Son "whom he receives."

7 ‡ If you endure Discipline, GOD deals with you as with Sons; for is there any Son whom a Father does not discipline?

8 But if you are without Discipline, ‡ of which all have become Partakers, then truly you are Spurious, and not Sons.

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‡ 40. Heb. vii. 22; viii. 6. ‡ 40. Heb. v. 9; xii. 23; Rev. vi. 11. ‡ 1. Col. iii. 8, 1 Pet. ii. 1. ‡ 1. 1 Cor. ix. 24; Phil. iii. 13, 14. ‡ 1. Rom. xii. 12; Heb. x. 36. ‡ 2. Luke xxiv. 26; Phil. ii. 8; 1 Pet. i. 11. ‡ 2. Psa. cx. 1; Heb. i. 3, 13; viii. 1; 1 Pet. iii. 22. ‡ 3. Matt. x. 24, 25; John xv. 20. ‡ 4. Heb. x. 32—40. ‡ 5. Prov. iii. 11. ‡ 6. Psa. xciv. 12; cxix. 75; Prov. iii. 12; James i. 12; Rev. iii. 19. ‡ 7. Prov. xiii 24; xix. 18; xxiii. 13. ‡ 8. 1 Pet. v. 9.

της σαρκος ἡμων πατερας ειχομεν παιδευτας,
of the flesh of us fathers we have disciplinarians,
και ενετρεπομεθα· ου πολλῳ μαλλον ὑποταγη-
and we reverenced; not by much more shall we be sub-
σομεθα τῳ πατρι των πνευματων, και ζησομεν;
missive to the father of the spirits, and we shall live?
[10] Οἱ μεν γαρ προς ολιγας ἡμερας, κατα το
They indeed for for a few days, according to that
δοκουν αυτοις, επαιδευον· ὁ δε επι το συμφερον,
seeming right to them, disciplined; he but for that being profitable,
εις το μεταλαβειν της ἁγιοτητος αυτου.
in order that to partake of the holiness of him.
[11] Πασα δε παιδεια προς μεν το παρον ου δοκει
All but discipline as to indeed that being present not seems
χαρας ειναι, αλλα λυπης· ὑστερον δε καρπον
of joy to be, but of grief; afterwards but fruit
ειρηνικον τοις δι' αυτην γεγυμνασμενοις
peaceful to those through her having been trained
αποδιδωσι δικαιοσυνης. [12] Διο τας παρειμενας
it returns of righteousness. Therefore the having been wearied
χειρας και τα παραλελυμενα γονατα ανορθω-
hands and the having been enfeebled knees do you brace
σατε· [13] και τροχιας ορθας ποιησατε τοις ποσιν
up; and paths level do you make for the feet
ὑμων, ἱνα μη το χωλον εκτραπη, ιαθη
of you, so that not the lame may be turned out, may be healed
δε μαλλον. [14] Ειρηνην διωκετε μετα παντων,
but rather. Peace do you pursue with all,
και τον ἁγιασμον, οὑ χωρις ουδεις οψεται τον
and the holiness, which without no one shall see the
κυριον. [15] Επισκοπουντες, μη τις ὑστερων απο
Lord. Looking carefully, lest any one falling back from
της χαριτος του θεου· μη τις ῥιζα πικριας ανω
the favor of the God, lest any root of bitterness upward
φυουσα ενοχλη, και δια ταυτης μιανθωσι
springing may disturb, and by means of this may be polluted
πολλοι· [16] μη τις πορνος, η βεβηλος ὡς Ησαυ,
many; lest any fornicator, or profane person like Esau,
ὁς αντι βρωσεως μιας απεδοτο τα πρωτοτοκια
who on account of eating of one sold the birthrights
αὑτου. [17] Ιστε γαρ, ὁτι και μετεπειτα θελων
of himself. You know for, that even afterwards wishing
κληρονομησαι την ευλογιαν, απεδοκιμασθη·
to inherit the blessing, he was rejected;
μετανοιας γαρ τοπον ουκ εὑρε, καιπερ μετα
for a chnage of mind for a place not he found, though with
δακρυων εκζητησας αυτην. [18] Ου γαρ προσε-
tears having earnestly sought her. Not for you have

9 Have we then, indeed, received discipline from our NATURAL FATHERS, and we reverenced them; shall we not much rather be submissive to ‡the FATHER of SPIRITS, and live?

10 For THEY, indeed, for a Few Days disciplined us, according as it SEEMED RIGHT to them; but HE for our ADVANTAGE, ‡in order that we may PARTAKE of his HOLINESS.

11 But All Discipline, indeed, as it respects the PRESENT, seems not to be of Joy, but of Grief; yet afterwards it returns ‡the peaceful Fruit of Righteousness to THOSE who have been TRAINED by it.

12 Therefore, ‡brace up the WEARIED HANDS, and the ENFEEBLED Knees;

13 ‡and make level Paths for your FEET, so that ‡the LAME may not be turned aside, but rather be healed.

14 ‡Pursue Peace with all, and that HOLINESS ‡without which no one shall see the LORD;

15 ‡looking carefully, lest any one fall back from the FAVOR of GOD; ‡lest any Root of Bitterness springing up may disturb you, and through it * Many be poisoned;

16 ‡lest there be any Fornicator, or Profane person, like Esau, ‡who for one Meal sold his BIRTHRIGHT.

17 For you know That ‡when, afterwards, he wished to inherit the BLESSING, he was refused; for he found no Place for a Change of mind, though he sought it earnestly with Tears.

18 For you have not ap-

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* ALEXANDRIAN MANUSCRIPT.—15. MANY.

‡ 9. Num. xvi. 22; xxvii. 16; Isa. xlii. 5; lvii. 16; Zech. xii. 1. ‡ 10. Lev. xi. 44;
xix. 2; 1 Pet. i. 15, 16. ‡ 11. James iii. 18. ‡ 12. Job iii. 4; Isa. xxxv. 3.
‡ 13. Prov. iv. 26, 27. ‡ 13. Gal. vi. 1. ‡ 14. Psa. xxxiv. 14; Rom. xii. 18; xiv. 9;
2 Tim. ii. 22. ‡ 14 Matt. v. 8; 2 Cor. vii. 1; Eph. v. 1. ‡ 15. 2 Cor. vi. 1.
‡ 15. Gal. v. 4. ‡ 16. Eph. v. 3; Col. iii. 5; 1 Thess. iv. 3. ‡ 16. Gen. xxv. 33.
‡ 17. Gen. xxvii. 34, 36, 38.

ληλυθατε ψηλαμφωμενῳ *[ορει,] και κεκαυ-
approached being touched [a mountain,] and having been
μενῳ πυρι, και γνοφῳ, και σκοτῳ, και θυελλῃ,
burnt with fire, and to a thick cloud, and to darkness, and to tempest,
[19] και σαλπιγγος ηχῳ, και φωνῃ ῥηματων ἡς
and of a trumpet to a sound, and to a voice of words of which
οἱ ακουσαντες παρῃτησαντο, μη προστεθηναι
those having heard entreated, not to be added
αυτοις λογον· [20] (ουκ εφερον γαρ το διαστελ-
to them a word; (not they endured for that being en-
λομενον· Καν θηριον θιγῃ του ορους, λιθοβο-
joined; If even a wild-beast may touch the mountain, it shall
ληθησεται· [21] και, [οὑτω φοβερον ην το φαντα-
be stoned; and, [so fearful was that being
ζομενον,] Μωυσης ειπεν· Εκφοβος ειμι και
seen,] Moses said; Affrighted I am and
εντρομος·) [22] αλλα προσεληλυθατε Σιων ορει·
tremble,) but you have approached Sion a mountain,
και πολει θεου ζωντος, Ἱερουσαλημ επουρανιῳ·
and to a city of God living, Jerusalem heavenly;
και μυριασιν, αγγελων [23] πανηγυρει· και εκκλη-
and to myriads, of messengers an entire assembly; and to a congre-
σιᾳ πρωτοτοκων, απογεγραμμενων εν ουρανοις·
gation of first-borns, having been enrolled in heavens;
και κριτῃ θεῳ παντων· και πνευμασι δικαιων
and to a judge God of all; and to spirits of just ones
τετελειωμενων· [24] και διαθηκης νεας μεσιτῃ,
having been perfected; and of a covenant new to a mediator,
Ιησου· και αἱματι ῥαντισμου, κρειττον λα-
Jesus; and to blood of sprinkling, a better thing speak-
λουντι παρα του Αβελ. [25] Βλεπετε, μη παροι-
ing than the Abel. Beware you, not you should
τησησθε τον λαλουντα. Ει γαρ εκεινοι ουκ
refuse the one speaking. If for those not
εφυγον, τον επι γης παραιτησαμενοι χρηματι-
escaped, him on earth having refused divinely ad-
ζοντα, πολλῳ μαλλον ἡμεις οἱ τον απ᾽ ουρανων
monishing, by how much more we who him from heavens
αποστρεφομενοι· [26] οὑ ἡ φωνη την γην εσα-
are turning away from; of whom the voice the earth shook
λευσε τοτε· νυν δε επηγγελται, λεγων· Ετι
then; now but it has been announced, saying; Yet
ἁπαξ εγω σειω ου μονον την γην, αλλα και τον
once for all I shake not only the earth, but also the
ουρανον.· [27] Το δε, ετι ἁπαξ δηλοι των σαλευ-
heaven. The but, yet once for all denotes of the things be-

proached to a ‡Mountain, touched and scorched with Fire, and to a thick Cloud, and to Darkness, and to Tempest,

19 and to a Sound of a Trumpet, and to a Voice of Commands, the HEARERS of which ‡entreated that not another Word should be added to them;

20 (for they could not endure the INJUNCTION, ‡"If even a Beast should "touch the MOUNTAIN it "shall be stoned;"

21 ‡and so terrible was the SCENE, that Moses said, "I exceedingly fear "and tremble.")

22 But you have approached to Zion, a Mountain and City of the living God—‡the heavenly Jerusalem; and to Myriads of Angels,—

23 a full Assembly; and to a Congregation of ‡First-borns, ‡having been enrolled in the Heavens; and to a Judge who is God of all; and to Spirits of the Righteous made perfect;

24 and to ‡a Mediator of a new Covenant—Jesus; and to a ‡Blood of Sprinkling speaking something Better than ‡ABEL.

25 Beware, lest you should reject HIM who now SPEAKS; ‡for if those did not escape who rejected HIM who ADMONISHED them on Earth, how much less we, who TURN AWAY from HIM who admonishes us from Heaven;

26 ‡whose VOICE then shook the EARTH; but now it has been announced, saying, ‡"Yet "once for all I *will shake "not only the EARTH, but "the HEAVEN also."

27 Now THIS, "Yet once "for all," denotes the

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* ALEXANDRIAN MANUSCRIPT.—18. a Mountain—*omit.* 26. will shake.

‡ 18. Exod. xix. 12, 18, 19; xx. 18; Deut. iv. 11; v. 22. ‡ 19. Exod. xx. 19; Deut. v. 5, 25; xviii. 16. ‡ 20. Exod. xix. 13. ‡ 21. Exod. xix. 16. ‡ 22. Gal iv. 26; Rev. iii. 12; xxi. 2, 10. ‡ 23. James i. 18; Rev. xiv. 4. ‡ 23. Luke x. 20; Phil. iv. 3; Rev. xiii. 8. ‡ 24. Heb. viii. 6; ix. 15. ‡ 24. 1 Pet. i. 2. ‡ 24. Gen iv. 16; Heb. xi. 4. ‡ 25. Heb. ii. 2, 3; iii. 17; x. 28, 29. ‡ 26. Exod. xix. 18. ‡ 26. Hag. ii. 6.

ομενων την μεταθεσιν, ὡς πεποιημενων, *[ἱνα
ing shaken the removal, as of things having been made, [so that
μεινῃ τα μη σαλευομενα.] [28] Διο βασιλειαν
may remain the not things being shaken.] Therefore a kingdom
ασαλευτον παραλαμβανοντες, εχωμεν χαριν,
unshaken receiving, may we hold fast favor,
δι' ἡς λατρευωμεν ευαρεστως τῳ θεῳ,
by means of which we may serve acceptably to the God,
μετα αιδους και ευλαβειας. [29] Και γαρ ὁ θεος
with reverence and piety. Even for the God
ἡμων πυρ' καταναλισκον.
of us a fire consuming.

ΚΕΦ. ιγ'. 13.

[1] Ἡ φιλαδελφια μενετω. [2] Της φιλοξενιας
The brotherly love let continue. Of the kindness to strangers
μη επιλανθανεσθε· δια ταυτης γαρ ελαθον
not be you neglectful; through this for without knowing
τινες ξενισαντες αγγελους. [3] Μιμνησκεσθε
some having entertained messengers. Be you mindful
των δεσμιων, ὡς συνδεδεμενοι· των κακου-
of the prisoners, as if having been bound together; of those being ill-
χουμενων, ὡς και αυτοι οντες εν σωματι.
treated, as also yourselves being in body.
[4] Τιμιος ὁ γαμος εν πασι, και ἡ κοιτη αμιαντος·
Honorable the marriage among all, and the bed undefiled;
πορνους δε και μοιχους κρινει ὁ θεος. [5] Αφιλαρ-
fornicators but and adulterers will judge the God. Not a love
γυρος ὁ τροπος· αρκουμενοι τοις παρουσιν·
of money the turn of mind; being satisfied with the things being present;
αυτος γαρ ειρηκεν· Ου μη σε ανω, ουδ' ου μη
he for has said; Not not thee may I leave, not even not
σε εγκαταλιπω· [6] ὡστε θαῤῥουντας ἡμας λε-
thee may I forsake; so that being confident us to
γειν· Κυριος εμοι βοηθος, και ου φοβηθησομαι·
say; A Lord for me a helper, and not I will fear;
τι ποιησει μοι ανθρωπος; [7] Μνημονευετε των
what shall do to me a man? Remember you of those
ἡγουμενων ὑμων, οἱτινες ελαλησαν ὑμιν τον
leading of you, who spoke to you the
λογον του θεου· ὡν αναθεωρουντες την εκβα-
word of the God; of whom viewing attentively the re-
σιν της αναστροφης, μιμεισθε την πιστιν.
sult of the mode of life, imitate you the faith.
[8] Ιησους Χριστος χθες και σημερον ὁ αυτος, και
Jesus Anointed yesterday and to-day the same, and
εις τους αιωνας. [9] Διδαχαις ποικιλαις και ξε-
for the ages. By teachings various and strange

‡ REMOVAL of the THINGS SHAKEN, as of things made, so that the THINGS not SHAKEN may remain.

28 Therefore, receiving an unshaken Kingdom, may we hold fast the Favor, through which we may serve GOD acceptably with Reverence and Piety.

29 For even ‡our GOD is a consuming Fire.

CHAPTER XIII.

1 Let ‡BROTHERLY-LOVE continue.

2 ‡Be not neglectful of HOSPITALITY; for through this ‡some unconsciously entertained Angels.

3 ‡Be mindful of the PRISONERS, as if bound with them; and of THOSE ILL-TREATED, as being yourselves also in the Body.

4 Let MARRIAGE be honorable among all, and the BED be unpolluted ‡* for Fornicators and Adulterers GOD will judge.

5 Be not of an avaricious DISPOSITION; ‡be satisfied with PRESENT THINGS, for he himself has said,—‡ "No, I will not "leave Thee; no, no, I "will not forsake Thee."

6 So that, taking courage, we may say, ‡ "The "Lord is My Helper, and I "will not fear; what can "Man do to me?"

7 ‡Remember your LEADERS,—those who spoke to you the WORD of GOD; and viewing attentively the RESULT of their CONDUCT, imitate their FAITH.

8 Jesus Christ, Yesterday and To-day is ‡the SAME, and for the AGES.

9 ‡Be not you therefore led away by various and

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* ALEXANDRIAN MANUSCRIPT.—27. so that the THINGS not SHAKEN may remain—*omit.* 4. for Fornicators.

‡ 27. Heb. i. 10—12; 2 Pet. iii. 10. ‡ 29. Exod. xxiv. 17; Deut. iv. 24; ix. 3. Psa. l. 3; xcvii. 3; Isa. lxvi. 15; 2 Thess. i. 8; Heb. x. 27. ‡ 1. Rom. xii. 10; 1 Thess. iv. 9; 1 Pet. i. 22; 2 Pet. i. 7. ‡ 2. Matt. xxv. 35; Rom. xii. 13; 1 Tim. iii. 2; 1 Pet. iv. 9. ‡ 2. Gen. xviii. 3; xix. 2. ‡ 3. Col. iv. 18. ‡ 4. 1 Cor. vi. 9; Gal. v. 19; Col. iii. 5, 6. ‡ 5. Matt. vi. 25, 34; Phil. iv. 11, 13; 1 Tim. vi. 6, 8. ‡ 5. Gen. xxviii. 15; Deut. xxxi. 6, 8; Josh. i. 5; Psa. xxxvii. 25. ‡ 6. Psa. xxvii. 1; lvi. 4, 11, 12; cxviii. 6. ‡ 7. verse 17. ‡ 8. John viii. 56; Heb. i. 12; Rev. i. 4. ‡ 9. Eph. iv. 15; v. 6; Col. ii. 4, 8; 1 John iv. 1.

ναις μη παραφερεσθε· καλον γαρ χαριτι βεβαιουσθαι
not be you led away; good for by favor to be established
την καρδιαν, ου βρωμασιν, εν οἱς ουκ
the heart, not by provisions by which not
ωφεληθησαν οἱ περιπατησαντες. [10] Εχομεν
were profited those having walked about. We have
θυσιαστηριον, εξ οὑ φαγειν ουκ εχουσιν εξουσιαν
an altar, from which to eat not they have authority
οἱ τη σκηνη λατρευοντες. [11] Ὡν γαρ εισφερεται
those in the tabernacle serving. Of whom for is brought
ζωων το αἱμα *[περι ἁμαρτιας] εις τα
animals the blood [concerning sin] into the
ἁγια δια του αρχιερεως, τουτων τα σωματα
holies by means of the high-priest, of these the bodies
κατακαιεται εξω της παρεμβολης. [12] Διο και
are burned outside of the camp. Therefore also
Ἰησους, ἱνα ἁγιαση δια του ιδιου αἱματος
Jesus, so that he might sanctify through the own blood
τον λαον, εξω της πυλης επαθε. [13] Τοινυν
the people, outside of the gate suffered. Now then
εξερχωμεθα προς αυτον εξω της παρεμβολης,
let us go forth to him outside of the camp,
τον ονειδισμον αυτου φεροντες· [14] ου γαρ εχομεν
the reproach for him bearing; not for we have
ὡδε μενουσαν πολιν, αλλα την μελλουσαν
here abiding a city, but the one being about to come
επιζητουμεν. [15] Δι' αυτου ουν αναφερωμεν
we seek. Through him therefore may we offer
θυσιαν αινεσεως διαπαντος τῳ θεῳ, τουτ'
a sacrifice of praise continually to the God, this
εστι, καρπον χειλεων ὁμολογουντων τῳ ονοματι
is, fruit of lips ascribing praise to the name
αυτου. [16] Της δε ευποιιας και κοινωνιας
of him. Of the but doing good and fellowship
μη επιλανθανεσθε· τοιαυταις γαρ θυσιαις ευαρεστειται
not be you neglectful; with such for sacrifices is well-pleased
ὁ θεος. [17] Πειθεσθε τοις ἡγουμενοις
the God. Be you obedient to those leading
ὑμων, και ὑπεικετε· αυτοι γαρ αγρυπνουσιν
you, and be you subject; they for watch
ὑπερ των ψυχων ὑμων, ὡς λογον αποδωσοντες·
on behalf of the souls of you, as an account going to render;
ἱνα μετα χαρας τουτο ποιωσι, και μη στεναζοντες·
so that with joy this they may do, and not groanings;
αλυσιτελες γαρ ὑμιν τουτο. [18] Προσευχεσθε
disastrous for to you this. Pray you
περι ἡμων· πεποιθαμεν γαρ, ὁτι καλην
for us; we have confidence for, because a good
συνειδησιν εχομεν, εν πασι καλως θελοντες
conscience we have, in all things well wishing

foreign Doctrines; for it is an Excellent thing for the HEART to be established by Favor; ‡not by Aliments, in which THOSE were not profited who WALKED in them.

10 ‡We have an Altar from which THOSE who SERVE in the TABERNACLE have no Right to eat.

11 For ‡the BODIES of those Animals, whose BLOOD is brought into the HOLY PLACES by the HIGH-PRIEST, are burned outside of the CAMP.

12 Therefore, Jesus also, that he might sanctify the PEOPLE through his OWN Blood, ‡suffered outside of the GATE.

13 Let us, then, now go forth to him outside of the CAMP, ‡bearing REPROACH for him;

14 ‡for we have not here an Abiding City, but we are seeking for the FUTURE one.

15 ‡Through him, therefore, let us offer ‡a Sacrifice of Praise to GOD continually, that is, the Fruit of Lips celebrating his NAME.

16 ‡But do not forget to be BENEFICENT and to Distribute; for ‡with Such Sacrifices GOD is well-pleased.

17 ‡Obey your LEADERS, and be submissive, for ‡they keep watch on your behalf, as going to render an Account; so that they may do this with Joy, and not with groanings; for this would be unprofitable to you.

18 ‡Pray for us; for we have confidence, Because we have ‡a Good Conscience, wishing to conduct ourselves well among all;

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* ALEXANDRIAN MANUSCRIPT.—11. concerning Sin—*omit.*

‡ 9. Rom. xiv. 17; Col. ii. 16; 1 Tim. iv. 3. ‡ 10. 1 Cor. ix. 13; x. 18. ‡ 11. Exod. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3. ‡ 12. John xix. 17, 18; Acts vii. 58. ‡ 13. Heb. xi. 26; 1 Pet. iv. 14. ‡ 14. Micah ii. 10; Phil. iii. 20; Heb. xi. 10, 16; xii. 22. ‡ 15. Eph. v. 20; 1 Pet. ii. 5. ‡ 15. Lev. vii. 12; Psa. l. 14, 23; lxix. 30, 31; cvii. 22; cxvi. 17. ‡ 16. Rom. xii. 13. ‡ 16. 2 Cor. ix. 12; Phil. iv. 18; Heb. vi. 10. ‡ 17. Phil. ii. 29; 1 Thess. v. 12; 1 Tim. v. 17; verse 7. ‡ 17. Ezek. iii. 17; xxxiii. 2, 7; Acts xx. 26, 28. ‡ 18. Rom. xv. 30; Eph. vi. 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1. ‡ 18. Acts xxiii. 1; xxiv. 16; 2 Cor. i. 12.

αναστρεφεσθαι· [19] περισσοτερως δε παρακαλω
to conduct ourselves; more earnestly but I entreat
τουτο ποιησαι, ἱνα ταχιον αποκατασταθω
this to do, so that more quickly I may be restored
ὑμιν. [20] Ὁ δε θεος της ειρηνης, ὁ αναγαγων
of you. The now God of the peace, the one having led up
εκ νεκρων τον ποιμενα των προβατων τον
out of dead ones the shepherd of the sheep the
μεγαν εν αἱματι διαθηκης αιωνιου, τον κυριον
great by blood of a covenant age-lasting, the Lord
ἡμων Ιησουν, [21] καταρτισαι ὑμας εν παντι εργῳ
of us Jesus, knit together you in every work
αγαθῳ, εις το ποιησαι το θελημα αυτου· ποιων
good, in order the to do the will of him; doing
εν ὑμιν το ευαρεστον ενωπιον αὑτου, δια
in you the well-pleasing thing in presence of himself, through
Ιησου Χριστου· ᾡ ἡ δοξα εις τους αιωνας
Jesus Anointed; to whom the glory for the ages
των αιωνων· αμην.
of the ages; so be it.
[22] Παρακαλω δε ὑμας, αδελφοι, ανεχεσθε του
I entreat now you, brethren, bear you with the
λογου της παρακλησεως· και γαρ δια βραχεων
word of the exhortation; indeed for in few words
επεστειλα ὑμιν. [23] Γινωσκετε τον αδελφον Τι-
I sent to you. You know the brother Tim-
μοθεον απολελυμενον, μεθ' οὑ, εαν ταχιον
othy having been sent away, with whom, if quickly
ερχηται, οψομαι ὑμας. [24] Ασπασασθε παντας
he comes, I shall see you. Salute you all
τους ἡγουμενους ὑμων, και παντας τους ἁγιους·
the leaders of you, and all the holy ones.
Ασπαζονται ὑμας οἱ απο της Ιταλιας. [25] Ἡ
Salute you those from the Italy. The
χαρις μετα παντων ὑμων· αμην
favor with all of you; so be it.

19 ‡but more especially I entreat you to do This, so that I may more speedily be restored to you.

20 Now may ‡THAT GOD of PEACE, ‡who BROUGHT UP from the Dead ‡THAT SHEPHERD of the SHEEP, (become GREAT by ‡the Blood of an aionian Covenant,) even our LORD Jesus,

21 ‡knit you together in Every Good * Work, in order to DO his WILL; ‡producing in you THAT which is WELL-PLEASING in his presence, through Jesus Christ; ‡to whom be the GLORY for the AGES of the AGES.

22 Now I entreat you, Brethren, bear the WORD of EXHORTATION; for indeed, I sent it to you in brief.

23 You know that ‡BROTHER Timothy has been sent away, with whom if he arrive soon, I shall see you.

24 Salute all your ‡LEADERS, and All the SAINTS. THOSE from ITALY salute you.

25 ‡The FAVOR be with you all. Amen.

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* ALEXANDRIAN MANUSCRIPT.—21. Work and Word, to DO his WILL, producing in you by Him THAT. *Subscription*—TO THE HEBREWS—WRITTEN FROM ROME.

‡ 19. Philemon 22. ‡ 20. Rom. xv. 33; 1 Thess. v. 23. ‡ 20. Acts ii. 24, 32; Rom. iv. 24; viii. 11; 1 Cor. vi. 14; xv. 15; 2 Cor. iv. 14; Gal. i. 1; Col. ii. 12. ‡ 20. Isa. xl. 11; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; 1 Pet. ii. 25; v. 4. ‡ 20. Zech. ix. 11; Heb. x. 22. ‡ 21. 2 Thess. ii. 17; 1 Pet. v. 10. ‡ 21. Phil. ii. 13. ‡ 21. Gal. i. 5; 2 Tim. iv. 18; Rev. i. 6. ‡ 23. 1 Thess. iii. 2. ‡ 24. verse 7, 17. ‡ 25. Titus iii. 5.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

OF JAMES AN EPISTLE.

* THE EPISTLE OF JAMES.

ΚΕΦ. α'. 1.

1 Ιακωβος, θεου και κυριου Ιησου Χριστου
James, of God and of Lord Jesus Anointed
δουλος, ταις δωδεκα φυλαις ταις εν τῃ
a bond-servant, to the twelve tribes to those in the
διασπορᾳ, χαιρειν. 2 Πασαν χαραν ἡγησασθε,
dispersion, health. All joy do you esteem,
αδελφοι μου, ὁταν πειρασμοις περιπεσητε ποι-
brethren of me, when temptations you may fall into va-
κιλοις· 3 γινωσκοντες, ὁτι το δοκιμιον ὑμων
rious; knowing, that the proof of you
της πιστεως κατεργαζεται ὑπομονην. 4 Ἡ δε
of the faith works out patience. The but
ὑπομονη εργον τελειον εχετω, ἱνα ητε τελει-
patience work perfect let have, so that you may be perfect
οι και ὁλοκληροι, εν μηδενι λειπομενοι. 5 Ει
ones and complete ones, in nothing being destitute. If
δε τις ὑμων λειπεται σοφιας, αιτειτω παρα
but any one of you is destitute of wisdom, let him ask from
του διδοντος θεου πασιν ἁπλως, και μη ονειδι-
of the one giving of God to all liberally, and not censur-
ζοντος· και δοθησεται αυτῳ. 6 Αιτειτω δε εν
ing; and it will be given to him. Let him ask but in
πιστει, μηδεν διακρινομενος· ὁ γαρ διακρινομε-
faith, not hesitating; the for one hesitat-
νος εοικε κλυδωνι θαλασσης ανεμιζομενῳ και
ing is like to a wave of sea being wind-agitated and
ῥιπιζομενῳ. 7 Μη γαρ οιεσθω ὁ ανθρωπος εκει-
being tossed. Not for let think the man that,
νος, ὁτι ληψεται τι παρα του κυριου. 8 Ανηρ
that he shall receive anything from the Lord. A man
διψυχος, ακαταστατος εν πασαις ταις ὁδοις
of double-soul, unstable in all the ways
αὑτου. 9 Καυχασθω δε ὁ αδελφος ὁ ταπεινος
of himself. Let boast but the brother the humble
εν τῳ ὑψει αὑτου· 10 ὁ δε πλουσιος, εν τῃ
in the humiliation of himself; the but rich, in the
ταπεινωσει αὑτου· ὁτι ὡς ανθος χορτου παρε-
humiliation of himself; because as a flower of grass he will
λευσεται. 11 Ανετειλε γαρ ὁ ἡλιος συν τῳ
pass away. Rose for the sun with the
καυσωνι, και εξηρανε τον χορτον, και το ανθος
scorching heat, and withered the grass, and the flower
αυτου εξεπεσε, και ἡ ευπρεπεια του προσωπου
of it fell off, and the beauty of the face
αυτου απωλετο· οὑτω και ὁ πλουσιος εν ταις
of it perished; thus also the rich man in the
πορειαις αὑτου μαρανθησεται. 12 Μακαριος
ways of himself will fade away. Blessed

CHAPTER I.

1 ‡James, ‡a Bond-servant of God and of the Lord Jesus Christ, ‡to THOSE TWELVE Tribes in ‡the DISPERSION, greeting.

2 ‡Esteem it All Joy, my Brethren, ‡when you fall into various Trials;

3 ‡knowing That the PROOF of your FAITH produces Patience.

4 But let PATIENCE have a perfect Work, so that you may be perfect and complete, deficient in Nothing.

5 ‡And if any one of you be deficient in Wisdom, let him ‡ask it from GOD, who IMPARTS liberally to all, and does not censure; and ‡it will be given to him.

6 ‡But let him ask in Faith, not hesitating; for HE WHO HESITATES is like a Wave of the Sea, agitated and tossed by the wind.

7 For let not that MAN think That he shall receive anything from the LORD,—

8 ‡a Man of two-souls, unstable in All his WAYS.

9 But let the HUMBLE BROTHER glory in his EXALTATION;

10 and the RICH in his HUMILIATION; Because ‡as a Flower of Grass, he will pass away.

11 For the SUN rose with SCORCHING HEAT, and withered the GRASS, and its FLOWER fell off, and the BEAUTY of its APPEARANCE perished; thus also will the RICH man fade in his WAYS.

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* VATICAN MANUSCRIPT.—*Title*—THE EPISTLE OF JAMES.

‡ 1. Acts xii. 17; xv. 13; Gal. i. 19; ii. 9; Jude 1. ‡ 1. Titus i. 1. ‡ 1. Acts xxvi. 7. ‡ 1. Deut. xxxii. 23; John vii. 35; Acts ii. 5; 1 Pet. i. 1. ‡ 2. Matt. v. 12; Acts v. 41; Heb. x. 34; 1 Pet. iv. 13, 16. ‡ 2. 1 Pet. i. 6. ‡ 3. Rom. v. 3. ‡ 5. 1 Kings iii. 9, 11, 12; Prov. ii. 3. ‡ 5. Matt. vii. 7; xxi. 22; Mark xi. 24; Luke xi. 9; John xiv. 13; xv. 7; xvi. 23. ‡ 5. 1 John v. 14. ‡ 6. Mark xi. 24; 1 Tim. ii. 8. ‡ 8. James iv. 8. ‡ 10. Job xiv. 2; Psa. xxxvii. 7; xc. 5, 6; cii. 11; ciii. 15; Isa. xl. 6; 1 Cor. vii. 31; James iv. 14; 1 Pet. i. 24; 1 John ii. 17.

ανηρ, ὁς ὑπομενει πειρασμον· ὁτι δοκιμος γενο-
man, who bears up under temptation; because approved having
μενος ληψεται τον στεφανον της ζωης, ὁν
become he will receive the crown of the life, which
επηγγειλατο ὁ κυριος τοις αγαπωσιν αυτον.
promised the Lord to those loving him.
13 Μηδεις πειραζομενος λεγετω· Ὁτι απο
No one being tempted let say; That from
θεου πειραζομαι· ὁ γαρ θεος απειραστος εστι
of God I am tempted; the for God not tempted is
κακων, πειραζει δε αυτος ουδενα. 14 Ἑκαστος
of evils, tempts and he no one. Each one
δε πειραζεται, ὑπο της ιδιας επιθυμιας εξελκο-
but is tempted, by the own inordinate desire being
μενος και δελεαζομενος· 15 ειτα ἡ επιθυμια
drawn out and being entrapped; then the inordinate desire
συλλαβουσα τικτει ἁμαρτιων· ἡ δε ἁμαρτια
having conceived brings forth sin; the but sin
αποτελεσθεισα αποκυει θανατον. 16 Μη πλα-
having been perfected brings forth death. Not be you
νασθε, αδελφοι μου αγαπητοι. 17 Πασα δοσις
led astray, brethren of me beloved ones. Every gift
αγαθη, και παν δωρημα τελειον, ανωθεν εστι
good, and every gift perfect, from above is
καταβαινον απο του πατρος των φωτων, παρ'
coming down from of the father of the lights, with
ᾡ ουκ ενι παραλλαγη, η τροπης αποσκιασμα·
whom not one change, or of turning a shade;
18 βουληθεις απεκυησεν ἡμας λογῳ αληθειας,
having willed he begot us by a word of truth,
εις το ειναι ἡμας απαρχην τινα των αὑτου
in order that to be us first-fruit a kind of the of himself
κτισματων. 19 Ὡστε, αδελφοι μου αγαπητοι,
creatures. Therefore, brethren of me beloved ones,
εστω πας ανθρωπος ταχυς εις το ακουσαι,
let be every man quick in order that to have heard,
βραδυς εις το λαλησαι, βραδυς εις οργην.
slow in order that to have spoken, slow in order to wrath.
20 Οργη γαρ ανδρος δικαιοσυνην θεου ου κατερ-
Wrath for of man righteousness of God not works
γαζεται. 21 Διο αποθεμενοι πασαν ῥυπαριαν
out. Therefore putting away all filthiness
και περισσειαν κακιας, εν πραυτητι δεξασθε
and superabundance of badness, in meekness receive you
τον εμφυτον λογον, τον δυναμενον σωσαι τας
the implanted word, that being able to save the
ψυχας ὑμων. 22 Γινεσθε δε ποιηται λογου, και
lives of you. Become you but doers of word, and
μη μονον ακροαται, παραλογιζομενοι ἑαυτους.
not only hearers, deceiving yourselves.

12 ‡ Happy the Man who endures Trial; Because having become an approved person, he will receive ‡ the CROWN of LIFE, ‡ which * the LORD promised to THOSE who LOVE him.

13 Let no one, when tempted, say, "I am tempted by God;" for God is incapable of being tempted by Evil things, and he tempts no one;

14 but each one is tempted by his OWN Inordinate desire, being drawn out and allured.

15 Then ‡ INORDINATE DESIRE having conceived produces Sin; and SIN being perfected ‡ brings forth Death.

16 Do not be led astray, my beloved Brethren.

17 ‡ Every good Gift and Every perfect Gift is from above, coming down from the FATHER of LIGHTS, ‡ with whom there is No Change, or the least Variation.

18 ‡ Having willed it, he begot us by the Word of Truth, ‡ in order that we might BE a ‡ First-fruit of HIS Creatures.

19 Therefore, my beloved Brethren, ‡ let Every Man be quick to HEAR, slow to SPEAK, slow to Anger;

20 for Man's Anger does not work out God's Righteousness.

21 Therefore, ‡ discarding All Impurity and Overflowing of Malice, embrace with Meekness THAT IMPLANTED Word ‡ which is ABLE to save your SOULS.

22 But ‡ become Doers of the Word, and not Hearers only, deceiving yourselves.

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* VATICAN MANUSCRIPT.—12. he promised.

‡ 12. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5; Rev. iii. 19. ‡ 12. 1 Cor. ix. 25; 2 Tim. iv. 8; James ii. 5; 1 Pet. v. 4; Rev. ii. 10. ‡ 12. Matt. x. 22; xix. 28, 29; James ii. 5. ‡ 15. Job xv. 35; Psa. vii. 14. ‡ 15. Rom. vi. 21, 23. ‡ 17. John iii. 27; 1 Cor. iv. 7. ‡ 17. Num. xxiii. 19; 1 Sam. xv. 29; Mal. iii. 6; Rom. xi. 29. ‡ 18. John i. 13; iii. 3; 1 Cor. iv. 15; 1 Pet. i. 23. ‡ 18. Eph. i. 12. ‡ 18. Jer. ii. 3; Rev. xiv. 4. ‡ 19. Eccl. v. 1, 2; Prov. x. 19; xvii. 27. ‡ 21. Col. iii. 8; 1 Pet. ii. 1. ‡ 21. Acts xiii. 26; Rom. i. 16; 1 Cor. xv. 2; Eph. i. 13; Titus ii. 11; Heb. ii. 3; 1 Pet. i. 9. ‡ 22. Matt. vii. 21; Luke vi. 46; Rom. ii. 13.

[23] Ὁτι ει τις ακροατης λογου εστι και ου ποιη-
Because if any one a hearer of word is and not a doer,
της, οὑτος εοικεν ανδρι κατανοουντι το προσω-
this is like a man viewing the face
πον της γενεσεως αὑτου εν εσοπτρῳ· [24] κατε-
of the birth of himself in a mirror; he
νοησε γαρ ἑαυτον, και απεληλυθε, και ευθεως
viewed for himself, and went away, and immediately
επελαθετο ὁποιος ην. [25] Ὁ δε παρακυψας εις
forgot what sort he was. He but having looked intently into
νομον τελειον τον της ελευθεριας και παραμει-
a law perfect that of the freedom and having con-
νας, *[οὑτος] ουκ ακροατης επιλησμονης γενο-
tinued, [this] not a hearer of forgetfulness having
μενος, αλλα ποιητης εργου, οὑτος μακαριος εν
become, but a doer of work, this blessed in
τῃ ποιησει αὑτου εσται.
the deed of himself shall be.

[26] Ει τις δοκει θρησκος ειναι, μη χαλιναγω-
If any one thinks religious to be, not bridling
γων γλωσσαν αὑτου, αλλ' απατων καρδιαν
tongue of himself, but deceiving heart
αὑτου, τουτου ματαιος ἡ θρησκεια. [27] Θρησκεια
of himself, of this vain the religion. Religion
καθαρα και αμιαντος παρα τῳ θεῳ και πατρι,
pure and undefiled with the God and father,
αὑτη εστιν, επισκεπτεσθαι ορφανους και χηρας
this is, to oversee orphans and widows
εν τῃ θλιψει αυτων, ασπιλον ἑαυτον τηρειν απο
in the affliction of them, unspotted himself to keep from
του κοσμου. ΚΕΦ. β'. 2. [1] Αδελφοι μου, μη
the world. Brethren of me, not
εν προσωποληψιαις εχετε την πιστιν του κυριου
with a respect of persons do you hold the faith of the Lord
ἡμων Ιησου Χριστου της δοξης. [2] Εαν γαρ
of us Jesus Anointed of the glory. If for
εισελθῃ εις την συναγωγην ὑμων ανηρ χρυσο-
may enter into the synagogue of you a man having gold
δακτυλιος εν εσθητι λαμπρᾳ, εισελθῃ δε και
rings on his fingers in a robe splendid, may enter and also
πτωχος εν ῥυπαρᾳ εσθητι, [3] και επιβλεψητε επι
a poor man in dirty clothing, and you should look on
τον φορουντα την εσθητα την λαμπραν, και
the one wearing the robe the splendid, and
ειπητε· Συ καθου ὡδε καλως, και τῳ πτωχῳ
you should say; Thou sit here honorably, and to the poor man
ειπητε· Συ στηθι εκει, η καθου *[ὡδε] ὑπο
you should say; Thou stand there, or sit thou [here] under
το ὑποποδιον μου· [4] *[και] ου διεκριθητε
the footstool of me; [and] not did you make a difference
εν ἑαυτοις, και εγενεσθε κριται διαλογισμων
among yourselves, and became judges reasonings

23 For ‡if any one be a Hearer of the Word, and not a Doer, he resembles a Man Viewing his NATURAL FACE in a Mirror;

24 for he viewed himself, and went away, and immediately forgot what kind of person he was.

25 But ‡HE who LOOKS INTENTLY into THAT which is the perfect ‡Law of FREEDOM, and continues in it, not becoming a forgetful Hearer, but a Doer of its Work, ‡this man will be blessed in his DEED.

26 If any one think to be religious, who does not ‡restrain his Tongue, but deludes his own Heart, this man's RELIGION is vain.

27 Pure Religion and undefiled with the GOD and Father is this,—‡To take the oversight of Orphans and Widows in their AFFLICTION, ‡and to keep Himself unspotted from the WORLD.

CHAPTER II.

1 My Brethren! do not hold the FAITH of Jesus Christ, our ‡GLORIOUS LORD, with ‡a Respect of persons.

2 For if a Man enter your SYNAGOGUE, having gold rings on his fingers, in a splendid Robe, and there enter also a Poor man in Dirty Clothing;

3 and you look on the one WEARING the SPLENDID ROBE, and say, "Sit thou here in an honorable place;" and say to the POOR man, "Stand *thou; or sit there on my FOOTSTOOL;"

4 do you not make distinctions among yourselves, and become Judges from evil Reasonings?

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* VATICAN MANUSCRIPT.—25. this—omit. 3. here—omit. 3. thou; or sit there on my FOOTSTOOL. 4. and—omit.

‡ 23. Luke vi. 47. See James ii. 14. ‡ 25. 2 Cor. iii. 18. ‡ 25. James ii. 12. ‡ 25. John xiii. 17. ‡ 26 Psa. xxxiv. 13; xxxix. 1; 1 Pet. iii. 10. ‡ 27. Isa. i. 16, 17; lviii. 6, 7; Matt. xxv. 36. ‡ 27. Rom. xii. 2; James iv. 4; 1 John v. 18. ‡ 1. 1 Cor. ii. 8. ‡ 1. Lev. xix. 15; Deut. i. 17; xvi. 19; Prov. xxiv. 23; xxviii. 21; Matt. xxii. 16; verse 9; Jude 16.

πονηρων; [5] Ακουσατε, αδελφοι μου αγαπητοι,
of evil things: Hear you, brethren of me beloved ones,

ουχ ὁ θεος εξελεξατο τους πτωχους του κοσμου
not the God chose the poor of the world

πλουσιους εν πιστει και κληρονομους της βασι-
rich ones in faith and heirs of the king-

λειας, ἡς επηγγειλατο τοις αγαπωσιν αυτον;
dom, which he promised to those loving him?

[6] Υμεις δε ητιμασατε τον πτωχον. Ουχ οἱ
You but dishonored the poor. Not the

πλουσιοι καταδυναστευουσιν ὑμων, και αυτοι
rich ones domineer over you, and they

ἑλκουσιν ὑμας εις κριτηρια; [7] Ουκ αυτοι βλασ-
drag you into courts of justice? Not they revile

φημουσι το καλον ονομα το επικληθεν εφ'
the honorable name that having been named on

ὑμας; [8] Ει μεντοι νομον τελειτε βασιλικον,
you? If indeed a law you keep royal,

κατα την γραφην· Αγαπησεις τον πλησιον
according to the writing; Thou shalt love the neighbor

σου ὡς σεαυτον, καλως ποιειτε· [9] ει δε προσω-
of thee as thyself. well you do; if but you re-

πολη πτειτε, ἁμαρτιαν εργαζεσθε, ελεγχομενοι
spect persons, sin you work, being convicted

ὑπο του νομου ὡς παραβαται. [10] Ὁστις γαρ
under the law as transgressors. Whoever for

ὁλον τον νομον τηρησει, πταισει δε εν ἑνι,
whole the law keeps, shall fail but in one,

γεγονε παντων ενοχος. [11] Ὁ γαρ ειπων· Μη
has become of all guilty. The for one having said; Not

μοιχευσης, ειπε και· Μη φονευσης·
thou mayest commit adultery, said also; Not thou mayest murder

ει δε ου μοιχευσεις, φονευσεις δε, γεγο-
if now not thou commit adultery, thou dost murder but, thou hast be-

νας παραβατης νομου. [12] Οὑτω λαλειτε και
come a transgressor of law. Thus speak you and

οὑτω ποιειτε, ὡς δια νομου ελευθεριας
thus do you, as by means of a law of freedom

μελλοντες κρινεσθαι. [13] Ἡ γαρ κρισις ανιλεως
being about to be judged. The for judgment merciless

τῷ μη ποιησαντι ελεος· κατακαυχαται ελεος
for him not having practised mercy; glories over mercy

κρισεως.
judgment.

[14] Τι *[το] οφελος, αδελφοι μου, εαν πιστιν
What [the] profit, brethren of me, if faith

λεγῃ τις εχειν, εργα δε μη εχῃ; μη δυναται
may say any one to have, works but not may have? not is able

ἡ πιστις σωσαι αυτον; [15] Εαν δε αδελφος η
the faith to save him? If but a brother or

5 Hearken, my beloved Brethren! ‡Has not GOD chosen the POOR of the WORLD, ‡rich in Faith, and Heirs of the KINGDOM ‡which he promised to THOSE who LOVE him?

6 But ‡you dishonored the POOR. Do not the RICH domineer over you, and ‡do they not drag you into Courts of Justice?

7 Do they not revile THAT HONORABLE Name which has been NAMED on you?

8 If indeed you keep a royal Law according to the SCRIPTURE, ‡"Thou shalt "love thy NEIGHBOR as "as thyself," you do well,

9 but if you respect persons, you commit Sin, being convicted under the LAW as Transgressors.

10 For whoever shall keep the Whole LAW, but shall fail in one point, has become ‡ guilty of all.

11 For HE who SAID, ‡"Thou shalt not commit adultery," said also, "Thou shalt do no "murder." Now if thou dost not commit adultery, but dost murder, thou hast become a Transgressor of Law.

12 Thus speak, and thus act, as being about to be judged by ‡a Law of Freedom;

13 for ‡JUDGMENT is merciless for him who has not PRACTISED Mercy; Mercy triumphs over Judgment.

14 ‡What Advantage, my Brethren, has any one, though he say he has Faith, but have not Works? This FAITH is not able to save him.

15 Now suppose a

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* VATICAN MANUSCRIPT.—14. the—*omit*.

‡ 5. John vii. 48; 1 Cor. i. 26, 28. ‡ 5. Luke xii. 21; 1 Tim. vi. 18; Rev. ii. 9.
‡ 5. Exod. xx. 6; 1 Sam. ii. 30; Prov. viii. 17; Matt. v. 3; Luke vi. 20; xii. 32; 1 Cor ii. 9;
2 Tim. iv 8; James i. 12. ‡ 6. 1 Cor. xi. 22. ‡ 6. Acts xiii. 50; xvii. 6; xviii. 12;
James v. 6. ‡ 8. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9; Gal. v. 14; vi. 2. ‡ 10.
Deut. xxvii. 26; Matt. v. 19; Gal. iii. 10. ‡ 11. Exod. xx. 13, 14. ‡ 12. James i. 25.
‡ 13. Job. xxii. 6; Prov. xxi. 13; Matt. vi. 15; xviii. 35; xxv. 41, 42; Luke xvi. 25. ‡ 14.
Matt. vii. 26; James i. 23.

αδελφη γυμνοι ὑπαρχωσι, και λειπομενοι ωσι
a sister naked ones should be, and wanting may be

της εφημερου τροφης, [16] ειπη δε τις αυτοις εξ
of the daily food, may say and any one to them from

ὑμων· Ὑπαγετε εν ειρηνῃ, θερμαινεσθε και
of you; Go you away in peace, be you warmed and

χορταζεσθε· μη δωτε δε αυτοις τα επιτηδεια
be you filled; not you may give but to them the things necessary

του σωματος, τι *[το] οφελος; [17] Οὑτω και ἡ
of the body, what [the] profit? Thus also the

πιστις, εαν μη εχῃ εργα, νεκρα εστι καθ'
faith, if not it may have works, dead it is by

ἑαυτην. [18] Αλλ' ερει τις· Συ πιστιν εχεις,
itself. But will say some one; Thou faith hast,

καγω εργα εχω· δειξον μοι την πιστιν σου
and I works have; show to me the faith of thee

χωρις των εργων *[σου,] καγω δειξω σοι εκ
without the works [of thee,] and I will show to thee by

των εργων μου την πιστιν *[μου.] [19] Συ πισ-
the works of me the faith [of me.] Thou be-

τευεις, ὁτι ὁ θεος εις εστι· καλως ποιεις· και
lievest, that the God one is; well thou doest; even

τα δαιμονια πιστευουσι, και φρισσουσι. [20] Θε-
the demons believe, and shudder. Wishest

λεις δε γνωναι, ω ανθρωπε κενε, ὁτι ἡ πιστις
thou but to know, O man vain, that the faith

χωρις των εργων νεκρα εστιν; [21] Αβρααμ ὁ πατηρ
without the works dead is? Abraam the father

ἡμων ουκ εξ εργων εδικαιωθη, ανενεγκας Ισαακ
of us not by works was made righteous, having brought up Isaac

τον υἱον αὑτου επι το θυσιαστηριον; [22] Βλεπεις,
the son of himself to the altar? Seest thou,

ὁτι ἡ πιστις συνηργει τοις εργοις αυτου, και
that the faith worked with the works of him, and

εκ των εργων ἡ πιστις ετελειωθη; [23] Και
by the works the faith was perfected? And

επληρωθη ἡ γραφη ἡ λεγουσα· Επιστευσε δε
was fulfilled the writing that saying; Believed but

Αβρααμ τῳ θεῳ, και ελογισθη αυτῳ εις δικαιο-
Abraam the God, and it was counted to him for righte-

συνην· και φιλος θεου εκληθη. [24] Ὁρατε, ὁτι
ousness, and a friend of God he was called. Do you see, that

εξ εργων δικαιουται ανθρωπος, και ουκ εκ πισ-
by works is made righteous a man, and not by faith

τεως μονον; [25] Ὁμοιως δε και Ρααβ ἡ πορνη
alone? In like manner and also Rahab the harlot

ουκ εξ εργων εδικαιωθη, ὑποδεξαμενη τους αγ-
not by works was justified, having received the mes-

γελους, και ἑτερᾳ ὁδῳ εκβαλουσα; [26] Ὡσπερ
sengers, and by another way having sent out? As

*[γαρ] το σωμα χωρις πνευματος νεκρον
[for] the body without breath dead

εστιν, οὑτω και ἡ πιστις χωρις των εργων
is, so also the faith without the works

νεκρα εστι.
dead is.

Brother, or a Sister, be naked, and in want of DAILY Food,

16 and ‡any one of you should say to them, "Go in Peace; be warmed and be filled;" but do not give them the THINGS NECESSARY for the BODY, what Advantage is it?

17 Thus also the FAITH, if it has not Works, being by itself, is dead.

18 But some one will say, "Thou hast Faith, and I have Works; show me thy Faith, without Works, and I will show *Thee my FAITH by Works.

19 Thou believest That there is *One God; thou dost well; ‡the DEMONS also believe, and tremble.

20 But dost thou wish to know, O vain Man, That FAITH without WORKS is *dead?

21 Was not Abraham our FATHER justified by Works, ‡when he brought up Isaac his SON to the ALTAR?

22 Thou seest ‡That the FAITH co-operated with his WORKS; and that the FAITH was made complete by the WORKS;

23 and THAT SCRIPTURE was verified, which says, ‡'And Abraham believed 'God, and it was counted 'to him for Righteousness;' and he was called ‡'a Friend of God.'"

24 You see That a Man is justified by Works, and not by Faith alone.

25 And in like manner also ‡was not Rahab the HARLOT justified by Works, when she entertained the MESSENGERS, and sent them out by Another Road?

26 As the BODY without Breath is dead, so also the FAITH, without WORKS, is dead.

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* VATICAN MANUSCRIPT.—16. the—*omit.* 18. of thee—*omit.* 18. Thee 18. of me—*omit.* 19. One God. 20. Unproductive? 26. For—*omit.*

‡ 16. 1 John iii. 18. ‡ 19. Matt. viii. 29; Mark i. 24; v. 7; Luke iv. 34; Acts xv 7; xix. 15. ‡ 21. Gen. xxii. 9, 12. ‡ 22. Heb. xi. 17. ‡ 23. Gen. xv. Rom. iv. 3; Gal. iii. 6. ‡ 23. 2 Chron. xx. 7; Isa. xli. 8. ‡ 25. Josh. ii. 1; Heb. xi.

ΚΕΦ. γ΄. 3.

[1] Μη πολλοι διδασκαλοι γινεσθε, αδελφοι
Not many teachers become you, brethren
μου, ειδοτες, ὁτι μειζον κριμα ληψομεθα.
of me, knuwing, that greater condemnation we shall receive.
[2] Πολλα γαρ πταιομεν ἁπαντες· ει τις εν λογῳ
Many for we stumble all; if any one in word
ου πταιει, οὑτος τελειος ανηρ, δυνατος χαλινα-
not stumbles, this a perfect man, able to bridle
γωγησαι και ὁλον το σωμα. [3] Ιδε, των ἱππων
also whole the body. Lo, of the horses
τους χαλινους εις τα στοματα βαλλομεν προς
the bits into the mouths we put in order
το πειθεσθαι αυτους ἡμιν, και ὁλον το σωμα
that to make obedient them to us, and whole the body
αυτων μεταγομεν. [4] Ιδου, και τα πλοια, τηλι-
of them we turn about. Lo, also the ships, so
καυτα οντα, και ὑπο σκληρων ανεμων ελαυνο-
great being, and by violent winds being
μενα, μεταγεται ὑπο ελαχιστου πηδαλιου, ὁπου
driven, are turned about by a very small helm, wherever
αν ἡ ὁρμη του ευθυνοντος βουληται. [5] Οὑτω
the will of the one steering pleases. Thus
και ἡ γλωσσα μικρον μελος εστι, και μεγαλαυ-
also the tongue a little member is, and greatly boasts.
χει. Ιδου, ολιγον πυρ ἡλικην ὑλην αναπτει.
Lo, a little fire how great a mass of fuel kindles.
[6] Και ἡ γλωσσα πυρ, ὁ κοσμος της αδικιας·
And the tongue a fire, the world of the wickedness;
*[οὑτως] ἡ γλωσσα καθισταται εν τοις μελε-
[thus] the tongue is placed among the mem-
σιν ἡμων, ἡ σπιλουσα ὁλον το σωμα, και φλο-
bers of us, that spotting whole the body, and setting
γιζουσα τον τροχον της γενεσεως, και φλογιζο-
on fire the wheel of the nature, and being set on
μενη ὑπο της γεεννης. [7] Πασα γαρ φυσις
fire by the gehenna. Every for species
θηριων τε και πετεινων, ἑρπετων τε και ενα-
of wild beasts both and of birds, of reptiles both and of
λιων, δαμαζεται και δεδαμασται τῃ φυσει
things in the sea, is subdued and has been subdued by the nature
τῃ ανθρωπινῃ· [8] την δε γλωσσαν ουδεις δυνα-
by that belonging to man; the but tongue no one is
ται ανθρωπων δαμασαι· ακατασχετον κακον,
able of men to subdue; an unruly evil,
μεστη ιου θανατηφορου. [9] Εν αυτῃ ευλογου-
full of poison death-producing. By her we bless
μεν τον θεον και πατερα, και εν αυτῃ καταρω-
the God and father, and by her we curse
μεθα τους ανθρωπους τους καθ᾽ ὁμοιωσιν θεου
the men those according to a likeness of God
γεγονοτας· [10] εκ του αυτου στοματος εξερχεται
having been made; out of the same mouth goes forth

CHAPTER III.

1 ‡Do not Many of you become Teachers, my Brethren, ‡knowing That we shall receive a Severer Judgment.

2 For in many things we all are faulty. ‡If any one does not err in Word, ‡he is a Perfect Man, able to control the Whole BODY.

3 Behold! ‡we place BITS into the MOUTH of the HORSES to make them OBEDIENT to us, and we direct their Whole BODY.

4 Behold! the SHIPS also, though *so GREAT, and driven by violent Winds, yet they are directed by a very Small Rudder, wherever the WILL of the PILOT chooses.

5 Thus also ‡the TONGUE is a Small Member, and boasts ‡greatly. Behold! How Large a Mass of fuel *a Little Fire kindles!

6 (And ‡the TONGUE is a Fire,—the WORLD of WICKEDNESS;) thus is THAT TONGUE rendered among our MEMBERS, which ‡DEFILES the Whole BODY, and sets on fire the WHEEL of NATURE, and is set on fire by GEHENNA.

7 For Every Species both of Wild beasts and of Birds, both of Reptiles and of Fishes, is subdued, and has been subdued by the HUMAN RACE;

8 but the TONGUE of men No one is able to subdue—an Irrestrainable Evil, ‡full of death-producing Poison.

9 By it we *bless the GOD and Father; and by it we curse THOSE MEN ‡who have been MADE according to God's Likeness;

10 out of the SAME Mouth proceeds a Bless-

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* VATICAN MANUSCRIPT.—4. SO GREAT. 5. How great a Fire it kindles. 9. bless the LORD and Father.

‡ 1. Matt. xxiii. 8, 14; Rom. ii. 20, 21; 1 Pet. v. 3. ‡ 1. Luke vi. 37. ‡ 2. Psa. xxxiv. 13; James i. 26; 1 Pet. iii. 10. ‡ 2. Matt. xii. 37. ‡ 3. Psa. xxxii. 9. ‡ 5. Prov. xii. 18; xv. 2. ‡ 5. Psa. xii. 3; lxxiii. 8, 9. ‡ 6. Prov. xvi. 27. ‡ 6. Matt. xv. 11, 18—20; Mark vii. 15, 20, 23. ‡ 8. Psa. cxl. 2. ‡ 9. Gen. i. 26; v. 1; ix. 6.

ευλογια και καταρα. Ου χρη, αδελφοι μου,
blessing and cursing. Not ought, brethren of me,
ταυτα ούτω γινεσθαι. [11] Μητι ἡ πηγη εκ της
these things so to be. Not the fountain out of the
αυτης ὀπης βρυει το γλυκυ και το πικρον;
same opening send forth the sweet and the bitter?
[12] Μη δυναται, αδελφοι μου, συκη ελαιας ποιη-
Not is able, brethren of me, a fig tree olives to pro-
σαι, η αμπελος συκα; ούτως ουτε ἁλυκον
duce, or a vine figs? thus neither salt
γλυκυ ποιησαι ὑδωρ. [13] Τις σοφος και επιστη-
sweet to make water. Any one wise and discreet
μων εν ὑμιν; δειξατω εκ της καλης αναστρο-
among you? let him show out of the honorable conduct
φης τα εργα αὑτου εν πραυτητι σοφιας· [14] ει
the works of himself with meekness of wisdom; if
δε ζηλον πικρον εχετε και εριθειαν εν τη καρ-
but rivalry bitter you have and strife in the heart
δια ὑμων, μη κατακαυχασθε και ψευδεσθε
of you, not do you boast and do you speak falsely
κατα της αληθειας; [15] Ουκ εστιν αὑτη ἡ
concerning the truth? Not is this the
σοφια ανωθεν κατερχομενη, αλλ' επιγειος,
wisdom from above coming down, but earthly,
ψυχικη, δαιμονιωδης. [16] Ὁπου γαρ ζηλος και
soulical, demoniacal. Where for rivalry and
εριθεια, εκει ακαταστασια και παν φαυλον
strife, there disorder and every foul
πραγμα. [17] Ἡ δε ανωθεν σοφια πρωτον μεν
deed. The but from above wisdom first indeed
ἁγνη εστιν, επειτα ειρηνικη, επιεικης, ευπει-
pure it is, then peaceable, gentle, easily
θης, μεστη ελεους και καρπων αγαθων,
persuaded, full of mercy and of fruits good,
αδιακριτος *[και] ανυποκριτος. [18] Καρπος δε
without partiality [and] without hypocrisy. Fruit and
δικαιοσυνης εν ειρηνη σπειρεται τοις ποιουσιν
of righteousness in peace is sown by those making
ειρηνην. ΚΕΦ. δ'. 4. [1] Ποθεν πολεμοι και
peace. Whence wars and
μαχαι εν ὑμιν; Ουκ εντευθεν, εκ των ἡδονων
fightings among you? Not hence, from the pleasures
ὑμων των στρατευομενων εν τοις μελεσιν ὑμων;
of you of those warring in the members of you?
[2] Επιθυμειτε, και ουκ εχετε· φονευετε και ζη-
You strongly desire, and not you have; you murder and are
λουτε, και ου δυνασθε επιτυχειν· μαχεσθε και
zealous, and not you are able to obtain; you fight and
πολεμειτε, ουκ εχετε, δια το μη αιτεισθαι
you war, not you have, because the not to ask

ing and a Curse. My Brethren, these things ought not so to be.

11 Does a FOUNTAIN send forth from the SAME Opening SWEET and BITTER water?

12 Can a Fig-tree, my Brethren, produce Olives; or a Vine, Figs? * Neither can a Salt spring produce Sweet Water.

13 ‡ Is any one wise and discreet among you? let him show by HONORABLE Conduct his WORKS with Meekness of Wisdom.

14 But if you have ‡ bitter Rivalry and Strife in your HEARTS, ‡ do you not boast, and speak falsely concerning the TRUTH?

15 ‡ THIS is not the WISDOM which comes down from above; but is earthly, animal, demoniacal,

16 For ‡ where Rivalry and Strife are, there Disorder is, and Every Vile Deed.

17 But ‡ the WISDOM from above, is indeed, first pure, then peaceable, gentle, easily persuaded, full of Mercy and of good Fruits, without partiality, ‡ without hypocrisy.

18 ‡ Now the Fruit of Righteousness is sown in Peace by THOSE who PRACTISE Peace.

CHAPTER IV.

1 Whence Wars and * Contentions among you? Do they not come hence, from THOSE LUSTS of yours ‡ which WAR in your MEMBERS?

2 You strongly desire, and have not; you kill, and are envious, and are not able to obtain; you fight and war. You have not, because you do not ASK;

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* VATICAN MANUSCRIPT.—12. Neither can Salt Water yield Sweet. 17. and—*omit.* 1. whence Contentions.

‡ 13. Gal. vi. 4. ‡ 14. Rom. xiii. 13. ‡ 14. Rom. ii. 17, 23. ‡ 15. James i. 17; Phil. iii. 19. ‡ 16. 1 Cor. iii. 3; Gal. 5, 20. ‡ 17. 1 Cor. ii. 6, 7. ‡ 17. Rom. vii. 9; 1 Pet. i. 22; ii. 1; 1 John iii. 18. ‡ 18. Prov. xi. 18; Hoshea x. 12; Matt. v. 9; Phil. i. 11; Heb. xii. 11. ‡ 1. Rom. vii. 23; Gal. v. 17; 1 Pet. ii. 11.

ὑμας· [3] αιτειτε, και ου λαμβανετε, διοτι κακως
you; you ask, and not you receive, because wickedly
αιτεισθε, ἱνα εν ταις ἡδοναις ὑμων δαπανησητε.
you ask, so that in the pleasures of you you may waste.
[4] *[Μοιχοι και] μοιχαλιδες, ουκ οιδατε,
[Adulterers and] adulteresses, not know you.
ὁτι ἡ φιλια του κοσμου εχθρα του θεου εστιν;
that the friendship of the world enmity of the God is?
ὁς αν ουν βουληθῃ φιλος ειναι του κοσμου,
whoever therefore may wish a friend to be of the world,
εχθρος του θεου καθισταται. [5] Η δοκειτε, ὁτι
an enemy of the God is rendered. Or think you, that
κενως ἡ γραφη λεγει; Προς φθονον επιποθει
vainly the writing speaks? To envy strongly inclines
το πνευμα ὁ κατῳκησεν εν ἡμιν; [6] Μειζονα δε
the spirit which dwelt in us? Greater but
διδωσι χαριν· διο λεγει· Ὁ θεος ὑπερηφανοις
it gives favor; therefore it says; The God to haughty ones
αντιτασσεται, ταπεινοις δε διδωσι χαριν.
sets himself in opposition, to lowly ones but he gives favor.
[7] Ὑποταγητε ουν τῳ θεῳ· αντιστητε τῳ
Be you subject therefore to the God; be opposed to the
διαβολῳ, και φευξεται αφ' ὑμων· [8] εγγισατε
accuser, and he will flee from you; draw you near
τῳ θεῳ, και εγγιει ὑμιν· καθαρισατε χειρας,
to the God, and he will draw near to you; cleanse you hands,
ἁμαρτωλοι, και ἁγνισατε καρδιας, διψυχοι.
sinners, and purify you hearts, two-souled ones.
[9] Ταλαιπωρησατε και πενθησατε και κλαυσατε·
Lament you and mourn you and weep you;
ὁ γελως ὑμων εις πενθος μεταστραφητω, και ἡ
the laughter of you into mourning let be turned, and the
χαρα εις κατηφειαν. [10] Ταπεινωθητε ενωπιον
joy into sadness. Be you humbled in presence
του κυριου, και ὑψωσει ὑμας. [11] Μη καταλαλειτε
of the Lord, and he will lift up you. Not speak you evil
αλληλων, αδελφοι· ὁ καταλαλων αδελφου,
of each other, brethren; The one speaking evil of a brother,
και κρινων τον αδελφον αὑτου, καταλαλει
and judging the brother of himself, speaks evil
νομου, και κρινει νομον, ει δε νομον κρινεις,
of law, and judges law, if but law thou judgest,
ουκ ει ποιητης νομου, αλλα κριτης. [12] Εις
not thou art a doer of law, but a judge. One
εστιν *[ὁ] νομοθετης και κριτης, ὁ δυναμενος
is [the] lawgiver and judge, the one being able
σωσαι και απολεσαι· συ δε τις ει ὁς κρινεις
to save and to destroy; thou but who art thou who judgest

3 ‡you ask and do not receive, ‡because you ask wickedly, so that you may waste it on your LUSTS.

4 Adulteresses! do you not know That ‡the FRIENDSHIP of the WORLD is Enmity against God? ‡Whoever. therefore, wishes to be a Friend of the WORLD, is rendered an Enemy of GOD.

5 Or do you suppose That the SCRIPTURE speaks falsely? Does the SPIRIT that dwells in us strongly incline to Envy?

6 Indeed, it bestows Superior Favor; therefore it is said, ‡ "GOD sets him-"self in opposition to the "Haughty, but gives Fa-"vor to the Lowly."

7 Be you subject therefore, to GOD. ‡Stand opposed to the ENEMY, and he will flee from you.

8 ‡Draw near to GOD, and he will draw near to you ‡Cleanse your hands, Sinners! and ‡purify your Hearts, ‡men of Two-souls!

9 ‡Lament, and mourn, and weep; let your LAUGHTER be turned into Mourning. and your JOY into Sadness.

10 Be humbled in the presence of the LORD, and he will lift you up.

11 ‡Speak not against each other. Brethren. HE who SPEAKS AGAINST a Brother, *or ‡ judges his BROTHER, speaks against the Law. and judges the LAW. But if thou judgest the Law, thou art not a Doer of the Law, but a Judge.

12 There is One Lawgiver and Judge ‡HE who is ABLE to save and to destroy; ‡but who art thou,

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* VATICAN MANUSCRIPT.—4. Adulterers and—*omit.* 11. or judges. 12. the—*omit.*

‡ 3. Job xxvii. 9; xxxv. 12; Psa xviii. 41; Prov. i. 28; Isa. i. 15; Jer. xi. 11; Micah iii. 4; Zech. vii. 13. ‡ 3. Psa. lxvi. 18; 1 John iii 22; v. 14. ‡ 4. 1 John ii. 15. ‡ 4. John xv. 19; xvii. 15; Gal, i. 10. ‡ 6. Job xxii. 29; Psa. cxxxviii. 6; Prov. iii. 34; xxix 23; Matt. xxiii. 11; Luke i. 52; xiv. 11; xviii. 14; 1 Pet. v. 5. ‡ 7. Eph. iv. 27; vi. 11; 1 Pet. v. 9. ‡ 8. 2 Chron. xv. 2. ‡ 8. Isa. i. 16. ‡ 8. 1 Pet. i. 22; 1 John iii. 3. ‡ 8. James i. 8. ‡ 9. Matt. v. 4. ‡ 11. Eph. iv. 31; 1 Pet. ii. 1. ‡ 11. Matt. vii. 1; Luke vi. 37; Rom. ii. 1; 1 Cor. iv. 5. ‡ 12. Matt. x. 28. ‡ 12. Rom. xiv. 4, 13.

τον ἑτερον; [13] Αγε νυν οἱ λεγοντες· Σημερον
the other? Come now those saying; To-day

και αυριον πορευσωμεθα εις τηνδε την πολιν,
and to-morrow we may go into this the city,

και ποιησωμεν εκει ενιαυτον ἑνα, και εμπορευ-
and we may stay there a year one, and may trade,

σωμεθα, και κερδησωμεν· [14] οἱτινες ουκ επισ-
and may acquire gain; who not are ac-

τασθε το της αυριον· (ποια *[γαρ ἡ] ζωη
quainted with that of the morrow; (what [for the] life

ὑμων; ατμις γαρ εστιν *[ἡ] προς ολιγον φαινο-
of you? a vapor for it is [that] for a little appearing,

μενη, επειτα δε αφανιζομενη·) [15] αντι του
then and not appearing;) instead of the

λεγειν ὑμας· Εαν ὁ κυριος θεληση και ζησωμεν,
to say you; If the Lord may be willing and we may live,

και ποιησωμεν τουτο η εκεινο· [16] νυν δε καυ-
and we may do this or that; now but you

χασθε εν ταις αλαζονειαις ὑμων. Πασα καυχη-
boast in the proud speeches of you. All boasting

σις τοιαυτη πονηρα εστιν. [17] Ειδοτι ουν καλον
such evil is. Knowing therefore right

ποιειν, και μη ποιουντι ἁμαρτια αυτῳ εστιν.
to do, and not doing sin to him it is.

ΚΕΦ. ε΄. 5.

[1] Αγε νυν οἱ πλουσιοι, κλαυσατε ολολυζον-
Come now the rich ones, weep you crying aloud

τες επι ταις ταλαιπωριαις ὑμων ταις επερχο-
over the miseries of you these coming.

μεναις. [2] Ὁ πλουτος ὑμων σεσηπε, και τα
The wealth of you has decayed, and the

ἱματια ὑμων σητοβρωτα γεγονεν· [3] ὁ χρυσος
garments of you moth-eaten have become; the gold

ὑμων και ὁ αργυρος κατιωται, και ὁ ιος αυτων
of you and the silver have become rusty, and the rust of them

εις μαρτυριον ὑμιν εσται, και φαγεται τας σαρ-
for a witness to you will be, and will eat the bo-

κας ὑμων ὡς πυρ· εθησαυρισατε εν εσχαταις
dies of you as fire; you laid up treasure in last

ἡμεραις. [4] Ιδου, ὁ μισθος των εργατων των
days. Lo, the reward of the laborers of those

αμησαντων τας χωρας ὑμων, ὁ απεστερημενος
having reaped the fields of you, that having been withheld

αφ᾽ ὑμων, κραζει· και αἱ βοαι των θερισαντων
by you, cries out; and the loud cries of the reapers

εις τα ωτα κυριου σαβαωθ εισεληλυθασιν.
into the ears of Lord of armies have entered.

*THOU who art JUDGING thy NEIGHBOR?

13 ‡Come now, YOU who SAY, "To-day and To-morrow let us go into Such a CITY, and continue there one Year, and Trade, and make gain!"

14 (who know not WHAT will become of your Life on the MORROW; ‡for *you are a Vapor, for a little while APPEARING, and then disappearing;)

15 instead of which you ought to SAY, ‡"If the LORD be willing, we *shall both live and do this or that."

16 But now you boast in your PROUD SPEECHES. ‡All such Boasting is evil.

17 ‡He therefore who knows how to do Right, and does not perform it, to him it is Sin.

CHAPTER V.

1 ‡Come now you RICH, weep and lament over THOSE MISERIES of yours which are APPROACHING.

2 Your RICH stores have decayed, and ‡your GARMENTS have become moth-eaten.

3 Your GOLD and SILVER have become rusted; and the RUST of them will be for a Testimony against you, and consume your BODIES like Fire. ‡You have laid up treasures for the Last Days.

4 Behold! ‡THAT HIRE, which you FRAUDULENTLY WITHHELD from THOSE LABORERS who HARVESTED your FIELDS, cries out; and ‡the LOUD CRIES of the REAPERS have entered the EARS of the Lord of Armies.

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* VATICAN MANUSCRIPT.—12. THOU who are JUDGING thy NEIGHBOR? 14. for the—*omit.* 14. you are. 14. that—*omit.* 15. shall both live.

‡ 13. Prov. xxvii. 1; Luke xii. 18. ‡ 14. Job vii. 7; Psa. cii. 3; James i. 10; 1 Pet. i. 24; 1 John ii. 17. ‡ 15. Acts xviii. 21; 1 Cor. iv. 19; xvi. 7; Heb. vi. 3. ‡ 16. 1 Cor. v. 6. ‡ 17. Luke xii. 47; John ix. 41; xv. 22; Rom. i. 20, 21, 32; ii. 17, 18, 23. ‡ 1. Prov. xi. 28; Luke vi. 24; 1 Tim. vi. 9. ‡ 2. Job xiii. 28; Matt. vi. 20; James ii. 2. ‡ 3. Rom. ii. 5. ‡ 4. Lev. xix. 13; Job xxiv. 10, 11; Jer. xxii. 13; Mal. iii. 5. ‡ 4. Deut. xxiv. 15.

[5] Ετρυφησατε επι της γης, και εσπαταλησατε·
You lived luxuriously on the earth, and were wanton;

εθρεψατε τας καρδιας ὑμων *[ὡς] εν ἡμερᾳ
you nourished the hearts of you [as] in a day

σφαγης. [6] Κατεδικασατε, εφονευσατε τον δι-
of slaughter. You condemned, you murdered the just

καιον· ουκ αντιτασσεται ὑμιν.
one; not he opposes you.

[7] Μακροθυμησατε ουν, αδελφοι ἑως της
Be you patient then, brethren, till the

παρουσιας του κυριου. Ιδου, ὁ γεωργος εκδε-
presence of the Lord. Lo, the husbandman ex-

χεται τον τιμιον καρπον της γης, μακροθυμων
pects the precious fruit of the earth, having patience

επ' αυτῳ ἑως αν λαβῃ *[ὑετον] πρωιμον και
for it till he may receive [rain] early and

οψιμον· [8] μακροθυμησατε και ὑμεις, στηριξατε
latter; be patient also you, establish

τας καρδιας ὑμων, ὁτι ἡ παρουσια του κυριου
the hearts of you, because the presence of the Lord

ηγγικε. [9] Μη στεναζετε κατ' αλληλων, αδελ-
has approached. Not murmur you against each other, breth-

φοι, ἱνα μη κριθητε· ιδου, ὁ κριτης προ των
ren, so that not you may be judged; lo, the judge before the

θυρων ἑστηκεν. [10] Ὑποδειγμα λαβετε, αδελφοι
doors has been standing. An example take you, brethren

*[μου,] της κακοπαθειας και της μακροθυμιας,
[of me,] of the suffering evil and of the patience,

τους προφητας, οἱ ελαλησαν τῳ ονοματι κυριου
the prophets, who spoke in the name of Lord

[11] Ιδου, μακαριζομεν τους ὑπομενοντας· την
Lo, we call happy those patiently enduring; the

ὑπομονην Ιωβ ηκουσατε, και το τελος κυριου
patience of Job you heard, and the end of Lord

ειδετε, ὁτι πολυσπλαγχνος εστιν ὁ κυριος και
you saw, because very compassionate is the Lord and

οικτιρμων. [12] Προ παντων δε, αδελφοι μου,
merciful. Above all things but, brethren of me,

μη ομνυετε μητε τον ουρανον, μητε την γην,
not do you swear neither the heaven, nor the earth,

μητε αλλον τινα ὁρκον· ητω δε ὑμων το ναι,
nor other any oath; let be but of you the yes,

ναι, και το ου, ου· ἱνα μη ὑπο κρισιν πεσητε.
yes, and the no, no; so that not under judgment you may fall.

[13] Κακοπαθει τις εν ὑμιν, προσευχεσθω, ευθυμει
Suffers evil any one among you, let him pray, is cheerful

τις, ψαλλετω. [14] Ασθενει τις εν ὑμιν,
any one, let him sing. Is sick any one among you,

5 ‡ You have lived luxuriously on the LAND, and been licentious; you have nourished your HEARTS in a Day of Slaughter.

6 ‡ You have condemned,—you have murdered the RIGHTEOUS one; he does not oppose you.

7 Wait patiently, therefore, Brethren, till the COMING of the LORD. Behold! the HUSBANDMAN expects the PRECIOUS Fruit of the EARTH, waiting patiently for it, till he receive the early and latter harvest.

8 Be you also patient; establish your HEARTS, ‡ Because the COMING of the LORD has approached.

9 ‡ Murmur not against each other, Brethren, that you be not judged; behold! ‡ the JUDGE is standing before the DOORS.

10 ‡ As an Example of SUFFERING EVIL and of PATIENCE, my Brethren, take the PROPHETS who spoke in the NAME of the Lord.

11 Behold! ‡ we call THOSE happy who PATIENTLY ENDURE. You have heard of ‡ the PATIENCE of Job, and you have seen the ‡ END of the Lord; Because ‡ the LORD is very compassionate and merciful.

12 But above all things, my Brethren, ‡ swear not; neither by the HEAVEN, nor the EARTH, nor any other Oath; but let your YES be Yes, and your NO, No; so that you may not fall under Judgment.

13 If any one among you suffers evil, let him pray; if any one is cheerful, ‡ let him sing praises;

14 if any one among you

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* VATICAN MANUSCRIPT.—5. as—*omit.* 7. rain—*omit.* 10. of me—*omit.*

‡ 5. Job xxi. 13; Amos vi. 1, 4; Luke xvi. 19, 25; 1 Tim. v. 6. ‡ 6. Acts iii. 14, 1
7. 30. ‡ 8. Phil. iv. 5; Heb. x. 25, 37; 1 Pet. iv. 7. ‡ 9. James iv. 11. ‡
Matt. xxiv. 33. 1 Cor. iv. 5. ‡ 10. Matt. v. 12; Heb. xi. 35. ‡ 11. Matt. v.
‡ 11. Job i. 21, 22; ii. 10. ‡ 11. Job xlii. 10. ‡ 11. Num. xiv. 18; *Psa.* ciii
‡ 12. Matt. v. 34. ‡ 13. Eph. v. 19; Col. iii. 16.

προσκαλεσασθω τους πρεσβυτερους της εκκλη-
let him call for the elders of the congre-

σιας, και προσευξασθωσαν επ' αυτον, αλειψαν-
gation, and let them pray over him, having anointed

τες *[αυτον] ελαιῳ, εν τῳ ονοματι του κυριου.
[him] with oil, in the name of the Lord,

15 Και ἡ ευχη της πιστέως σωσει τον καμνοντα,
And the prayer of the faith shall save the one being sick,

και εγερει αυτον ὁ κυριος· καν ἁμαρτιας ῃ
and will raise up him the Lord; and if sins may be

πεποιηκως, αφεθησεται αυτῳ. 16 Εξομολο-
having been done, they shall be forgiven him. Confess

γεισθε αλληλοις τα παραπτωματα, και ευχεσ-
you to each other the faults, and pray

θε ὑπερ αλληλων, ὁπως ιαθητε· πολυ ισχυει
you on behalf of each other, so that you may be healed; greatly prevails

δεησις δικαιου ενεργουμενη. 17 Ηλιας ανθρωπος
a prayer of a just being operative. Elias a man

ην ὁμοιοπαθης ἡμιν, και προσευχῃ προσηυξατο
was of like infirmities with us, and a prayer he prayed

του μη βρεξαι· και ουκ εβρεξεν επι της γης
of the not to rain; and not it rained on the earth

ενιαυτους τρεις και μηνας ἑξ· 18 και παλιν
years three and months six; and again

προσηυξατο, και ὁ ουρανος ὑετον εδωκε, και ἡ
he prayed, and the heaven rain gave, and the

γη εβλαστησε τον καρπον αὑτης. 19 Αδελφοι,
earth put forth the fruit of herself. Brethren,

εαν τις εν ὑμιν πλανηθῃ απο της αληθειας, και
If any one among you may wander from the truth, and

επιστρεψῃ τις αυτον, 20 γινωσκετω, ὁτι ὁ
may turn back any one him, let him know, that the

επιστρεψας ἁμαρτωλον εκ πλανης ὁδου αυτου,
one having turned a sinner out of a wandering way of him,

σωσει ψυχην εκ θανατου, και καλυψει πληθὸς
will save a soul from death, and will hide a multitude

ἁμαρτιών.
of sins.

is sick, let him call for the ELDERS of the CONGREGATION, and let them pray over him, ‡having anointed him with Oil in the NAME of the LORD;

15 and the PRAYER OF FAITH shall save the sick person, and the LORD will raise him up, ‡and if he have committed Sins, they shall be forgiven him.

16 Confess *therefore your SINS to each other, and pray for each other, so that you may be healed. ‡The Earnest Supplication of a Righteous man is very powerful.

17 Elijah was a Man of ‡like infirmity with us; and ‡he prayed in Prayer that it might not RAIN; ‡and it did not rain on that LAND for three Years and six Months.

18 And again ‡he prayed, and the HEAVEN gave Rain, and the EARTH put forth her FRUIT.

19 *My Brethren, ‡if any one among you wander from the TRUTH, and some one turn him back;

20 *know you, That HE who TURNS BACK a Sinner from his Path of Error, ‡will save *his Soul from Death, and ‡will cover a Multitude of Sins.*

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* VATICAN MANUSCRIPT.—14. him—*omit.* 16. therefore your SINS. 19. my Brethren. 20. know you, That. 20. a Soul from its Death. *Subscription*—OF JAMES.

‡ 14. Mark vi. 13; xvi. 18. ‡ 15. Matt. ix. 2. ‡ 16. Gen. xx. 17; Num. xi. 2; Deut. ix. 18—20; Josh. x. 12; 1 Sam. xii. 18. 1 Kings xiii. 6; 2 Kings iv. 33; xix. 15, 20; xx. 2, 4; Psa. x. 17; xxxiv. 15; cxlv. 18; Prov. xv. 29; xxviii. 9; John ix. 31; 1 John iii. 22. ‡ 17. Acts xiv. 15. ‡ 17. 1 Kings xvii. 1. ‡ 17. Luke iv. 25. ‡ 18. 1 Kings xviii. 42, 45. ‡ 19. Matt. xviii. 15. ‡ 20. Rom. xi. 14; 1 Cor. ix. 22; 1 Tim. iv. 16. ‡ 20. Prov. x. 12; 1 Pet. iv. 8.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ
OF PETER [AN EPISTLE] FIRST.

*FIRST OF PETER.

ΚΕΦ. α′. 1.

[1] Πετρος, αποστολος Ιησου Χριστου, εκλεκ-
Peter, an apostle of Jesus Anointed, to chosen

τοις παρεπιδημοις διασπορας Ποντου, Γαλατιας,
ones sojourners of a dispersion of Pontus, of Galatia,

Καππαδοκιας, Ασιας και Βιθυνιας, [2] κατα προγ-
of Cappadocia, of Asia and of Bithynia, according to fore-

νωσιν θεου πατρος, εν ἁγιασμῳ πνευματος, εις
knowledge of God a father, in sanctification of spirit, for

ὑπακοην και ῥαντισμον αἱματος Ιησου Χριστου·
obedience and sprinkling of blood of Jesus Anointed;

χαρις ὑμιν και ειρηνη πληθυνθειη. [3] Ευλογη-
favor to you and peace may be multiplied. Blessed

τος ὁ θεος και πατηρ του κυριου ἡμων Ιησου
the God and father of the Lord of us Jesus

Χριστου, ὁ κατα το πολυ αὑτου ελεος ανα-
Anointed, that according to the great of himself mercy having

γεννησας ἡμας εις ελπιδα ζωσαν δι' αναστα-
begotten us to a hope of life through a resurrec-

σεως Ιησου Χριστου εκ νεκρων, [4] εις κληρονο-
tion of Jesus Anointed out of dead ones, to an inheri-

μιαν αφθαρτον και αμιαντον και αμαραντον,
tance incorruptible and undefiled and unfading,

τετηρημενην εν ουρανοις εις ὑμας, [5] τους εν
having beeen kept in heavens for you, those by

δυναμει θεου φρουρουμενους δια πιστεως εις
power of God being guarded through faith for

σωτηριαν ετοιμην αποκαλυφθηναι εν καιρῳ
a salvation ready to be revealed in season

εσχατῳ· [6] εν ᾧ αγαλλιασθε, ολιγον αρτι (ει
last; in which rejoice you, a little while now (if

δεον εστι) λυπηθεντες εν ποικιλοις πειρασμοις,
necessary it is) having been distressed by manifold trials,

[7] ἱνα το δοκιμιον ὑμων της πιστεως πολυ τιμο-
so that the proof of you of the faith much more

τερον χρυσιου του απολλυμενου, δια πυρος
precious of gold of that perishing, by means of fire

δε δοκιμαζομενου, εὑρεθῃ εις απαινον και τιμην
but being proved, may be found to praise and honor

και δοξαν, εν αποκαλυψει Ιησου Χριστου· [8] ὁν
and glory, at a revelation of Jesus Anointed; whom

ουκ ειδοτες αγαπατε, εις ὁν, αρτι μη ὁρωντες,
not seeing you love, on whom, now not looking,

πιστευοντες δε, αγαλλιασθε χαρᾳ ανεκλαλητῳ
believing but, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of ‡the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 ‡ chosen, according to ‡the Foreknowledge of God the Father, in ‡Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

3 Blessed be THAT GOD and Father of our LORD Jesus Christ, who according to his GREAT Mercy, ‡has begotten us again to a living Hope, ‡through the Resurrection of Jesus Christ from the Dead,

4 to an Inheritance incorruptible, and undefiled, and unfading, ‡preserved in the Heavens for YOU,

5 ‡who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

6 ‡In which be you glad, though now ‡for a little while, (since it is necessary,) ‡you are distressed by various Trials,

7 so that ‡the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, ‡may be found to Praise and *Glory and Honor, at the Revelation of Jesus Christ;

8 whom, not having seen, you love; ‡on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

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* VATICAN MANUSCRIPT.—*Title*—FIRST OF PETER. 7. Glory and Honor.

‡ 1. John vii. 35, Acts ii. 5, 9, 10; James i. 1 ‡ 2. Eph. i. 4; 1 Pet. ii. 9. ‡ 2. Rom. viii. 29; xi. 2. ‡ 2. 2 Thess. ii. 13. ‡ 3. John iii. 3, 5; James i. 18. ‡ 3. 1 Cor. xv. 20. ‡ 4. Col. i. 5; 2 Tim. iv. 8. ‡ 5. John x. 28, 29; xvii. 11, 12, 15; Jude 1. ‡ 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. ‡ 6. 2 Cor. iv. 17; 1 Pet. v. 10. ‡ 6. James i. 2. ‡ 7. James i. 3, 12; 1 Pet. iv. 12. ‡ 7. Rom. ii. 7, 10; 1 Cor. iv. 5; 2 Thess. i. 7—12. ‡ 8. John xx. 29; 2 Cor. v. 7; Heb. xi. 1, 27.

και δεδοξασμενῃ, [9] κομιζομενοι το τελος της
and having been glorified, obtaining the end of the
πιστεως *[ὑμων,] σωτηριαν ψυχων. [10] Περι
faith [of you,] a salvation of souls. Concerning
ἡς σωτηριας εξεζητησαν και εξηρευνησαν προ-
which salvation sought out and examined closely proph-
φηται, οἱ περι της εις ὑμας χαριτος προφη-
ets, those concerning the for you favor having
τευσαντες· [11] ερευνωντες, εις τινα η ποιον
prophesied; examining, to what things or what
καιρον εδηλου το εν αυτοις πνευμα *[Χριστου.]
season did point the in them spirit [of Anointed,]
προμαρτυρομενον τα εις Χριστον παθηματα, και
testifying before the for Anointed sufferings, and
τας μετα ταυτα δοξας· [12] οἱς απεκαλυφθη, ὁτι
the after these things glories; to whom it was revealed, that
ουχ ἑαυτοις, ὑμιν δε διηκονουν αυτα, ἁ
not for themselves, for you but they ministered these things, which things
νυν ανηγγελη ὑμιν δια των ευαγγελισαμενων
now were told to you through those having announced glad tidings
ὑμας εν πνευματι ἁγιῳ αποσταλεντι απ' ουρα-
you with spirit holy having been sent from hea-
νου, εις ἁ επιθυμουσιν αγγελοι παρακυ-
ven, into which things earnestly desire messengers to look at-
ψαι.
tentively.

[13] Διο αναζωσαμενοι τας οσφυας της δια-
Therefore having girded up the loins of the minds
νοιας ὑμων, νηφοντες, τελειως ελπισατε επι
of you, being vigilant, perfectly do you hope for
την φερομενην ὑμιν χαριν εν αποκαλυψει Ιησου
the being brought to you gift in a revelation of Jesus
Χριστου· [14] ὡς τεκνα ὑπακοης, μη συσχηματι-
Anointed; as children of obedience, not conforming
ζομενοι τοις προτερον εν τῃ αγνοιᾳ ὑμων επι-
yourselves to the former in the ignorance of you lusts,
θυμιαις, [15] αλλα κατα τον καλεσαντα ὑμας
but according to the one having called you
ἁγιον, και αυτοι ἁγιοι εν παση αναστροφῃ
holy, also yourselves holy ones in all conduct
γενηθητε· [16] διοτι γεγραπται· Ἁγιοι γενεσθε,
become you; because it has been written; Holy ones become you,
ὁτι εγω ἁγιος *[ειμι.] [17] Και ει πατερα επικαλ-
because I holy [am.] And if a father you call
εισθε τον απροσωποληπτως κρινοντα κατα το
on him without respect of persons judging according to the
ἑκαστου εργον, εν φοβῳ τον της παροικιας
of each work, in fear the of the sojourning
ὑμων χρονον αναστραφητε· [18] ειδοτες, ὁτι ου
of you time pass you; knowing, that not

9 obtaining ‡the ISSUE of the FAITH,—even your Salvation.

10 ‡ Concerning Which Salvation THOSE Prophets, who PROPHESIED concerning the FAVOR towards you, sought out and investigated,

11 examining closely to what things, or What kind of Season, ‡the SPIRIT which was in them was pointing out, when it previously testified the SUFFERINGS for Christ, and after these the GLORIES;

12 to whom it was revealed, That ‡not for themselves, but for you, they ministered those things, which now were declared to you through THOSE who EVANGELIZED you with ‡holy Spirit sent from Heaven; into which things ‡Angels earnestly desire †to look.

13 Therefore, ‡having girded up the LOINS of your MIND, and being ‡vigilant, do you hope perfectly for the GIFT to be BROUGHT to you ‡at the Revelation of Jesus Christ.

14 As obedient Children, ‡do not conform yourselves to the FORMER Lusts ‡in your IGNORANCE;

15 ‡but as HE who CALLED you is holy, do you also become holy in All your Conduct;

16 For it has been written, ‡*"You shall be holy, "because I am holy."

17 And if you invoke THAT Father who ‡impartially JUDGES according to the WORK of each one, ‡pass the TIME of your SOJOURNING in Fear;

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* VATICAN MANUSCRIPT.—9. of you—*omit*. 11. of Anointed—*omit*. 16. you shall be holy. 16. am—*omit*.

† 12. In *parakupsai* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

‡ 9. Rom. vi. 22. ‡ 10. Matt. xiii. 17; Luke x. 24. ‡ 11. 1 Pet. iii. 19; 2 Pet. i. 21. ‡ 12. Heb. xi. 13, 39, 40. ‡ 12. Acts ii. 4; Heb. ii. 4. ‡ 12. Exod. xxv. 20. ‡ 13. Luke xii. 35; Eph. vi. 14. ‡ 13. Luke xxi. 34. ‡ 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. ‡ 14. Rom. xii. 2; 1 Pet. iv. 2. ‡ 14. Acts xvii. 30; 1 Thess. iv. 5. ‡ 15. Heb. xii. 14; 2 Pet. iii. 11. ‡ 16. Lev. xi. 14; 2 Pet. iii. 11. ‡ 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. ‡ 17. Heb. xii. 28.

φθαρτοις, αργυριῳ η χρυσιῳ, ελυτρωθητε
by corruptible things, by silver or by gold, you were bought off
εκ της ματαιας ὑμων αναστροφης πατροπαραδοτου,
from the foolish of you conduct handed down from your fathers,
[19] αλλα τιμιῳ αἱματι, ὡς αμνου αμωμου
but with precious blood, as of a lamb spotless
και ασπιλου, Χριστου· [20] προεγνωσμενου μεν
and unblemished, of Anointed; having been foreknown indeed
προ καταβολης κοσμου, φανερωθεντος δε επ’
before a laying down of a world, having been manifested but in
εσχατων των χρονων δι’ ὑμας, [21] τους δι’
last of the times on account of you, those through
αυτου πιστευοντας εις θεον, τον εγειραντα
him having believed in God, that one having raised up
αυτον εκ νεκρων και δοξαν αυτῳ δοντα, ὡστε
him out of dead ones and glory to him having given, so that
την πιστιν ὑμων και ελπιδα ειναι εις θεον.
the faith of you and hope to be in God.

[22] Τας ψυχας ὑμων ἡγνικοτες εν τῃ ὑπακοῃ
The lives of you having been purified in the obedience
της αληθειας *[δια πνευματος] εις φιλαδελφιαν
of the truth [through spirit] to brotherly-kindness
ανυποκριτον, εκ *[καθαρας] καρδιας αλληλους
unfeigned, out of [a pure] heart each other
αγαπησατε εκτενως· [23] αναγεγεννημενοι
love you intensely, having been begotten again
ουκ εκ σπορας φθαρτης, αλλα αφθαρτου, δια
not from seed corruptible, but incorruptible, through
λογου ζωντος θεου και μενοντος. [24] Διοτι
word living of God and remaining. Because
πασα σαρξ ὡς χορτος, και πασα δοξα αυτης ὡς
all flesh like grass, and all glory of her like
ανθος χορτου· εξηρανθη ὁ χορτος και το ανθος
a flower of grass; withered the grass and the flower
*[αυτου] ἐξεπεσε· [25] το δε ῥημα κυριου μενει
[of it] fell off; the but word of Lord abides
εις τον αιωνα· τουτο δε εστι το ῥημα το ευαγγελισθεν
to the age; this now is the word that having been announced
εις ὑμας. ΚΕΦ. β′. 2. [1] Αποθεμενοι
to you. Having put away
ουν πασαν κακιαν και παντα δολον και ὑποκρισεις
therefore all malice and all guile and hypocrisies
και φθονους και πασας καταλαλιας,
and envies and all evil-speakings,
[2] ὡς αρτιγεννητα βρεφη, το λογικον αδολον
as new-born babes, the rational sincere
γαλα απιποθησατε, ἱνα εν αυτῳ αυξηθητε εις
milk earnestly desire you, so that by it you may grow to

18 knowing ‡That you were redeemed from your FOOLISH Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

19 but ‡by the Precious Blood of Christ, as of ‡a spotless and unblemished Lamb;

20 ‡foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES on YOUR account,

21 who through Him *are FAITHFUL to THAT God who RAISED him from the Dead, and ‡gave Him Glory; so that your FAITH and Hope are towards God.

22 ‡Having purified your LIVES by the OBEDIENCE of the TRUTH, to unfeigned ‡Brotherly love, love each other from the Heart, intensely;

23 ‡having been regenerated, not from corruptible, but from incorruptible Seed, ‡through the living and enduring Word of God.

24 ‡"For All Flesh is
"as Grass, and all its
"Glory as the Flower of
"Grass. The GRASS withers, and the FLOWER
"falls off;

25 "but the WORD of
"the Lord continues to
"the AGE." Now this is THAT WORD which has been ANNOUNCED as glad tidings to you.

CHAPTER II.

1 ‡Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

2 as New-born Infants, earnestly desire the PURE ‡RATIONAL Milk, so that you may grow by it to Salvation.

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* VATICAN MANUSCRIPT.—21. are FAITHFUL to THAT God. 22. through Spirit—*omit.* 22. a Pure—*omit.* 24. of it—*omit.*

‡ 18. 1 Cor. vi. 20; vii. 23. ‡ 19. Acts xx. 28; Eph. i. 7; Heb. ix. 12; Rev. v. 9. ‡ 19 Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. ‡ 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2. ‡ 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. ‡ 22. Acts xv. 9. ‡ 22. Rom. xii. 9, 10; Heb. xiii. 1. ‡ 23. John i. 13; iii. 5. ‡ 23. James i. 18. ‡ 24. Psa. ciii. 15; Isa. xl. 6; li. 12; James i. 10. ‡ 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. ‡ 3. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· [3] ει*[περ] εγευσασθε, ὁτι χρηστος
salvation; if[indeed] you tasted, that gracious

ὁ κυριος. [4] Προς ὁν προσερχομενοι, λιθον
the Lord. To whom drawing near, a stone

ζωντα, ὑπο ανθρωπων μεν αποδεδοκιμασμενον,
living, by men indeed being rejected,

παρα δε θεῳ εκλεκτον, εντιμον, [5] και αυτοι ὡς
with but God chosen, honorable, and yourselves as

λιθοι ζωντες οικοδομεισθε, οἰκος πνευματικος,
stones living be you built up, a house spiritual,

ἱερατευμα ἁγιον, ανενεγκαι πνευματικας θυσιας,
a priesthood holy, to offer spiritual sacrifices,

ευπροσδεκτους *[τῳ] θεῳ δια Ιησου Χριστου.
well-pleasing [to the] God through Jesus Anointed.

[6] Διοτι περιεχει εν *[τῃ] γραφῃ· Ιδου, τιθημι εν
Because it is contained in [the] writing; Lo, I place in

Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·
Sion a stone corner-foundation, chosen, honorable;

και ὁ πιστευων επ' αυτῳ, ου μη καταισχυνθῃ.
and the one believing on it, not not may be ashamed.

[7] Ὑμιν ουν ἡ τιμη τοις πιστευουσιν· απειθουσι
To you therefore the honor to those believing; to disbelieving ones

δε, λιθον ὁν απεδοκιμασαν οἱ οἰκοδομουντες,
but, a stone which rejected those building,

οὑτος εγενηθη εις κεφαλην γωνιας, και λιθος
this became for a head of a corner, and a stone

προσκομματος, και πετρα σκανδαλου· [8] οἱ
of stumbling, and a rock of offence, those

προσκοπτουσι, τῳ λογῳ απειθουντες, εις ὁ και
stumbling, to the word being disobedient, for which even

ετεθησαν. [9] Ὑμεις δε, γενος εκλεκτον, βασιλειον
they were appointed. You but, a race chosen, a royal

ἱερατευμα, εθνος ἁγιον, λαος εις περιποιησιν,
priesthood, a nation holy, a people for a purpose,

ὁπως τας αρετας εξαγγειλητε του εκ
so that the virtues you may declare of the out of

σκοτους ὑμας καλεσαντος εις το θαυμαστον
darkness you one having called into the wonderful

αὑτου φως· [10] οἱ ποτε ου λαος, νυν δε λαος
of himself light; those once not a people, now but a people

θεου· οἱ ουκ ηλεημενοι, νυν δε ελεηθεντες.
of God; those not having obtained mercy, now but having obtained mercy.

[11] Αγαπητοι, παρακαλω ὡς παροικους και
Beloved ones, I entreat as strangers and

παρεπιδημους, απεχεσθαι των σαρκικων επιθυμιων,
sojourners, to abstain from the fleshly lusts,

αἱτινες στρατευονται κατα της ψυχης·
which war against the life;

3 since you have ‡ tasted the Kindness of the LORD.

4 Drawing near to him, the living Stone, ‡ rejected indeed by Men, but by God chosen, honorable,

5 be you yourselves also built up, as living Stones, ‡ a spiritual House * for ‡ a holy Priesthood, to offer ‡ Spiritual Sacrifices, well-pleasing to God through Jesus Christ;

6 because it is contained in the Scripture, ‡ "Behold, I place in Zion * a "Foundation-corner Stone, "chosen, honorable; and "HE who CONFIDES in it "shall not be ashamed."

7 The HONOR, therefore, is for the BELIEVERS; but to the * disbelieving, this Stone which the BUILDERS rejected, was made into the Head of a Corner,—

8 ‡ even a Stone of Stumbling, and a Rock of Offence; and ‡ * being unbelievers, they stumble at the WORD, ‡ to which also they were appointed.

9 But you are a ‡ chosen Race, ‡ a Royal Priesthood, a holy Nation, ‡ a People for a purpose; that you may declare the PERFECTIONS of HIM who CALLED You from ‡ Darkness into His WONDERFUL Light;

10 ‡ who once were not a People, but now are God's People; who had not obtained mercy, but now have obtained mercy.

11 Beloved! I entreat you, ‡ as Strangers and Sojourners, ‡ to abstain from FLESHLY Lusts, which ‡ wage war against the LIFE;

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* VATICAN MANUSCRIPT.—3. indeed—*omit*. 5. for a holy. 5. to the—*omit*. 6. the—*omit*. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving. 8. being unbelievers.

‡ 3. Psa. xxxiv. 8; Heb. vi. 5. ‡ 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11. ‡ 5. Heb. iii. 6. ‡ 5. verse 9. ‡ 5. Rom. xii. 1; Heb. xiii. 15, 16. ‡ 6. Isa. xxviii. 16; Rom. ix. 33. ‡ 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. ‡ 8. 1 Cor. i. 23. ‡ 8. 1 Thess. v. 9; Jude 4. ‡ 9. 1 Pet. i. 2. ‡ 9. Rev. i. 6; v. 10. ‡ 9. Acts xv. 14. ‡ 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. ‡ 10. Rom. ix. 25. ‡ 11. Heb. xi. 13; 1 Pet. i. 17. ‡ 11. Rom. xiii. 14. ‡ 11. James iv. 1.

[12] την αναστροφην ὑμων εν τοις εθνεσιν *[εχον-
the conduct of you among the Gentiles [hav-
τες] καλην· ἱνα εν ᾡ καταλαλουσιν ὑμων ὡς
ing] upright; so that in what they speak against you as
κακοποιων, εκ των καλων εργων, εποπτευσαν-
evil-doers, from the good works, having looked
τες, δαξασωσι τον θεον εν ἡμερᾳ επισκοπης.
on, they may glorify the God in a day of inspection.

[13] Ὑποταγητε *[ουν] πασῃ ανθρωπινῃ κτισει
Be you subject [therefore] to every human creation
δια τον κυριον· ειτε βασιλει, ὡς ὑπερεχον-
on account of the Lord; whether to a king, as being pre-emi-
τι· [14] ειτε ἡγεμοσιν, ὡς δι' αυτου πεμπο-
nent; or to governors, as by means of him being
μενοις εις εκδικησιν κακοποιων, επαινον δε
sent for punishment of evil-doers, praise but
αγαθοποιων· [15] (ὁτι οὑτως εστι το θελημα του
of good-doers; (because thus it is the will of the
θεου, αγαθοποιουντας φιμουν την των αφρονων
God, well-doing to muzzle the of the unwise
ανθρωπων αγνωσιαν·) [16] ὡς ελευθεροι, και μη
of men ignorance;) as freemen, and not
ὡς επικαλυμμα εχοντες της κακιας την ελευθε-
as a covering having of the badness the freedom,
ριαν, αλλ' ὡς δουλοι θεου. [17] Παντας τιμη-
but as slaves of God. All do you
σατε· την αδελφοτητα αγαπατε· τον θεον
honor; the brotherhood do you love; the God
φοβεισθε· τον βασιλεα τιματε. [18] Οἱ οικε-
do you fear; the king do you honor. The household
ται, ὑποτασσομενοι εν παντι φοβῳ τοις δεσ-
servants, being submissive with all fear to the mas-
ποταις, ου μονον τοις αγαθοις και επιεικεσιν,
ters, not only to the good ones and gentle ones,
αλλα και τοις σκολιοις. [19] Τουτο γαρ χαρις,
but also to the perverse ones. This for pleasing,
ει δια συνειδησιν θεου ὑποφερει τις λυπας,
if through a conscience of God bears up under any one griefs,
πασχων αδικως. [20] Ποιον γαρ κλεος, ει ἁμαρ-
suffering unjustly. What for credit, if sinning
τανοντες και κολαφιζομενοι ὑπομενειτε; αλλ'
and being beaten you shall endure? but
ει αγαθοποιουντες και πασχοντες ὑπομενειτε,
if doing good and suffering you shall endure,
τουτο χαρις παρα θεῳ. [21] Εις τουτο γαρ εκλη-
this pleasing with God. To this for you were

12 ‡ having your CONDUCT upright among the GENTILES, so that in what they may speak against you as Evil-doers, ‡ from the GOOD Works which they behold, they may glorify GOD in a Day of Inspection.

13 ‡ Be you subject to Every Human † Creation on account of the LORD; whether to the King, as supreme,

14 or to Governors, as sent by him ‡ for the Punishment of Evil-doers, and ‡ the Praise of Well-doers;

15 (for thus is the WILL of GOD, that by doing good you may silence the IGNORANCE of INCONSIDERATE Men;)

16 as ‡ Freeman, and yet not using this FREEDOM as a Covering of Wickedness; but as ‡ God's Bondmen,

17 ‡ be respectful to All; ‡ love the BROTHERHOOD; ‡ fear GOD; honor the KING.

18 Let HOUSEHOLD ‡ SERVANTS be subject with All Fear to their MASTERS; not only to the GOOD and Gentle, but also to the PERVERSE.

19 For this is ‡ Well-pleasing, if any one through a Consciousness of God sustains Sorrows, suffering unjustly.

20 For ‡ What Credit is it, if when you sin, and are beaten, you endure it? but if, when you do good, and suffer, you shall bear it patiently, this is Well-pleasing with God.

21 For ‡ to this you

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* VATICAN MANUSCRIPT.—12. having—*omit*. 13. therefore—*omit*.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, government, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;" which *Parkhurst* says is probably the sense of Peter's injunction, as enforced by exhortations to various classes in the following part of his letter: and which he closes by giving a general rule in chap. v. 5, "yea, all of you be subject to each other."

‡ 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. ‡ 12. Matt. v. 16. ‡ 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. ‡ 14. Rom. xiii. 4. ‡ 14. Rom. xiii. 3. ‡ 16. Gal. v. 1, 13. ‡ 16. 1 Cor. vii. 22. ‡ 17. Rom. xii. 10; Phil. ii. 3. ‡ 17. Heb. xiii. 1; 1 Pet. i. 22. ‡ 17. Matt. xxii. 21; Rom. xii. 7. ‡ 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. ‡ 19. Matt. v. 10; Rom. xiii. 5; 1 Pet. iii. 14. ‡ 20. 1 Pet. iv. 14, 15. ‡ 21. Acts xiv. 22; 1 Thess. iii. 3; 2 Tim. iii. 12

θητε· ὁτι και Χριστος επαθεν ὑπερ ὑμων,
called; because even Anointed suffered on behalf of you,
ὑμιν ὑπολιμπανων ὑπογραμμον, ἱνα επακολου-
to you leaving behind an example, so that you may
θησητε τοις ιχνεσιν αυτου· [22] ὁς ἁμαρτιαν ουκ
follow in the steps of him; who sin not
εποιησεν, ουδε εὑρεθη δολος εν τῳ στοματι
did, nor was found guile in the mouth
αυτου· [23] ὁς λοιδορουμενος ουκ αντελοιδορει,
of him; who being reviled not reviled again,
πασχων ουκ ηπειλει, παρεδιδου δε τῳ κρι-
suffering not he threatened, delivered himself up but to the one
νοντι δικαιως· [24] ὁς τας ἁμαρτιας ἡμων αυτος
judging righteously; who the sins of us himself
ανηνεγκεν εν τῳ σωματι αὑτου επι το ξυλον,
carried up in the body of himself to the tree,
ἱνα ταις ἁμαρτιαις απογενομενοι, τῃ δικαιοσυνῃ
that to the sins having died, to the righteousness
ζησωμεν· οὑ τῳ μωλωπι *[αυτου] ιαθητε.
we may live; of whom by the scars [of him] you were healed.
[25] Ητε *[γαρ] ὡς προβατα πλανωμενα· αλλ'
You were [for] as sheep going astray; but
επεστραφητε νυν επι τον ποιμενα και επισκο-
have turned back now to the shepherd and guar-
πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. [1] *Ὁμοιως
dian of the lives of you. In like manner
*[αἱ] γυναικες, ὑποτασσομεναι τοις ιδιοις
[the] wives, submitting yourselves to the own
ανδρασιν, ἱνα *[και] ει τινες απειθουσι τῳ
husbands, so that [even] if some are disobedient to the
λογῳ, δια της των γυναικων αναστροφης
word, through the of the wives conduct
ανευ λογου κερδηθησωνται, [2] εποπτευσαντες
without a word they may be gained, having seen
την εν φοβῳ ἁγνην αναστροφην ὑμων. [3] Ὡν
the in fear pure conduct of you. Of whom
εστω ουχ ὁ εξωθεν, εμπλοκης τριχων και
let be not the outside, of braiding of hairs and
περιθεσεως χρυσιων η ενδυσεως ἱματιων, κοσ-
placing around of golden chains or wearing of clothes, adorn-
μος· [4] αλλ' ὁ κρυπτος της καρδιας ανθρωπος, εν
ing; but the hidden of the heart man, with
τῳ αφθαρτῳ του πρᾳεος και ἡσυχιου πνευμα-
the incorruptible of the meek and quiet spirit,
τος, ὁ εστιν ενωπιον του θεου πολυτελες.
which is in presence of the God very precious.
[5] Οὑτω γαρ ποτε και αἱ ἁγιαι γυναικες, αἱ ελ-
Thus for formerly also the holy women, those ho-
πιζουσαι επι τον θεον, κοσμουν ἑαυτας, ὑποτασ-
ping in the God, adorned themselves, submit-

were called; Because even ‡ Christ suffered on your behalf, ‡ leaving you a Copy, so that you may follow in his FOOTSTEPS;

22 ‡ who committed no Sin; neither was Deceit found in his MOUTH;

23 ‡ who being reviled, did not revile in return; suffering, he did not threaten; but delivered himself up to HIM who JUDGES righteously;

24 ‡ who carried up our SINS himself in his own BODY to the TREE, ‡ that we, having died to SINS, may live to RIGHTEOUSNESS; ‡ by whose SCARS you were healed.

25 You ‡ were like Sheep going astray, but have now turned back to ‡ the SHEPHERD and Guardian of your LIVES.

CHAPTER III.

1 In like manner, ‡ let Wives be subject to their OWN Husbands, so that if some are disobedient to the WORD, ‡ * they may without a Word be gained through the CONDUCT of their WIVES;

2 having seen your Conduct CHASTE with Fear.

3 ‡ Whose Decoration, let it not be that EXTERNAL one, of Braiding the Hair, and Putting on of Gold chains, or Wearing of Apparel;

4 but decorate ‡ the HIDDEN Man of the HEART with WHAT is INCORRUPTIBLE,—a * MEEK and Quiet Spirit, which is very precious in the sight of GOD.

5 For thus formerly also THOSE HOLY Women, who hoped in * God, adorned

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* VATICAN MANUSCRIPT.—24. of him—*omit*. 25. for—*omit*. 1. the—*omit*. 1. even—*omit*. 1. they shall without. 4. QUIET and Meek. 5. **God.**

‡ 21. 1 Pet. iii. 18. ‡ 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. ‡ 22. Isa. liii. 9; Luke xxiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. ‡ 23. Isa. liii. 7; Matt. xxvii. 39; John viii. 48, 49; Heb. xii. 3. ‡ 24. Isa. liii. 4—6, 11; Matt. viii. 15; Heb. ix. 28. ‡ 24. Rom. vi. 2, 11; vii. 6. ‡ 24. Isa. liii. 5. ‡ 25. Isa. liii. 6. ‡ 25. John x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. ‡ 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18, Titus ii. 5. ‡ 1. 1 Cor. vii. 16. ‡ 3. 1 Tim. ii. 9; Titus ii. 3. ‡ 4. Psa. xlv. 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· [6] ὡς Σαρρα ὑπη-
ting to the own husbands; as Sarah hear-
κουσε τῳ Αβρααμ, κυριον αυτον καλουσα, ἡς
kened to the Abraham, lord him calling. of her
εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-
you became children, doing good and not fearing
μεναι μηδεμιαν πτοησιν. [7]*[Οἱ] ανδρες ὁμοιως,
not one terror. [The] husbands in like manner,
συνοικουντες κατα γνωσιν ὡς ασθενεστερῳ
dwelling with according to knowledge as a weaker
σκευει τῳ γυναικειῳ, απονεμοντες τιμην ὡς
vessel with the female, bestowing honor as
και συγκληρονομοι χαριτος ζωης, εις το μη
also being joint-heirs of gracious gift of life, in order that not
εγκοπτεσθαι τας προσευχας ὑμων.
to be hindered the prayers of you.

[8] Το δε τελος, παντες ὁμοφρονες, συμπαθεις,
The but end, all of like mind, sympathizing ones,
φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,
lovers of brethren, compassionate ones, humble-minded ones,
[9] μη αποδιδοντες κακον αντι κακου, η λοιδοριαν
not returning evil on account of evil, or reviling
αντι λοιδοριας· τουναντιον δε ευλογουντες·
on account of reviling; on the contrary but invoking blessings;
*[ειδοτες,] ὁτι εις τουτο εκληθητε, ἱνα ευλο-
[knowing,] that for this you were called. so that a bless-
γιαν κληρονομησητε. [10] Ὁ γαρ θελων ζωην
ing you may inherit. The for one wishing life
αγαπᾳν, και ιδειν ἡμερας αγαθας, παυσατω την
to love, and to see days good, let him restrain the
γλωσσαν *[αὑτου] απο κακου, και χειλη
tongue [of himself] from evil, and lips
*[αὑτου] του μη λαλησαι δολον· [11] εκκλι-
[of himself] of the not to speak deceit; let him
νατω απο κακου, και ποιησατω αγαθον· ζητη-
turn away from evil, and let him do good; let
σατω ειρηνην, και διωξατω αυτην. [12] Ὁτι οἱ
him seek peace, and let him pursue her. Because the
οφθαλμοι κυριου επι δικαιους, και ωτα αυτου
eyes of Lord on just ones, and ears of him
εις δεησιν αυτων· προσωπον δε κυριου επι
towards prayer of them; face but of Lord against
ποιουντας κακα. [13] Και τις ὁ κακωσων ὑμας
those doing evil. And who the one will be injuring you
εαν του αγαθου μιμηται γενησθε; [14] Αλλ' ει
if of the good imitators you become? But if
και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον
even you suffer because of righteousness, happy ones. The
δε φοβον αυτων μη φοβηθητε, μηδε ταραχθη-
but fear of them not do you fear, neither should you be

themselves, being subject to their OWN Husbands;

6 as Sarah obeyed ABRAHAM, ‡ calling Him Lord; Whose Children you are become, doing good, and not fearing Any Terror.

7 ‡ In like manner, Husbands, dwell according to Knowledge with the FEMALE. as the ‡ Weaker Vessel. bestowing Honor, as being also Joint-heirs of the Gracious gift of Life, ‡ in order that your PRAYERS may not be HINDERED.

8 FINALLY, ‡ be all of like mind, sympathizing, ‡ loving as brethren, ‡ compassionate, humble;

9 ‡ not returning Evil for Evil, nor Reviling for Reviling; but, on the contrary, invoking blessings: Because for this you were called, that you may inherit a Blessing.

10 "For ‡ HE WISHING "to enjoy Life, and to see "good Days, ‡ let him re"strain his TONGUE from "Evil, and his Lips from "SPEAKING Deceit;

11 "let him ‡ turn away "from Evil, and do Good; "‡ let him seek Peace, and "pursue it;

12 "for the EYES of the "Lord are on the Right"eous, and ‡ his Ears to"wards their Prayer; but "the Face of the Lord is "against Evil-doers."

13 ‡ And who is HE that will INJURE you, if you become *Imitators of the GOOD one?

14 ‡ But even if you suffer on account of Righteousness, you are blessed. And fear not with their FEAR, nor be alarmed;

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* VATICAN MANUSCRIPT.—7. the—*omit.* 9. knowing—*omit.* 10. of himself—*omit twice.* 13. zealous of.

‡ 6. Gen. xviii. 12. ‡ 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19. ‡ 7. 1 Cor. xii. 23; 1 Thess. iv. 4. ‡ 7. Job xlii. 8. ‡ 8. Rom. xii. 16; xv. 5; Phil. iii. 16. ‡ 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. ‡ 8. Col. iii. 12; Eph. iv. 32. ‡ 9. Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. ‡ 10. Psa. xxxiv. 12. ‡ 10. James i. 26; 1 Pet. ii. 1, 22. ‡ 11. Psa. xxxvii. 27; Isa. i. 16, 17. ‡ 11. Rom. xii. 18. ‡ 12. John ix. 31; James v. 16. ‡ 13. Prov. xvi. 7; Rom. viii 28. ‡ 14. Matt. v. 10—12.

τε· [15] *κυριον δε τον θεον ἁγιασατε εν ταις*
troubled; Lord but the God do you sanctify in the

καρδιαις ὑμων· ετοιμοι δε αει προς απολογιαν
hearts of you; prepared and always with a defence

παντι τῳ αιτουντι ὑμας λογον περι της εν ὑμιν
to all to the one asking you an account concerning the in you

ελπιδος, μετα πραυτητος και φοβου· [16] *συνειδησιν*
hope, with meekness and fear; a conscience

εχοντες αγαθην, ἱνα εν ᾧ καταλαλωσιν
having good, so that in what they may speak

ὑμων *[*ὡς κακοποιων,*] *καταισχυνθωσιν οἱ*
against you [as of evil-doers,] they may be ashamed those

επηρεαζοντες ὑμων την αγαθην εν Χριστῳ
slandering of you the good in Anointed

αναστροφην. [17] *Κρειττον γαρ αγαθοποιουντας,*
conduct. Better for doing good,

ει θελοι το θελημα του θεου, πασχειν, η κακοποιουντας·
if may will the will of the God, to suffer, or doing evil;

[18] *ὁτι και Χριστος ἁπαξ περι ἁμαρτιων*
because even Anointed once concerning sins

επαθε, δικαιος ὑπερ αδικων, ἱνα ἡμας
suffered, a just one on behalf of unjust ones, so that us

προσαγαγῃ τῳ θεῳ, θανατωθεις μεν σαρκι, ζωοποιηθεις
he might lead to the God, being put to death indeed in flesh, being made alive

δε πνευματι· [19] *εν ᾧ και τοις εν*
but in spirit; by which also to those in

φυλακῃ πνευμασι πορευθεις εκηρυξεν, [20] *απειθησασι*
prison spirits having gone he published, having disobeyed

ποτε, ὁτε απεξεδεχετο ἡ του θεου μακροθυμια,
once, when was waiting the of the God patience,

εν ἡμεραις Νωε, κατασκευαζομενης
in days of Noe, being prepared

κιβωτου, εις ην ολιγαι (τουτ' εστιν οκτω)
an ark, in which a few (this is eight)

ψυχαι διεσωθησαν δι' ὑδατος· [21] *ὁ και ἡμας*
lives were carried safely through water; which also us

αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος
a representation now saves a dipping, (not of flesh

αποθεσις ῥυπου, αλλα συνειδησεως αγαθης
a putting away of filth, but a conscience good

επερωτημα εις θεον,) δι' αναστασεως Ιησου
seeking after towards God,) through resurrection of Jesus

Χριστου· [22] *ὁς εστιν εν δεξιᾳ* *[*του*] *θεου, πορευθεις*
Anointed; who is at right [of the] God, having gone

εις ουρανον, ὑπαταγεντων αυτῳ αγγελων
into heaven, having been subjected to him messengers

και εξουσιων και δυναμεων.
and authorities and powers.

15 but sanctify the * ANOINTED Lord in your HEARTS, and ‡be always prepared with a Defence for EVERY one DEMANDING an Account of the HOPE that is in you; but with Meekness and Fear;

16 ‡having a good Conscience, ‡that in what they may speak against you, THEY may be ashamed, who SLANDER Your GOOD Conduct in Christ.

17 For it is better, if the WILL of GOD permit, to suffer for Doing good, than for Doing evil.

18 Because Christ even ‡once suffered on account of Sins,—the Righteous for the Unrighteous,—that he might lead Us to GOD, ‡being indeed put to death in the Flesh, but ‡made alive by the Spirit;

19 by which also †he preached to the SPIRITS ‡in Prison,

20 who formerly disobeyed, ‡when the PATIENCE of GOD was waiting in the Days of Noah, while ‡an Ark was being prepared, ‡in which a few, that is, Eight Persons, were carried safely through the Water.

21 And Immersion, ‡a Representation of this, now ‡saves Us; (not a Putting away of the Filth of the Flesh, ‡but the seeking of a good Conscience towards God.) ‡through the Resurrection of Jesus Christ;

22 who, having gone to Heaven, ‡is at the Right hand of God, ‡Angels and Authorities and Powers having been subjected to him.

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* VATICAN MANUSCRIPT.—15. ANOINTED Lord. 16. as of Evil-doers—*omit.* 22. of the—*omit.*

† 19. "Having gone and preached" is used pleonastically for "he preached." *Elsner* has produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight.*

‡ 15. Acts iv. 8; Col. iv. 6; 2 Tim. ii. 25. ‡ 16. Heb. xiii. 18. ‡ 16. Titus ii. 8; 1 Pet. ii. 12. ‡ 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. ‡ 18. 2 Cor. xiii. 4. ‡ 18. Col. i. 21, 22. ‡ 18. Rom. i. 4; viii. 11. ‡ 19. Isa. lii. 7; xlix. 9; lxi. 1. ‡ 20. Gen. vi. 3, 5, 13. ‡ 20. Heb. xi. 7. ‡ 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5. ‡ 21. Eph. v. 26. ‡ 21. Acts ii. 38; xxii. 16. ‡ 21. Rom. x. 10. ‡ 21. 1 Pet. i. 3. ‡ 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20, Col. iii. 1; Heb. i. 3. ‡ 22. Rom. viii. 38; 1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. δ'. 4.

[1] Χριστου ουν παθοντος *[ὑπερ ἡμων] σαρκι,
Anointed then having suffered [on behalf of us] in flesh,
και ὑμεις την αυτην εννοιαν ὁπλισασθε, (ὁτι
and you the same thought arm yourselves, (because
ὁ παθων *[εν] σαρκι, πεπαυται ἁμαρτιας,)
the one having suffered [in] flesh, has ceased from sin.)
[2] εις το μηκετι ανθρωπων επιθυμιαις, αλλα
in order that no longer of men to desire, but
θεληματι θεου τον επιλοιπον εν σαρκι βιωσαι
to will of God the remaining in flesh to live
χρονον. [3] Αρκετος γαρ *[ἡμιν] ὁ παρεληλυθως
time. Sufficient for [for us] the having passed by
χρονος *[του βιου] το θελημα των εθνων
time [of the life] the will of the gentiles
κατειργασθαι, πεπορευμενους εν ασελγειαις,
to have wrought, having walked in licentiousness,
επιθυμιαις, οινοφλυγιαις, κωμοις, ποτοις, και
in inordinate desires, in excesses of wine, in revellings, in drinkings, and
αθεμιτοις ειδωλολατρειαις· [4] εν ᾡ ξενιζονται,
in unlawful idolatries; in which they are surprised,
μη συντρεχοντων ὑμων εις την αυτην της
not running with of you to the same the
ασωτιας αναχυσιν, βλασφημουντες· [5] οἱ αποδωσουσι
of profligacy excess, speaking evil; they shall give
λογον τῳ ἑτοιμως εχοντι κριναι ζωντας
an account to him in readiness having to judge living ones
και νεκρους. [6] Εις τουτο γαρ και νεκροις
and dead ones. In order to this for also to dead ones
ευηγγελισθη, ἱνα κριθωσι μεν κατα
was glad tidings announced, so that they might be judged indeed according to
ανθρωπους σαρκι ζωσι δε κατα θεον
men in flesh they might live but according to God
πνευματι. [7] Παντων *[δε] το τελος ηγγικε·
in spirit. All things [but] the end has approached;
σωφρονησατε ουν, και νηψατε εις τας προσευχας.
be you of same mind therefore, and be you vigilant in the prayers.
[8] Προ παντων δε την εις ἑαυτους
Above all things but the among yourselves
αγαπην εκτενη εχοντες· ὁτι *[ἡ] αγαπη καλυψει
love fervent having; because [the] love will cover
πληθος ἁμαρτιων· [9] φιλοξενοι εις αλληλους,
a multitude of sins; hospitable ones towards each other,
ανευ γογγυσμων· [10] ἑκαστος καθως ελαβε
without murmurings; each one as received

CHAPTER IV.

1 ‡ Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for ‡ HE HAVING SUFFERED in Flesh has ceased from * Sins;)

2 so as no longer ‡ to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to ‡ the Will of God.

3 For the TIME which has PASSED AWAY is sufficient ‡ to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries;

4 in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming;

5 who shall give an Account to HIM ‡ who is PREPARED to judge the Living and the Dead.

6 For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God.

7 ‡ But the END of all things has approached; ‡ be you, therefore, of a sober mind, and be attentive to Prayers.

8 ‡ Above all things have fervent LOVE among yourselves; Because ‡ Love * covers a Multitude of Sins.

9 ‡ Be hospitable to each other, ‡ without Murmurings.

10 ‡ As each one has

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* VATICAN MANUSCRIPT.—1. on behalf of us—*omit.* 1. in—*omit.* 1. Sins. 3. for us—*omit.* 3. of LIFE—*omit.* 7. but —*omit.* 8. the —*omit.* 8. covers.

‡ 1. 1 Pet. iii. 18. ‡ 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. ‡ 2. Gal. ii. 20; 1 Pet. i. 14. ‡ 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. ‡ 3. Eph. ii. 2; iv. 17; 1 Thess. iv. 5. ‡ 5. Acts x. 42; xvii. 31. ‡ 7. Matt. xxiv. 13, 14; Rom. xiii. 12; Phil. iv. 5; Heb. x. 25. ‡ 7. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8. ‡ 8. Heb. xiii. 1; Col. iii. 14. ‡ 8. James v. 20. ‡ 9. Rom. xii. 13; Heb. xiii. 2. ‡ 9. 2 Cor. ix. 7; Phil. ii. 14. ‡ 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις ἑαυτους αυτο διακονουντες, ὡς
a free-gift, for others it serving, as
καλοι οικονομοι ποικιλης χαριτος θεου. [11] Ει
good stewards of manifold favor of God. If
τις λαλει, ὡς λογια θεου· ει τις διακονει, ὡς εξ
any one speaks, as oracles of God; if any one serves, as from
ισχυος ἡς χορηγει ὁ θεος· ἱνα εν πασι δοξαζη-
strength which supplies the God; so that in all things may be glo-
ται ὁ θεος δια Ιησου Χριστου, ᾧ εστιν ἡ
rified the God through Jesus Anointed, to whom is the
δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the might for the ages of the ages;
αμην.
so be it.

[12] Αγαπητοι, μη ξενιζεσθε τη εν ὑμιν
Beloved ones, not be you surprised with the among you
πυρωσει προς πειρασμον ὑμιν γινομενη, ὡς
burning for a trial to you becoming, as
ξενου ὑμιν συμβαινοντες· [13] αλλα καθο
of a strange thing to you befalling; but according to
κοινωνειτε τοις του Χριστου παθημασι, χαιρε-
you partake in the of the Anointed sufferings, rejoice
τε, ἱνα και εν τη αποκαλυψει της δοξης αυτου
you, so that also in the revelation of the glory of him
χαρητε αγαλλιωμενοι. [14] Ει ονειδιζεσθε εν
you may rejoice exulting. If you are reproached in
ονοματι Χριστου, μακαριοι· ὁτι το της δοξης
name of Anointed, happy ones; because the of the glory
και το του θεου πνευμα εφ' ὑμας αναπαυεται·
and the of the God spirit on you rests;
*[κατα μεν αυτους βλασφημειται, κατα δε
[according to indeed them he is evil spoken of, according to but
ὑμας δοξαζεται.] [15] Μη γαρ τις ὑμων πασ-
you he is glorified.] Not for any one of you let
χετω ὡς φονευς η κλεπτης η κακοποιος, η ὡς
suffer as a murderer or a thief or an evil-doer, or as
αλλοτριοεπισκοπος· [16] ει δε ὡς Χριστιανος, μη
a meddling person; if but as a Christian, not
αισχυνεσθω, δοξαζετω δε τον θεον εν τῳ μερει
let him be ashamed, let him glorify but the God in the respect
τουτῳ. [17] Ὁτι ὁ καιρος του αρξασθαι το κριμα
to this. Because the season for the to begin the judgment
απο του οικου του θεου· ει δε πρωτον αφ' ἡμων,
from the house of the God; if but first from of us,
τι το τελος των απειθουντων τῳ του θεου ευαγ-
what the end of those being disobedient to the of the God glad
γελιῳ; [18] και ει ὁ δικαιος μολις σωζεται, ὁ
tidings? and if the just one scarcely is safe, the
ασεβης και ἁμαρτωλος που φανειται; [19] ὡστε
impious one and sinner where will appear? therefore

received a Free gift, so minister it among yourselves, as ‡Good Stewards of the Manifold Favor of God.

11 ‡If any one speak, let it be as the Oracles of God; ‡if any one serve, let it be as from the Strength which GOD supplies; so that in all things ‡GOD may be glorified through Jesus Christ; ‡whose is the GLORY and the POWER for the AGES of the AGES. Amen.

12 Beloved, be not surprised at ‡the FIRE among you, occurring to you for a Trial, as though some strange thing was befaling you;

13 but as ‡you partake of the SUFFERINGS of the ANOINTED one, rejoice; so that at the REVELATION of his GLORY, you may rejoice exultingly.

14 ‡If you are reproached in the Name of Christ, happy are you; Because the SPIRIT of GLORY and THAT of GOD rests on you.

15 For ‡let none of you suffer as a Murderer, or a Thief, or an Evil-doer, or as a Meddling person;

16 but if as a Christian, let him not be ashamed, ‡but let him glorify GOD *in this NAME.

17 Because the SEASON is coming for ‡the JUDGMENT to BEGIN from the HOUSE of GOD; and if it begin first from us, ‡what the END of THOSE who are disobedient to the GLAD TIDINGS of GOD?

18 And if the RIGHTEOUS person scarcely is safe, where will the IMPIOUS and the Sinner appear?

19 Therefore, let even

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* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but according to you he is glorified—*omit*. 16. in this NAME.

‡ 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. ‡ 11. Jer. xxiii. 23. ‡ 11. Rom. xii. 6—8; 1 Cor. iii. 10. ‡ 11. Eph. v. 20; 1 Pet. ii. 5. ‡ 11. 1 Tim. vi. 16; 1 Pet. v. 11; Rev. i. 6. ‡ 12. 1 Cor iii. 13; 1 Pet. i. 7. ‡ 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10; Phil. iii. 10; 1 Pet. v. 1, 10. ‡ 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. ‡ 15. 1 Pet. ii. 20. ‡ 16. Acts v. 41. ‡ 17. Mal. iii. 5. ‡ 17. Luke x. 12, 14.

και οἱ πασχοντες κατα το θελημα του θεου,
also those suffering according to the will of the God,

*[ὡς] πιστῳ κτιστῃ παρατιθεσθωσαν τας ψυχας
[as] to a faithful creator let commit the lives

*[ἑαυτων] εν αγαθοποιιᾳ.
[of themselves] in doing good.

ΚΕΦ. ε'. 5.

[1] Πρεσβυτερους *[τους] εν ὑμιν παρακαλω, ὁ
Elders [the] among you I exhort, the

συμπρεσβυτερος και μαρτυς των του Χριστου
fellow-elder and witness of those of the Anointed

παθηματων, ὁ και της μελλουσης αποκαλυπτεσθαι
sufferings, the and of the being about to be revealed

δοξης κοινωνος· [2] ποιμανατε το εν ὑμιν
glory partaker; do you feed the among you

ποιμνιον του θεου, *[επισκοπουντες] μη αναγκαστως,
flock of the God, [overseeing,] not by constraint,

αλλ' ἑκουσιως· μηδε αισχροκερδως,
but voluntarily; nor for base gain,

αλλα προθυμως· [3] *[μηδ' ὡς κατακυριευοντες
but promptly; nor as being lords

των κληρων, αλλα τυποι γινομενοι του ποιμνιου·
of the heritages, but patterns being of the flock;]

[4] και φανερωθεντος του αρχιποιμενος,
and having been manifested of the chief shepherd,

κομιεισθε τον ἀμαραντινον της δοξης στεφανον.
you will obtain the unfading of the glory crown.

[5] Ὁμοιως νεωτεροι ὑποταγητε πρεσβυτεροις·
In like manner younger ones be you subject to seniors;

παντες δε αλληλοις *[ὑποτασσομενοι,] την
all but to each other [being subject,] the

ταπεινοφροσυνην εγκομβωσασθε· ὁτι ὁ θεος
humility be you clothed with; because the God

ὑπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι
to haughty ones is in opposition, to lowly ones but he gives

χαριν. [6] Ταπεινωθητε ουν ὑπο την κραταιαν
favor. Be you humbled therefore under the mighty

χειρα του θεου, ἱνα ὑμας ὑψωσῃ εν καιρῳ·
hand of the God, so that you he may exalt in a season;

[7] πασαν την μεριμναν ὑμων επιρριψαντες επ'
all the anxious care of you having cast on

αυτον, ὁτι αυτῳ μελει περι ὑμων. [8] Νηψατε,
him, because with him is care concerning you. Be you sober,

γρηγορησατε· ὁ αντιδικος ὑμων διαβολος, ὡς
be you watchful; the opponent of you an accuser, like

λεων ωρυομενος, περιπατει, ζητων τινα κατα-
a lion roaring, walks about, seeking whom he may

THOSE who are SUFFERING according to the WILL of GOD, ‡ commit their LIVES in doing good to a Faithful Creator.

CHAPTER V.

1 The Elders, * therefore, who are among you I exhort, who am a CO-ELDER, and ‡ a Witness of the SUFFERINGS of the ANOINTED one, and ‡ a PARTAKER of that GLORY which is GOING to be revealed;

2 ‡ tend the FLOCK of GOD which is with you, overseeing not by constraint, but voluntarily; ‡ neither for base gain, but readily;

3 *[neither as ‡ being lords of the HERITAGES, but being ‡ Patterns to the FLOCK;]

4 and when the ‡ CHIEF SHEPHERD is manifested, you will obtain the UNFADING ‡ CROWN of GLORY.

5 In like manner, let the Younger persons be subject to the Seniors; and ‡ all of you submit to each other, and be clothed with HUMILITY; Because ‡ GOD is opposed to the Haughty, ‡ but he bestows Favor on the Humble.

6 ‡ Be you humbled, therefore, under the MIGHTY Hand of GOD, that he may exalt You in due Time;

7 ‡ having cast All your ANXIETY on him, Because he cares for you.

8 ‡ Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, * seeking to devour;

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* VATICAN MANUSCRIPT.—19. as—*omit*. 19. of themselves—*omit*. 1. the—*omit*. 1. therefore. 2. overseeing—*omit*. 3.—*omit*. 5. being subject—*omit*. 8. seeking to devour.

‡ 19. Psa. xxxi. 5; Luke xxiii 46. ‡ 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39. ‡ 1. Rom. viii. 17; Rev. i. 9. ‡ 2. John xxi. 15—17; Acts xx. 28. ‡ 2. 1 Tim. iii. 3, 8; Titus i. 7. ‡ 3. 2 Cor. i. 24. ‡ 3. 1 Tim. iv. 12; Titus ii. 7. ‡ 4. Heb. xiii. 20. ‡ 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. ‡ 5. Rom. xii. 10; Eph. v. 21; Phil. ii. 3. ‡ 5. James iv. 6. ‡ 5. Isa. lvii. 15; lxvi. 2. ‡ 6. James iv. 10. ‡ 7. Psa. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. ‡ 8. Luke xxi. 34, 36; 1 Thess. v. 6.

πιη· [9] ᾧ αντιστητε στερεοι τῃ πιστει,
gulp down; to whom be you opposed steadfast ones in the faith,
ειδοτες, τα αυτα των παθηματων τῃ εν κοσμῳ
knowing, the same kinds of the sufferings by the in world
αδελφοτητι επιτελεισθαι. [10] Ὁ δε θεος πασης
brotherhood to be fully endured. The and God of all
χαριτος ὁ καλεσας ἡμας εις την αιωνιον αὑτου
favor that one having called us into the ever-lasting of himself
δοξαν εν Χριστῳ *[Ιησου,] ολιγον παθοντας,
glory by Anointed [Jesus,] a little having suffered,
αυτος καταρτισαι *[ὑμας,] στηριξει, σθενωσει,
himself to complete [you,] he will confirm, he will strengthen,
*[θεμελιωσει.] [11] Αυτῳ *[ἡ δοξα, και]
[he will establish.] To him [the glory, and]
το κρατος εις τους αιωνας *[των αιωνων·] αμην.
the power for the ages [of the ages;] so be it.
[12] Δια Σιλουανου ὑμιν του πιστου αδελφου,
By means of Silvanus to you of the faithful a brother,
ὡς λογιζομαι, δι' ολιγων εγραψα, παρακαλων
as I think, in a few I have written, exhorting
και επιμαρτυρων ταυτην ειναι αληθη χαριν του
and strongly testifying this to be true favor of the
θεου, εις ἡν ἑστηκατε. [13] Ασπαζεται ὑμας ἡ
God, in which you have stood. Salutes you she
εν Βαβυλωνι συνεκλεκτη, και Μαρκος ὁ υἱος
in Babylon chosen jointly, and Mark the son
μου. [14] Ασπασασθε αλληλους εν φιληματι
of me. Salute you each other with a kiss
αγαπης. Ειρηνη ὑμιν πασι τοις εν Χριστῳ
of love. Peace to you to all those in Anointed
*[Ιησου.]
[Jesus.]

9 ‡ to whom be opposed, standing firm in the FAITH; ‡ knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.

10 And THAT GOD of All Favor, ‡ who has CALLED * you to His AIONIAN Glory, by * the ANOINTED one, when you have suffered a short time, * will himself ‡ complete, confirm, strengthen you.

11 ‡ To him be the GLORY and the POWER for the AGES. Amen.

12 By ‡ Silvanus, a FAITHFUL Brother to you, (as I think,) I have ‡ written briefly, exhorting and strongly testifying that this is the True Favor of GOD in which * you stand

13 THAT CO-ELECT † Congregation in Babylon salutes you, and ‡ Mark my SON.

14 ‡ Salute each other with a Kiss of Love. ‡ Peace be to YOU All in Christ Jesus. *

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* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—*omit*. 10. will himself. 10. you—*omit*. 10. he will establish—*omit*. 11. the GLORY and—*omit*. 11. of the AGES—*omit*. 12, you should stand. 14. Jesus—*omit*. *Subscription*—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. *Grotius* approves the addition, and *Beza* observes that Peter omitted the word *ecclesia* as is often done with regard to words in common use. But *Mill* and *Wall* think the translation should be, "*She* who is in Babylon," and that the apostle meant his own wife, or some honorable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—*Macknight.*

‡ 9. Eph. vi. 11, 13; James iv. 7. ‡ 9. Acts xiv. 22; 1 Thess. iii. 3. ‡ 10. 1 Cor. i. 9; 1 Tim. vi. 12. ‡ 10. Heb. xiii. 21; Jude 24. ‡ 11. 1 Pet. iv. 11; Rev. i. 6. ‡ 12. 2 Cor. i. 19. ‡ 12. Heb. xiii. 22. ‡ 13. Acts xii. 12, 25. ‡ 14. Rom. xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 20. ‡ 14. Eph. vi. 23.

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
OF PETER [AN EPISTLE] SECOND.

*SECOND OF PETER.

ΚΕΦ. α΄. 1.

[1] Συμεων Πετρος, δουλος και αποστολος Ιη-
Simeon Peter, a bondman and an apostle of
σου Χριστου, τοις ισοτιμον ἡμιν λαχουσι πισ-
Jesus Anointed, to those equally precious to us having obtained faith
τιν εν δικαιοσυνῃ του θεου ἡμων και σωτηρος
by righteousness of the God of us and of a savior
Ιησου Χριστου· [2] χαρις ὑμιν και ειρηνη πλη-
Jesus Anointed; favor to you and peace may be
θυνθειη εν επιγνωσει του θεου, και Ιησου του
multiplied by a knowledge of the God, and of Jesus the
κυριου ἡμων. [3] Ὡς παντα ἡμιν της θειας δυνα-
Lord of us. As all to us of the divine power
μεως αυτου τα προς ζωην και ευσεβειαν
of him the things in respect to life and piety
δεδωρημενης, δια της επιγνωσεως του καλε-
having been granted, through the knowledge of the one hav-
σαντος ἡμας δια δοξης και αρετης· [4] (δι'
ing called us by means of glory and virtue; (through
ὡν το μεγιστα ἡμιν και τιμια επαγγελματα
which the greatest to us and precious promises
δεδωρηται, ἱνα δια τουτων γενησθε θειας
have been given, so that through these you might become of a divine
κοινωνοι φυσεως αποφυγοντες της εν κοσμῳ,
partakers nature having fled away from the in world,
εν επιθυμιᾳ φθορας·) [5] και αυτο τουτο δε
by inordinate desire corruption;) also very this thing and
σπουδην πασαν παρεισενεγκαντες· επιχορηγη-
diligence all having brought in beside; do you super-
σατε εν τῃ πιστει ὑμων την αρετην, εν δε τῃ
add to the faith of you the fortitude, to and the
αρετῃ την γνωσιν, [6] εν δε τῃ γνωσει την εγκρα-
fortitude the knowledge, to and the knowledge the self-con-
τειαν, εν δε τῃ εγκρατειᾳ την ὑπομονην, εν δε
trol, to and the self-control the patience, to and
τῃ ὑπομονῃ την ευσεβειαν, [7] εν δε τῃ ευσεβειᾳ
the patience the piety, to and the piety
την φιλαδελφιαν, εν δε τῃ φιλαδελφιᾳ την
the brotherly-kindness, to and the brotherly-kindness the
αγαπην. [8] Ταυτα γαρ ὑμιν ὑπαρχοντα και
love. These things for to you belonging and
πλεοναζοντα, ουκ αργους ουδε ακαρπους καθισ-
abounding, not idle ones nor unfruitful ones they make
τησιν εις την του κυριου ἡμων Ιησου Χριστου
you in the of the Lord of us Jesus Anointed

CHAPTER I.

1 Simon Peter, a Bond-servant and an Apostle of Jesus Christ, to THOSE who have OBTAINED ‡an Equally precious Faith with us, by the Righteousness of our God and Savior Jesus Christ;

2 ‡may Favor and Peace be multiplied to You by a Knowledge of GOD and of Jesus our LORD;

3 even as his DIVINE Power has granted to us All THINGS relating to Life and Piety, ‡through the KNOWLEDGE of HIM ‡who CALLED us †by Glory and Virtue;

4 ‡on account of which VERY GREAT and Precious Promises have been bestowed on us, so that through these you might become ‡Partakers of a Divine Nature, ‡having fled away from the CORRUPTION that is in *the WORLD through Lust;

5 and for this very thing also, ‡using all Diligence, superadd to your FAITH FORTITUDE, and to FORTITUDE KNOWLEDGE,

6 and to KNOWLEDGE SELF-CONTROL, and to SELF-CONTROL PATIENCE, and to PATIENCE PIETY,

7 and to PIETY BROTHERLY-KINDNESS, and ‡to BROTHERLY-KINDNESS LOVE.

8 For these things being in You and abounding, they will not permit you to be inactive ‡nor unfruitful in the KNOWLEDGE of our LORD Jesus Christ;

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* VATICAN MANUSCRIPT.—*Title*—SECOND OF PETER. 4. the WORLD.

† 3. by a Glorious Kindness.—*Wakefield.* By his own illustrious perfections.—*Dickenson.* A different reading, and from the authorities by which it is supported appearing to be a genuine one is as follows;—"by his own glory and power," or "by his own glorious power."

‡ 1. Rom. i. 12; 2 Cor. iv. 13; Eph. iv. 5; Titus i. 4. ‡ 2. 1 Pet. i. 2. ‡ 3. John xvii. 3. ‡ 3. 1 Thess. ii. 12; iv. 7; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Pet. ii. 9; iii. 9. ‡ 4. 2 Cor. vii. 1. ‡ 4. John i. 12; Rom. viii. 13; 2 Cor. iii. 18; Eph. iv. 24; Heb. xii. 10; 1 John iii. 2. ‡ 4. 2 Pet. ii. 18, 20. ‡ 5. 2 Pet. iii. 18. ‡ 7. Gal. vi. 10; 1 Thess. iii. 12; v. 15; 1 John iv. 21. ‡ 8. John xv. 2; Titus iii. 14.

επιγνωσιν· [9] ᾧ γαρ μη παρεστι ταυτα, τυφ-
knowledge; to whom for not is present these things, blind
λος εστι, μυωπαζων, ληθην λαβων του
is, being short-sighted, a forgetfulness having received of the
καθαρισμου των παλαι αὑτου ἁμαρτηματων.
purification of the old of himself sins.
[10] Διο μαλλον, αδελφοι, σπουδασατε βεβαιαν
Therefore rather, brethren, do you earnestly strive sure
ὑμων την κλησιν και εκλογην ποιεισθαι· ταυτα
of you the calling and election to make; these things
γαρ ποιουντες ου μη πταισητε ποτε. [11] Οὑτω
for doing not not you may fall at any time. So
γαρ πλουσιως επιχορηγηθησεται ὑμιν ἡ εισο-
for richly will be furnished to you the en-
δος εις την αιωνιον βασιλειαν του κυριου ἡμων
trance into the age-lasting kingdom of the Lord of us
και σωτηρος Ιησου Χριστου. [12] Διο ουκ αμε-
and Savior Jesus Anointed. Therefore not I will
λησω αει ὑμας ὑπομιμνησκειν περι τουτων,
neglect always you to remind concerning these things,
καιπερ ειδοτας, και εστηριγμενους εν τη παρου-
although knowing, and being established in the present
σῃ αληθειᾳ. [13] Δικαιον δε ἡγουμαι, εφ' ὁσον
truth. Right and I think, in as much as
ειμι εν τουτῳ τῳ σκηνωματι, διεγειρειν ὑμας εν
I am in this the tabernacle, to stir up you by
ὑπομνησει· [14] ειδως, ὁτι ταχινη εστιν ἡ απο-
a reminding; knowing, that near at hand it is the laying
θεσις του σκηνωματος μου, καθως και ὁ κυριος
aside of the tabernacle of me, as even the Lord
ἡμων Ιησους Χριστος ηδηλωσε μοι. [15] Σπου-
of us Jesus Anointed declared to me. I will
δασω δε και ἑκαστοτε, εχειν ὑμας μετα την
endeavor but also always, to have you after the
εμην εξοδον, την τουτων μνημην ποιεισθαι.
my departure, the of these things a recollection to make.
[16] Ου γὰρ σεσοφισμενοις μυθοις εξακολουθη-
Not for having been cunningly devised tales having followed
σαντες εγνωρισαμεν ὑμιν την του κυριου ἡμων
out we made known to you the of the Lord of us
Ιησου Χριστου δυναμιν και παρουσιαν, αλλ'
Jesus Anointed power and presence, but
εποπται γενηθεντες της εκεινου μεγαλειοτητος.
lookers on having become of the of that greatness.
[17] Λαβων γαρ παρα θεου πατρος τιμην και
Having received for from God a father honor and
δοξαν, φωνης ενεχθεισης αυτω τοιασδε ὑπο
glory, from a voice having been brought to him of this kind by
της μεγαλοπρεπους δοξης· Οὑτος εστιν ὁ υἱος
the magnificent glory; This is the son
μου ὁ αγαπητος, εις ὁν εγω ευδοκησα. [18] Και
of me the beloved, in whom I am delighted. And
ταυτην την φωνην ἡμεις ηκουσαμεν εξ ουρανου
this the voice we heard from heaven

9 for he who is not possessed of these things ‡ is blind, closing his eyes, having become forgetful of ‡ the PURIFICATION of his OLD Sins.

10 Therefore, Brethren, more earnestly endeavor to make Your CALLING and Election sure; since by doing These things ‡ you will never fall;

11 for thus richly will be furnished to you the ENTRANCE into the AIONIAN Kingdom of our LORD and Savior Jesus Christ.

12 Therefore ‡ I will * not neglect always to remind You of these things, ‡ although you know and are established in the PRESENT Truth.

13 And I think it right, ‡ as long as I am in This TABERNACLE, to excite you by Remembrance;

14 ‡ knowing That the LAYING ASIDE of my TABERNACLE is at hand, even as ‡ our LORD Jesus Christ declared to me.

15 Now I will also endeavor always to have you, after MY Departure, to make MENTION of these things.

16 For we have not been following ‡ Cunningly devised Tales, in making known to you the POWER and Appearance of our LORD Jesus Christ, but ‡ were Beholders of THAT Greatness.

17 For having received from God the Father Honor and Glory, a Voice of this kind was brought to him by the MAGNIFICENT Glory—‡ "This is my * SON, "the BELOVED, in whom "I delight."

18 And This VOICE which was brought from

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* VATICAN MANUSCRIPT.—12. be ready always. 17. my SON, my BELOVED.

‡ 9. 1 John ii. 9, 11. ‡ 9. Eph. v. 26; Heb. ix. 14; 1 John i. 7. ‡ 10. 2 Pet. iii. 17. ‡ 12. Rom. xv. 14, 15; Phil. iii. 1; 2 Pet. iii. 1; 1 John ii. 21; Jude 5. ‡ 12. 1 Pet. v. 12; 2 Pet. iii. 17. ‡ 13. 2 Cor. v. 1, 4. ‡ 14. 2 Tim. iv. 6. ‡ 14. John xxi. 18, 19. ‡ 16. 1 Cor. i. 17; ii. 1, 4; 2 Cor. ii 17; iv. 2. ‡ 16. Matt. xvii. 1, 2; Mark ix. 2; John i. 14; 1 John i. 1. ‡ 17. Matt. iii. 17; xvii. 5; Mark i. 11; ix. 7; Luke iii. 22; ix. 35.

ενειχθεισαν συν αυτῳ οντες εν *[τῳ] ορει τῳ
having been brought with him being in [the] mountain the
ἁγιῳ, [19] και εχομεν βεβαιοτερον τον προφητι-
holy, and we have more firm the prophetic
κον λογον· ᾧ καλως ποιειτε προσεχοντες,
word; to which well you do taking heed,
ὡς λυχνῳ φαινοντι εν αυχμηρῳ τοπῳ, ἑως οὑ
as to a lamp shining in a filthy place, till of which
ἡμερα διαυγασῃ, και φωσφορος ανατειλῃ εν
a day may shine through, and bringing light may arise in
ταις καρδιαις ὑμων· [20] τουτο πρωτον γινωσκον-
the hearts of you; this first knowing,
τες, ὁτι πασα προφητεια γραφης, ἰδιας επιλυ-
that all prophecy of a writing, of its own loos-
σεως ου γινεται. [21] Ου γαρ θεληματι ανθρω-
ing not it is. Not for by will of man
που ηνεχθη ποτε προφητεια, αλλ' ὑπο πνευμα-
was brought at any time prophecy, but by spirit
τος ἁγιου φερομενοι ελαλησαν *[ἁγιοι] θεου
holy being moved spoke [holy] of God
ανθρωποι.
men.

ΚΕΦ. β'. 2.

[1] Εγενοντο δε και ψευδοπροφηται εν τῳ λαῳ,
Were but even false prophets among the people,
ὡς και εν ὑμιν εσονται ψευδοδιδασκαλοι, οἱτινες
as also among you will be false teachers, who
παρεισαξουσιν αἱρεσεις απωλειας, και τον αγο-
will privately introduce heresies of destruction, even the having
ρασαντα αυτους δεσποτην αρνουμενοι, επαγον-
bought them sovereign Lord denying, bringing
τες ἑαυτοις ταχινην απωλειαν· [2] (και πολλοι
on themselves swift destruction; (and many
εξακολουθησουσιν αυτων ταις ασελγειαις,
will follow of them the impure practices,
δι' οὑς ἡ ὁδος της αληθειας βλασφημηθη-
on account of whom the way of the truth will be evil spoken
σεται·) [3] και εν πλεονεξιᾳ πλασταις λογοις
of;) and by covetousness deceitful words
ὑμας εμπορευσονται· οἱς το κριμα εκπαλαι ουκ
you they will make gain of; to whom the judgment of old not
αργει, και ἡ απωλεια αυτων ου νυσταζει. [4] Ει
lingers, and the destruction of them not slumbers. If
γαρ ὁ θεος αγγελων ἁμαρτησαντων ουκ εφει-
for the God messengers having sinned not spared,
σατο, αλλα σειραις ζοφου ταρταρωσας
but with chains of thick darkness having confined in Tartarus
παρεδωκεν εις κρισιν τηρουμενους· [5] και αρχαι-
he delivered up for a judgment being kept; and of old
ου κοσμου ουκ εφεισατο, αλλ' ογδοον Νωε δι-
a world not he spared, but eighth Noah of

Heaven we heard, being with him on ‡the HOLY Mountain.

19 And we have the PROPHETIC Word more confirmed, to which you do well, taking heed, (as to ‡a Lamp shining in a Dark Place, till the Day dawn, and the Light-bringer may arise,) in your HEARTS;

20 This first ascertaining, That All Prophecy of Scripture is not of its own Solution;

21 for not at any time was ‡Prophecy brought by the Will of Man, ‡but *Men from God spoke, being moved by holy Spirit.

CHAPTER II.

1 But ‡there were even False Prophets among the PEOPLE, as also ‡there will be False teachers among you, who will privately introduce destructive Heresies, even ‡denying the SOVEREIGN LORD who ‡BOUGHT them, ‡bringing on themselves Swift Destruction.

2 And many will follow Their Impurities; on account of whom the WAY of TRUTH will be reviled;

3 and ‡with Covetousness they ‡will make gain of You with Deceitful Words; whose JUDGMENT of old does not linger, and their DESTRUCTION does not slumber.

4 For if GOD did not spare the Angels who sinned, but having confined them in Tartarus with Chains of Thick darkness, delivered them over into custody for Judgment;

5 and did not spare the Old World, but kept in safety Noah, the Eighth

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* VATICAN MANUSCRIPT.—18. the—*omit*. 21. holy—*omit*. 21. Men from God spoke.

‡ 18. Matt. xvii. 6. ‡ 19. Psa. cxix. 105; John v. 35. ‡ 21. 2 Tim. iii. 16; 1 Pet. i. 11. ‡ 21. 2 Sam. xxiii. 2; Luke i. 70; Acts i. 16; iii. 18. ‡ 1. Deut. xiii. 1; ‡ 1. Matt. xxiv. 11; Acts xx. 30; 1 Cor. xi. 19; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; 1 John iv. 1; Jude 18. ‡ 1. Jude 4. ‡ 1. 1 Cor. vi. 20; Gal. iii. 13; Eph. i. 7; Heb. x. 29; 1 Pet. i. 18; Rev. v. 9. ‡ 1. Phil. iii. 19. ‡ 3. Rom. xvi. 18; 2 Cor. xii. 17, 18; 1 Tim. vi. 5. ‡ 3. 2 Cor. ii. 17. ‡ 5. Gen. vii. 1, 7, 23; Heb. xi. 6; 1 Pet. iii 20.

καιοσυνης κηρυκα εφυλαξε κατακλυσμον κοσ-
righteousness a herald he kept safe a deluge to a

μῳ ασεβων επαξας· [6] και πολεις Σοδομων
world of impious ones having brought; and cities of Sodom

και Γομορρας τεφρωσας *[καταστροφῃ] κατε-
and Gomorrah having reduced to ashes [to an overthrow] he con-

κρινεν, ὑποδειγμα μελλοντων ασεβειν τεθει-
demned, an example future to be impious having

κως· [7] και δικαιον Λωτ καταπονουμενον
been placed; and just Lot being wearied

ὑπο της των αθεσμων εν ασελγειᾳ αναστροφης
by the of the lawless ones in lewdness of behavior

ερρυσατο· [8] (βλεμματι γαρ και ακοῃ ὁ δικαι-
he rescued; (in seeing for and in hearing the just one,

ος, εγκατοικων εν αυτοις, ἡμεραν εξ ἡμερας
dwelling among them, day by day

ψυχην δικαιαν ανομοις εργοις εβασανιζεν·)
soul righteous with lawless deeds was tormented;)

[9] οιδε κυριος ευσεβεις εκ πειρασμου ῥυεσθαι,
knows Lord pious ones out of temptation to rescue,

αδικους δε εις ἡμεραν κρισεως κολαζομενους
unjust ones but for a day of judgment being cut off

τηρειν· [10] μαλιστα δε τους οπισω σαρκος εν
to be kept; especially but those after flesh in

επιθυμιᾳ μιασμου πορευομενους, και κυριοτητος
lust of pollution going, and lordship

καταφρονουντας. Τολμηται, αυθαδεις, δοξας
despising. Daring, self-willed, of dignities

ου τρεμουσι βλασφημουντες· [11] ὁπου αγγελοι
not they are afraid speaking evil; where messengers

ισχυι και δυναμει μειζονες οντες, ου φερουσι
in strength and power greater being, not bring

κατ᾽ αυτων παρα κυριῳ βλασφημον κρισιν·
against them from Lord a railing judgment;

[12] οὑτοι δε, ὡς αλογα ζωα, φυσικα, γεγενη-
these but, like irrational animals, natural, having been

μενα εις ἁλωσιν και φθοραν, εν οἱς αγ-
made for capture and slaughter, in which things they do

νοουσι βλασφημουντες, εν τῃ φθορᾳ αυτων
not understand reviling, in the corruption of them

καταφθαρησονται, [13] κομιουμενοι μισθον αδι-
they will be destroyed, receiving a reward of un-

κιας· ἡδονην ἡγουμενοι την εν ἡμερᾳ τρυ-
righteousness; a pleasure esteeming the in day lux-

φην, σπιλοι και μωμοι, εντρυφωντες εν ταις
ury, spots and stains, revelling in the

απαταις αὑτων, συνευωχουμενοι ὑμιν, [14] οφθαλ-
deceptions of themselves, feasting together with you, eyes

μους εχοντες μεστους μοιχαλιδος και ακατα-
having full of an adulteress and unre-

παυστους ἁμαρτιας, δελεαζοντες ψυχας αστη-
strained from sin, alluring souls un-

‡a Herald of Righteousness, bringing ‡a Deluge on a World of Impious men;

6 and condemned the Cities of Sodom and Gomorrah, ‡reducing them to ashes, ‡making them an Example for the impious hereafter;

7 ‡but rescued Righteous Lot, being grievously harassed with the lewd CONDUCT of the LAWLESS;

8 (for that RIGHTEOUS man dwelling among them, was Daily tormenting his righteous Soul, by seeing and hearing their Lawless Deeds;)

9 ‡the Lord knows how to rescue the Pious out of Trial, and to keep the Unrighteous for a Day of Judgment to be cut off;

10 but more especially ‡THOSE who GO after the Flesh in the Lust of Pollution, and who despise Dominion; daring, self-willed, they are not afraid to revile Dignities,

11 where the Angels who are greater in Strength and Power do not bring against them a Reviling Judgment from the Lord;

12 but these, ‡ like natural Irrational Animals, made for capture and slaughter, reviling things which they do not understand, will be destroyed by their own CORRUPTION,

13 *receiving ‡a Reward of Unrighteousness. They esteem ‡LUXURIOUS FESTIVITY by Day a Pleasure; ‡Spots and Blemishes, revelling in their *LOVE-FEASTS, ‡while feasting together with you;

14 having Eyes full of an Adulteress, and unrestrained from Sin, alluring

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* VATICAN MANUSCRIPT.—6. to an Overthrow—*omit*. 13. being Unrighteous, they have a Reward of Unrighteousness. 13. LOVE-FEASTS.

‡ 5. 1 Pet. iii. 19. ‡ 5. 2 Pet. iii. 6. ‡ 6. Gen. xix. 24; Deut. xxix. 23; Jude 7. ‡ 6. Num. xxvi. 10. ‡ 7. Gen. xix. 16. ‡ 9. Psa. xxxiv. 17, 19; 1 Cor. x. 13. ‡ 10. Jude 4, 7, 8, 10, 16. ‡ 12. Jer. xii. 3; Jude 10. ‡ 13. Phil. iii. 19. ‡ 13. Rom. xiii. 13. ‡ 13. Jude 12. ‡ 13. 1 Cor. xi. 20, 21.

ρικτους, καρδιαν γεγυμνασμενην πλεονεξιας
stable, a heart having been trained for covetousness

εχοντες, καταρας τεκνα, [15] καταλιποντες ευθει-
having, of a curse children, having left a straight

αν ὁδον, επλανηθησαν, εξακολουθησαντες τῃ
way, they wandered, having followed in the

ὁδῳ του Βαλααμ του Βοσορ, ὁς μισθον αδι-
way of the Balaam of the Bosor, who a reward of unrighte-

κιας ηγαπησεν, [16] ελεγξιν δε εσχεν ιδιας παρα-
ousness loved, a reproof but he had of his own trans-

νομιας· ὑποζυγιον αφωνον, εν ανθρωπου φωνῃ
gression; a beast of burden dumb, with of man a voice

φθεγξαμενον, εκωλυσε την του προφητου
having spoken, restrained the of the prophet

παραφρονιαν. [17] Οὑτοι εισι πηγαι ανυδροι, και
madness. These are fountains without water, and

ὁμιχλαι ὑπο λαιλαπος ελαυνομεναι· οἱς ὁ
fogs by a whirlwind being driven; for which the

ζοφος του σκοτους *[εις αιωνα] τετηρηται.
gloom of the darkness [for an age] has been kept.

[18] Ὑπερογκα γαρ ματαιοτητος φθεγγομενοι
Swellings for of folly speaking

δελεαζουσιν εν επιθυμιαις σαρκος, ασελγειαις,
they allure by lusts of flesh, by impurities,

τους ὀλιγως αποφυγοντας τους εν πλανῃ αναστ-
those scarcely having fled away from those in error liv-

τρεφομενους· [19] ελευθεριαν αυτοις επαγγελλο-
ing; freedom to them promising,

μενοι, αυτοι δουλοι ὑπαρχοντες της φθορας·
themselves slaves being of the corruption:

ᾧ γαρ τις ἡττηται, τουτῳ και δεδουλω-
by what for any one has been overcome, by this also he has been en-

ται. [20] Ει γαρ αποφυγοντες τα μιασματα του
slaved. If for having fled away from the pollutions of the

κοσμου εν επιγνωσει του κυριου και σωτηρος
world by a knowledge of the Lord and savior

Ιησου Χριστου, τουτοις δε παλιν εμπλακεντες
Jesus Anointed, with these and again having been entangled

ἡττωνται, γεγονεν αυτοις τα εσχατα χειρονα
they are overcome, has become to them the things last worse

των πρωτων. [21] Κρειττον γαρ ην αυτοις, μη
of the first. Better for it was for them, not

επεγνωκεναι την ὁδον της δικαιοσυνης, η επιγ-
to have known the way of the righteousness, than having

νουσιν επιστρεψαι εκ της παραδοθεισης αυτοις
known to have turned back from the having been delivered to them

ἁγιας εντολης. [22] Συμβεβηκε *[δε] αυτοις το
holy commandment. It has happened [but] to them the

unstable Souls; ‡having a Heart exercised in Lasciviousness; Children of a Curse;

15 having forsaken the Right Path, they wandered; having followed the WAY of ‡BALAAM, the son of *BEOR, they loved the Reward of Unrighteousness;

16 but he had a Reproof for His Transgression; a dumb Beast, speaking with a *Man's Voice restrained the MADNESS of the PROPHET.

17 ‡These are Fountains without water, and Fogs driven along by a Whirlwind, for whom the GLOOM of DARKNESS is reserved.

18 For ‡speaking extravagant words of Vanity, they allure by Sensual Lusts and Impure practises, ‡THOSE who had scarcely FLED AWAY from THOSE LIVING in Error;

19 promising ‡Freedom to them, being themselves ‡Slaves of CORRUPTION; for by what any one has been overcome, to this also he has been enslaved.

20 For ‡if, having fled away from the POLLUTIONS of the WORLD, by the Knowledge of our LORD and Savior Jesus Christ, and having been again entangled they are overcome by them, the LAST state with them has become worse than the FIRST.

21 For ‡it were better for them not to have known the WAY of RIGHTEOUSNESS, than having known it, to have turned back from the HOLY Commandment DELIVERED to them.

22 But it has happened

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* VATICAN MANUSCRIPT.—15. BEOR, they loved the Reward of Unrighteousness. 16. Men's. 19. for an Age—*omit*. 22. but—*omit*.

‡ 14. Jude 11. ‡ 15. Num. xxii. 5, 7, 21, 23, 28; Jude 11. ‡ 17. Jude 12, 13. ‡ 18. Jude 16. ‡ 18. 2 Pet. i. 4. ‡ 19. Gal. v. 13; 1 Pet. ii. 16. ‡ 19. John viii. 34; Rom. vi. 16. ‡ 20. Matt. xii. 45; Luke xi. 26; Heb. vi. 4; x. 26, 27. ‡ 21. Luke xii. 47, 48; John ix. 41.

της αληθους παροιμιας· Κυων επιστρεψας επι
of the true proverb, A dog having turned back to
το ιδιον εξεραμα· και· Ὑς λουσαμενη, εις
the own vomit; and; A hog having been washed, to
κυλισμα βορβορου.
a rolling-place of mire.

ΚΕΦ. γ'. 3.

[1] Ταυτην ηδη, αγαπητοι, δευτεραν ὑμιν
This now, beloved ones, second to you
γραφω επιστολην, εν αἱς διεγειρω ὑμων εν
I write a letter, in which I stir up of you by
ὑπομνησει την ειλικρινη διανοιαν· [2] μνησθηναι
a remembrance the sincere mind; to be mindful
των προειρημενων ῥηματων ὑπο των ἁγιων
of the having been spoken before words by the holy
προφητων, και της των αποστολων ἡμων εντολης
prophets, and of the of the apostles of us commandment
του κυριου και σωτηρος· [3] τουτο πρωτον
of the Lord and savior; this first
γινωσκοντες, ὁτι ελευσονται επ' εσχατου
knowing, that will come in last
των ἡμερων εν εμπαιγμονῃ εμπαικται, κατα τας
of the days with scoffing scoffers, according to the
ιδιας επιθυμιας αὑτων πορευομενοι, [4] και λεγοντες·
own lusts of themselves walking, and saying;
Που εστιν ἡ επαγγελια της παρουσιας
Where is the promise of the presence
αυτου; αφ' ἡς γαρ οἱ πατερες εκοιμηθησαν,
of him? from of which for the fathers fell asleep,
παντα οὑτω διαμενει απ' αρχης κτισεως.
all things thus remains from a beginning of creation.
[5] Λανθανει γαρ αυτους τουτο θελοντας, ὁτι ουρανοι
It escapes notice for them this being willing, that heavens
ησαν εκπαλαι, και γη εξ ὑδατος και δι'
were of old, and earth out of water and through
ὑδατος συνεστωσα, τῳ του θεου λογῳ,
water having been placed together, by the of the God word,
[6] δι' ὧν ὁ τοτε κοσμος ὑδατι κατακλυσθεις
by means of which things the then world by water having been deluged
απωλετο· [7] οἱ δε νυν ουρανοι και ἡ γη
was destroyed; the but now heavens and the earth
τῳ αυτου λογῳ τεθησαυρισμενοι εισι, πυρι
by the him word having been treasured up are, for fire
τηρουμενοι εις ἡμεραν κρισεως και απωλειας
being kept to a day of judgment and destruction
των ασεβων ανθρωπων. [8] Ἑν δε τουτο μη
of the impious men. One but this not
λανθανετω ὑμας, αγαπητοι, ὁτι μια ἡμερα παρα
let escape you, beloved ones, that one day with
κυριῳ ὡς χιλια ετη, και χιλια ετη ὡς ἡμερα
Lord as a thousand years, and a thousand years as a day
μια. [9] Ου βραδυνει *[ὁ] κυριος της επαγγελιας,
one. Not is slow [the] Lord of the promise,
ὡς τινες βραδυτητα ἡγουνται· αλλα
as some slowness account; but

to them according to the TRUE Proverb; ‡ "The Dog returned to his OWN Vomit; and the washed Hog to Rolling in Mire."

CHAPTER III.

1 This Second Epistle, Beloved, I now write to you, in both of which ‡ I stir up Your SINCERE Minds by Remembrance;

2 to recollect the WORDS PREVIOUSLY SPOKEN by the HOLY Prophets, and of ‡ the COMMANDMENT of our LORD and Savior, by the APOSTLES;

3 ‡ knowing This first, That in the Last of the DAYS Scoffers will come with scoffing, ‡ walking after their OWN Lusts,

4 and saying, ‡ "Where is the PROMISE of his PRESENCE? for from the time the FATHERS fell asleep, all things continue in this way from the Beginning of the Creation."

5 For this purposely escapes them, That the Heavens were of old, and ‡ the Earth out of Water and by means of Water subsists, ‡ by the WORD of GOD;

6 ‡ by which the THEN WORLD was destroyed by a Deluge of Water.

7 But the present HEAVENS and the EARTH, by the * SAME Word, are treasured up, being kept for Fire to a Day of Judgment and Destruction of IMPIOUS Men.

8 But let not this One thing escape You, Beloved, That One Day with the Lord is as a Thousand Years, and ‡ a Thousand Years as one Day.

9 ‡ The Lord of the PROMISE is not slow, as some regard Slowness, but

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* VATICAN MANUSCRIPT.—7. SAME Word. 9. the—*omit*.

‡ 22. Prov. xxvi. 11. ‡ 1. 2 Pet. i. 13. ‡ 2. Jude 17. ‡ 3. 1 Tim. iv. 1; 2 Tim. iii. 1; Jude 18. ‡ 3. 2 Pet. ii. 10. ‡ 4. Isa. v. 19; Jer. xvii. 15; Ezek. xii. 22, 27; Matt. xxiv. 48; Luke xii. 45. ‡ 5. Psa. xxiv. 2; cxxxvi. 6. ‡ 5. Gen. i. 6, 9; Psa. xxxiii. 6. ‡ 6. Gen. vii. 11—23; ii. 5. ‡ 8. Psa. xc. 4. ‡ 9. Heb. ii. 3; Heb. x. 37.

μακροθυμει εις ἡμας μη βουλομενος τινας απο-
is long-suffering towards us not desiring some to
λεσθαι, αλλα παντας εις μετανοιαν χωρησαι.
perish, but all for a reformation to come.
[10] Ἡξει δε ἡ ἡμερα κυριου ὡς κλεπτης, εν ᾗ
Will come but the day of Lord as a thief, in which
οἱ ουρανοι ῥοιζηδον παρελευσονται, στοιχεια
the heavens with a rushing sound will pass away, elements
δε καυσουμενα λυθησονται, και γη και τα εν
and burning intensely will be dissolved, and earth and all in
αυτῃ εργα κατακαησεται. [11] Τουτων ουν
her works will be burned up. Of these things therefore
παντων λυομενων, ποταπους δει ὑπαρχειν
all being dissolved, what ones it behoves to be
*[ὑμας] εν ἁγιαις αναστροφαις και ευσεβειαις;
[you] in holy conduct and piety?
[12] προσδοκωντας και σπευδοντας την παρουσιαν
looking for and hastening the presence
της του θεου ἡμερας, δι' ἡν ουρανοι πυρου-
of the of the God day, on account of which heavens being on
μενοι λυθησονται, και στοιχεια καυσουμενα
fire will be dissolved, and elements burning intensely
τηκεται. [13] Καινους δε ουρανους και γην και-
melts. New but heavens and earth new
νην κατα το επαγγελμα αυτου προσδοκωμεν,
according to the promise of him we look for,
εν οἱς δικαιοσυνη κατοικει. [14] Διο, αγαπητοι,
in which righteousness dwells. Therefore, beloved ones,
ταυτα προσδοκωντες, σπουδασατε ασπιλοι και
these things looking for, do you diligently endeavor spotless and
αμωμητοι αυτῳ ευρεθηναι εν ειρηνῃ, [15] και την
blameless by him to be found in peace, and the
του κυριου ἡμων μακροθυμιαν, σωτηριαν ἡγεισθε·
of the Lord of us long-suffering, salvation do you reckon;
καθως και ὁ αγαπητος ἡμων αδελφος Παυλος
as also the beloved of us brother Paul
κατα την αυτῳ δοθεισαν σοφιαν εγραψεν
according to the to him having been given wisdom wrote
ὑμιν, [16] ὡς και εν πασαις *[ταις] επιστολαις,
to you, as also in all [the] letters,
λαλων εν αυταις περι τουτων· εν οἱς εστι δυσ-
speaking in them concerning these; in which is hardly
νοητα τινα, ἁ οἱ αμαθεις και αστηρικ-
understood some things, which those unlearned and unstable
τοι στεβλουσιν, ὡς και τας λοιπας γραφας, προς
distort, as also the remaining writings, to
την ιδιαν αὑτων απωλειαν. [17] Ὑμεις ουν, αγα-
the own of themselves destruction. You therefore, be-

‡ is patient towards us, not wishing that any one should perish, ‡ but that all should come to Reformation.

10 But ‡ the DAY of the Lord will come as a Thief, in which the HEAVENS shall pass away with a rushing sound, and the Elements burning intensely shall be dissolved, and the Earth and the WORKS in it shall be * burned up.

11 All These things, * therefore, being dissolved, what persons ought we to be ‡ in Holy Conduct and Piety?—

12 ‡ expecting and hastening the PRESENCE of the DAY of GOD, on account of which the Heavens being on fire will ‡ be dissolved, and the Elements ‡ burning intensely will melt.

13 But we, according to his PROMISE, are looking for ‡ New Heavens and a new Earth, in which dwells Righteousness.

14 Therefore, Beloved, looking for These things, diligently endeavor ‡ to be found by him in Peace, spotless and blameless;

15 and reckon ‡ the PATIENCE of our LORD as Salvation; even as our BELOVED Brother Paul, according to the WISDOM IMPARTED to him, wrote to you;

16 as also in All his Epistles, ‡ speaking in them concerning these things; in which some things are hard to be understood; which the UNINSTRUCTED and Unstable pervert, as also the OTHER Scriptures, to Their OWN Destruction.

17 Do you therefore Be-

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* VATICAN MANUSCRIPT.—10. discovered. 11. thus. 11. you—*omit*. 16. the—*omit*.

‡ 9. Isa. xxx. 18; 1 Pet. iii. 20. ‡ 9. Rom. ii. 4; 1 Tim. ii. 4. ‡ 10. Matt. xxiv. 43; Luke xii. 39; 1 Thess. v. 2; Rev. iii. 3; xvi. 15. ‡ 11. 1 Pet. i. 15. ‡ 12. 1 Cor. i. 7; Titus ii. 13. ‡ 12. Psa. l. 3; Isa. xxxiv. 4. ‡ 12. Micah i. 4. ‡ 13. Isa. lxv. 17; lxvi. 22; Rev. xxi. 1, 27. ‡ 14. 1 Cor. i. 8; xv. 58; Phil. i. 10; 1 Thess. iii. 13; v. 23. ‡ 15. Rom. ii. 4; 1 Pet. iii. 20. ‡ 16. Rom. viii. 19; 1 Cor. xv. 24; 1 Thess. iv. 15.

πητοι, προγινωσκοντες, φυλασσεσθε, ἱνα μη
loved ones, knowing before, be you on guard, so that not
τη των αθεσμων πλανη συναπαχθεντες, εκπε-
by the of the lawless ones deceit having been led away, you may
σητε του ιδιου στηριγμου· [18] αυξανετε δε εν
fall from the own stability; grow you but in
χαριτι και γνωσει του κυριου ἡμων και σωτη-
favor and knowledge of the Lord of us and savior
ρος Ιησου Χριστου. Αυτῳ ἡ δοξα και νυν και
Jesus Anointed. To him the glory both now and
εις ἡμεραν αιωνος· *[αμην.]
to a day of an age; [so be it.]

loved, ‡ being forewarned, ‡ be on your guard, lest being led away by the DECEIT of the LAWLESS, you should fall from your OWN stability;

18 ‡ but grow in Favor and Knowledge of our LORD and Savior Jesus Christ. ‡ To him be the GLORY both now and for the Day of the Age.*

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* VATICAN MANUSCRIPT.—18. so be it—*omit*. *Subscription*—SECOND OF PETER.

‡ 17. Mark xiii. 23; 2 Pet. i. 12. ‡ 17. Eph. iv. 14; 2 Pet. i. 10, 11; iii. 18. ‡ 18 Eph. iv. 15; 1 Pet. ii. 2. ‡ 18. 2 Tim. iv. 18; Rev. i. 6.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ.
OF JOHN [AN EPISTLE] FIRST.

*FIRST OF JOHN.

ΚΕΦ. α'. 1.

[1] Ὁ ην απ' αρχης, ὁ ακηκοαμεν, ὁ ἑωρακα-
What was from a beginning, what we have heard, what we have
μεν τοις οφθαλμοις ἡμων, ὁ εθεασαμεθα, και
seen with the eyes of us, what we gazed on, and
αἱ χειρες ἡμων εψηλαφησαν, περι του λογου
the hands of us felt, concerning the word
της ζωης· [2] (και ἡ ζωη εφανερωθη, και ἑωρακα-
of the life; (and the life was manifested, and we have
μεν, και μαρτυρουμεν, και απαγγελλομεν ὑμιν
seen, and we bear testimony, and we declare to you
την ζωην την αιωνιον, ἡτις ἡν προς τον πατερα,
the life the age-lasting, which was with the father,
και εφανερωθη ἡμιν·) [3] ὁ ἑωρακαμεν και ακη-
and was manifested to us;) what we have seen and we
κοαμεν, απαγγελλομεν ὑμιν, ἱνα και ὑμεις κοι-
have heard, we declare to you, so that also you fel-
νωνιαν εχητε μεθ' ἡμων· και ἡ κοινωνια δε ἡ
lowship may have with us, indeed the fellowship and the
ἡμετερα μετα του πατρος και μετα του υἱου
our with the father and with the son
αυτου Ιησου Χριστου. [4] Και ταυτα γραφομεν
of him Jesus Anointed. And these things we write
*[ὑμιν,] ἱνα ἡ χαρα ὑμων ᾐ πεπληρωμενη.
[to you,] so that the joy of you may be complete.
[5] Και αὑτη εστιν ἡ αγγελια, ἡν ακηκοαμεν απ'
And this is the message, which we have heard from
αυτου και αναγγελλομεν ὑμιν, ὁτι ὁ θεος φως
him and announce to you, that the God light
εστι, και σκοτια εν αυτῳ ουκ εστιν ουδεμια.
is, and darkness in him not is any.
[6] Εαν ειπωμεν, ὁτι κοινωνιαν εχομεν μετ' αυτου
If we should say, that fellowship we have with him
και εν τῳ σκοτει περιπατωμεν, ψευδομεθα, και
and in the darkness we should walk, we speak falsely, and
ου ποιουμεν την αληθειαν· [7] εαν δε εν τῳ φωτι
not we do the truth; if but in the light
περιπατωμεν, ὡς αυτος εστιν εν τῳ φωτι, κοι-
we should walk, as he is in the light, fel-
νωνιαν εχομεν μετ' αλληλων, και το αἱμα Ιησου
lowship we have with each other, and the blood of Jesus
*[Χριστου] του υἱου αυτου καθαριζει ἡμας απο
[Anointed] the son of him cleanses us from
πασης ἁμαρτιας. [8] Εαν ειπωμεν, ὁτι ἁμαρτιαν
all sin. If we should say, that sin
ουκ εχομεν, ἑαυτους πλανωμεν, και ἡ αληθεια
not we have, ourselves we deceive, and the truth
ουκ εστιν εν ἡμιν. [9] Εαν ὁμολογωμεν τας
not is in us. If we confess the

CHAPTER I.

1 ‡ What was from the Beginning, what we have heard, what we have seen with our EYES, ‡ what we beheld and ‡ our HANDS felt, concerning the WORD of LIFE;—

2 and ‡ the LIFE was made manifest, and * what we have seen, we also testify, and declare to you the AIONIAN LIFE, ‡ which was with the FATHER, and was manifested to us;—

3 ‡ what we have seen and heard, we declare to you, that you also may have Fellowship with us; and indeed ‡ OUR FELLOWSHIP is with the FATHER, and with his SON Jesus Christ.

4 And these things * we write to you, ‡ that your JOY may be complete.

5 ‡ And this is the MESSAGE which we have heard from him, and announce to you, That ‡ GOD is Light, and with him there is no Darkness.

6 ‡ If we say That we have Fellowship with him, and walk in DARKNESS, we speak falsely, and perform not the TRUTH;

7 but if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship with each other, and ‡ the BLOOD of Jesus, his SON, cleanses us from All Sin.

8 ‡ If we say That we have not Sin, we deceive Ourselves, and ‡ the TRUTH is not in us.

9 ‡ If we confess our

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* VATICAN MANUSCRIPT.—*Title*—FIRST OF JOHN. 2. what we have seen. 4. we. 4. to you—*omit*. 7. Anointed—*omit*.

‡ 1. John i. 1; 1 John ii. 13. ‡ 1. John i. 14; 2 Pet. i. 16. ‡ 1. Luke xxiv. 39; John xx. 27. ‡ 2. John i. 4; xi. 25; xiv. 6. ‡ 2. John i. 1, 2. ‡ 3. Acts iv. 20. ‡ 3. John xvii. 21; 1 Cor. i. 9; 1 John ii. 24. ‡ 4. John xv. 11; xvi. 24; 2 John 12. ‡ 5. 1 John iii. 11. ‡ 5. John i. 9; viii. 12; ix. 5; xii. 35, 36. ‡ 6. 2 Cor. vi. 14; 1 John ii. 4. ‡ 7. Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19. ‡ 8. James iii. 2. ‡ 8. 1 John ii. 4. ‡ 9. Psa. xxxii. 5; Prov. xxviii. 13.

ἁμαρτιας ἡμων, πιστος εστι και δικαιος, ἱνα
sins of us, faithful he is and just, so that
αφῃ ἡμιν τας ἁμαρτιας, και καθαρισῃ ἡμας
he may forgive to us the sins, and he may cleanse us
απο πασης αδικιας. [10] Εαν ειπωμεν, ὁτι ουχ
from all unrighteousness. If we should say, that not
ἡμαρτηκαμεν, ψευστην ποιουμεν αυτον, και ὁ
we have sinned, a liar we make him, and the
λογος αυτου ουκ εστιν εν ἡμιν.
word of him not is in us.

ΚΕΦ. β΄. 2.

[1] Τεκνια μου, ταυτα γραφω ὑμιν, ἱνα μη
Dear children of me, these things I write to you, so that not
ἁμαρτητε· και εαν τις ἁμαρτῃ, παρακλητον
you may sin; and if any one should sin, a helper
εχομεν προς τον πατερα, Ιησουν Χριστον δικαι-
we have with the father, Jesus Anointed a just
ον· [2] και αυτος ἱλασμος εστι περι των ἁμαρ-
one; and he a propitiation is on account of the sins
τιων ἡμων, ου περι των ἡμετερων δε μονον,
of us, not on account of the ours but only,
αλλα και περι ὁλου του κοσμου. [3] Και εν
but also on account of whole of the world. And by
τουτῳ γινωσκομεν, ὁτι εγνωκαμεν αυτον, εαν
this we know, that we have known him, if
τας εντολας αυτου τηρωμεν. [4] Ὁ λεγων· Εγ-
the commandment of him we keep. The one saying; I
νωκα αυτον, και τας εντολας αυτου μη τη-
have known him, and the commandments of him not keep-
ρων, ψευστης εστι, και εν τουτῳ ἡ αληθεια ουκ
ing, a liar he is, and in this one the truth not
εστιν. [5] Ὁς δ᾽ αν τηρῃ αυτου τον λογον,
is. Who but may keep of him the word,
αληθως εν τουτῳ ἡ αγαπη του θεου τετελειω-
truly in this one the love of the God has been per-
ται. Εν τουτῳ γινωσκομεν, ὁτι εν αυτῳ εσμεν.
fected. By this we know, that in him we are.
[6] Ὁ λεγων εν αυτῳ μενειν, οφειλει, καθως
The one saying in him to abide, is bound, as
εκεινος περιεπατησε, και αυτος *[οὑτως] περι-
he walked, also himself [thus] to
πατειν.
walk.

[7] Αγαπητοι, ουκ εντολην καινην γραφω ὑμιν,
Beloved ones, not a commandment new I write to you,
αλλ᾽ εντολην παλαιαν, ἡν ειχετε απ᾽ αρχης·
but a commandment old, which you had from a beginning;
ἡ εντολη ἡ παλαια, εστιν ὁ λογος ὁν ηκου-
the commandment the old, is the word which you
σατε *[απ᾽ αρχης.] [8] Παλιν εντολην καινην
heard [from a beginning.] Again a commandment new
γραφω ὑμιν, ὁ εστιν αληθες εν αυτῳ και εν
I write to you, which is true in him and in
ὑμιν· ὁτι ἡ σκοτια παραγεται, και το φως το
you; because the darkness is passing away, and the light the

SINS, he is faithful and just to forgive our SINS, and ‡ to cleanse us from All Unrighteousness.

10 If we say That we have not sinned, we make him a Liar, and his WORD is not in us.

CHAPTER II.

1 My Dear Children! These things I write to you that you may not sin; and if any one should sin, ‡ we have an Advocate with the FATHER, Jesus Christ, the Righteous one;

2 and ‡ he is a Propitiation on account of our SINS, and not on account of OURS only, but ‡ also on account of the Whole WORLD.

3 And by this we know That we have known him, if we keep his COMMANDMENTS.

4 ‡ HE who SAYS, "I have known him," and keeps not his COMMANDMENTS, ‡ is a Liar, and the TRUTH is not in this man;

5 but ‡ he who keeps His WORD, ‡ truly in this man the LOVE of GOD has been made perfect. By this we know That we are in Him.

6 ‡ HE who SAYS he abides in Him, ‡ ought himself also to walk, as he walked.

7 Beloved! ‡ I am not writing a new Commandment to you, but an old Commandment, ‡ which you had from the Beginning. The OLD COMMANDMENT is the WORD which you heard.

8 Again, ‡ a new Commandment I am writing to you, which is true in him and in you; ‡ Because the DARKNESS is passing

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* VATICAN MANUSCRIPT.—6. thus—*omit*. 7. from a Beginning—*omit*.

‡ 9. Psa. li. 2. ‡ 1. Rom. viii. 34; 1 Tim. ii. 5; Heb. vii. 25; ix. 24. ‡ 2. Rom. iii. 25; 2 Cor. v. 18; 1 John i. 7; iv. 10. ‡ 2. John i. 29; iv. 42; xi. 51, 52; 1 John iv. 14. ‡ 4. 1 John i. 6; iv. 20. ‡ 4. 1 John i. 8. ‡ 5. John xiv. 21, 23. ‡ 5. 1 John iv. 12, 13. ‡ 6. John xv. 4, 5. ‡ 6. Matt. xi. 29; John xiii. 15; 1 Pet. ii. 21. ‡ 7. 2 John 5. ‡ 7. 1 John iii. 11. ‡ 8. John xiii. 34; xv. 12. ‡ 8. Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5, 8.

αληθινον ηδη φαινει. [9] Ὁ λεγων εν τῳ φωτι
true now shines. The one saying in the light

ειναι, και τον αδελφον αὑτου μισων, εν τῃ
to be, and the brother of himself hating, in the

σκοτιᾳ εστιν ἑως αρτι. [10] Ὁ αγαπων τον
darkness he is till now. The one loving the

αδελφον αὑτου, εν τῳ φωτι μενει, και σκανδα-
brother of himself, in the light abides, and a stumbling-

λον εν αυτῳ ουκ εστιν· [11] ὁ δε μισων τον αδελφον
block in him not is; the but one hating the brother

αὑτου, εν τῃ σκοτιᾳ εστι, και εν τῃ σκοτιᾳ περι-
of himself, in the darkness is, and in the darkness walks,

πατει, και ουκ οιδε που ὑπαγει, ὁτι ἡ σκοτια ετυφ-
and not knows where he goes, because the darkness blinded

λωσε τους οφθαλμους αυτου. [12] Γραφω ὑμιν, τεκ-
the eyes of him. I write to you O dear

νια, ὁτι αφεωνται ὑμιν αἱ ἁμαρτιαι δια το
children, because are forgiven to you the sins through the

ονομα αυτου. [13] Γραφω ὑμιν, πατερες, ὁτι εγ-
name of him. I write to you, O fathers, because you

νωκατε τον απ' αρχης· γραφω ὑμιν, νεανισκοι,
have known him from a beginning; I write to you, O young men,

ὁτι νενικηκατε τον πονηρον· γραφω ὑμιν,
because you have overcome the evil one; I write to you,

παιδια, ὁτι εγνωκατε τον πατερα. [14] Εγρα-
children, because you have known the father. I wrote

ψα ὑμιν, πατερες, ὁτι εγνωκατε τον απ' αρχης.
to you, O fathers, because you have known him from a beginning.

Εγραψα ὑμιν, νεανισκοι, ὁτι ισχυροι εστε, και
I wrote to you, O young men, because strong ones you are, and

ὁ λογος *[του θεου] εν ὑμιν μενει, και νενικη-
the word [of the God] in you abides, and you have

κατε τον πονηρον. [15] Μη αγαπατε τον κοσμον,
overcome the evil one. Not do you love the world,

μηδε τα εν τῳ κοσμῳ. Εαν τις αγαπᾳ τον
nor the things in the world. If any one should love the

κοσμον, ουκ εστιν ἡ αγαπη του πατρος εν αυτῳ·
world, not is the love of the father in him;

[16] ὁτι παν το εν τῳ κοσμῳ, ἡ επιθυμια της
because all that in the world, the lust of the

σαρκος, και ἡ επιθυμια των οφθαλμων, και ἡ
flesh, and the lust of the eyes, and the

αλαζονεια του βιου, ουκ εστιν εκ του πατρος,
pomp of the life, not is from the father,

αλλ' εκ του κοσμου εστι. [17] Και ὁ κοσμος
but from the world is. And the world

παραγεται, και ἡ επιθυμια αυτου· ὁ δε ποιων
passes away, and the lust of it; the but one doing

το θελημα του θεου, μενει εις τον αιωνα.
the will of the God, abides for the age.

away, and ‡the TRUE LIGHT now shines.

9 ‡HE who SAYS he is in the LIGHT, and hates his BROTHER, is in the DARKNESS till now.

10 HE who LOVES his BROTHER, abides in the LIGHT, and ‡there is no Stumbling-block to him.

11 But HE who HATES his BROTHER is in the DARKNESS, and ‡walks in the DARKNESS, and does not know where he is going, Because the DARKNESS has blinded his EYES.

12 Dear children! I write to you, Because ‡your SINS are forgiven you through his NAME.

13 Fathers! I write to you, Because you have known HIM from the Beginning. Young men! I write to you, Because you have overcome the EVIL one. Children! *I have written to you because you have known the FATHER.

14 Fathers! I have written to you, Because you have known HIM from the Beginning. Young men! I have written to you, Because ‡you are strong, and the WORD of GOD abides in You, and you have overcome the EVIL one.

15 ‡Love not the WORLD, nor the THINGS in the WORLD. ‡If any one love the WORLD, the LOVE of the FATHER is not in him;

16 Because EVERY thing in the WORLD,—the DESIRE of the FLESH, and the DESIRE of the EYES, and the POMP of LIFE, is not from the FATHER, but is from the WORLD.

17 And ‡the WORLD is passing away, and its DESIRE; but HE who DOES the WILL of GOD abides for the AGE.

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* VATICAN MANUSCRIPT.—13. I have written. 14. of GOD—*omit.*

‡ 8. John i. 9; viii. 12; xii. 35. ‡ 9. 1 Cor. xiii. 2; 2 Pet. i. 9; 1 John iii. 14, 15. ‡ 10. 2 Pet. i. 10. ‡ 11. John xii. 35. ‡ 12. Luke xxiv. 47; Acts iv. 22; x. 43; xiii. 38. ‡ 14. Eph. vi. 11. ‡ 15. Rom. xii. 2. ‡ 15. Matt. vi. 24; Gal. i. 10; James iv. 4. ‡ 17. 1 Cor. vii. 31; James i. 10; iv. 14; 1 Pet. i. 24

[18]Παιδια, εσχατη ὡρα εστι· και καθως ηκου-
Children, last hour it is; and as you
σατε, ὁτι ὁ αντιχριστος ερχεται, και νυν αντι-
heard, that the antichrist is coming, even now anti-
χριστοι πολλοι γεγονασιν· ὁθεν γινωσκομεν,
christs many have become; whence we know,
ὁτι εσχατη ὡρα εστιν. [19]Εξ ἡμων εξηλθον,
that last hour it is. From of us they went out,
αλλ' ουκ ησαν εξ ἡμων· ει γαρ ησαν εξ ἡμων,
but not they were of us; if for they were of us,
μεμενηκεισαν αν μεθ' ἡμων· αλλ' ἱνα φανερω-
they would have remained with us; but so that they might
θωσιν, ὁτι ουκ εισι παντες εξ ἡμων. [20]Και
be manifested, that not they are all of us. And
ὑμεις χρισμα εχετε απο του ἁγιου, και οιδατε
you an anointing have from the holy, and you know
παντα. [21]Ουκ εγραψα ὑμιν, ὁτι ουκ οιδατε
all things. Not I wrote to you, because not you know
την αληθειαν, αλλ' ὁτι οιδατε αυτην, και ὁτι
the truth, but because you know her, and because
παν ψευδος εκ της αληθειας ουκ εστι. [22]Τις
every lie from the truth not is. Who
εστιν ὁ ψευστης, ει μη ὁ αρνουμενος, ὁτι Ιη-
is the liar, if not the one denying, that Je-
σους ουκ εστιν ὁ Χριστος; οὑτος εστιν ὁ αντι-
sus not is the Anointed one? this is the anti-
χριστος, ὁ αρνουμενος τον πατερα και τον
christ, the one denying the father and the
υἱον. [23]Πας ὁ αρνουμενος τον υἱον, ουδε τον
son. Every one who denying the son, not even the
πατερα εχει· ὁ ὁμολογων τον υἱον, και τον
father has; the one confessing the son, also the
πατερα εχει.
father has.

[24]Ὑμεις *[ουν] ὁ ηκουσατε απ' αρ-
You [therefore] what heard from a be-
χης, εν ὑμιν μενετω· εαν εν ὑμιν μει-
ginning, in you let abide; if in you should
νη ὁ απ' αρχης ηκουσατε, και ὑμεις εν τῳ
abide what from a beginning you heard, also you in the
υἱῳ και *[εν] τῳ πατρι μενειτε. [25]Και αὑτη
son and [in] the father will abide. And this
εστιν ἡ επαγγελια, ἡν αυτος επηγγειλατο
is the promise which he promised
ἡμιν, την ζωην την αιωνιον. [26]Ταυτα εγραψα
to us, the life the age-lasting. These things I wrote
ὑμιν περι των πλανωντων ὑμας. [27]Και ὑμεις
to you concerning those deceiving you. And you
το χρισμα ὁ ελαβετε απ' αυτου, εν ὑμιν
the anointing which received from him, in you
μενει, και ου χρειαν εχετε, ἱνα τις διδασκῃ
abides, and not need you have, so that any one may teach
ὑμας· αλλ' *[ὡς] το αυτο χρισμα διδασκει ὑμας
you; but [as] the same anointing teaches you

18 Children! it is the Last Hour; and as you heard That ‡the ANTICHRIST is coming, ‡even now many have become Antichrists; whence we know ‡that it is the Last Hour.

19 They went out from Us, but they were not of us; for if they had been of Us, they would have remained with us; but it was ‡that they might be made manifest That they are not all of us.

20 And ‡you have an Anointing from the HOLY one; *you all know it.

21 I have not written to you Because you do not know the TRUTH, but Because you know it, and Because No Lie is from the TRUTH.

22 ‡Who is the LIAR but HE who DENIES That Jesus is the ANOINTED one? This is the ANTICHRIST, HE who DENIES the FATHER and the SON.

23 ‡No ONE who DENIES the SON has the FATHER; HE who CONFESSES the SON has the FATHER also.

24 Let that which you heard from the Beginning abide in You. If what you heard from the Beginning abide in You, ‡you also shall abide in the SON and in the FATHER.

25 ‡ And this is the PROMISE which he promised *us,—AIONIAN LIFE.

26 I have written these things to you ‡concerning THOSE who DECEIVE you.

27 But ‡the *ANOINTING which you received from him abides in you, and you have no need that any one should teach you; but the SAME Anointing ‡ teaches

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* VATICAN MANUSCRIPT.—20. you all know it. 24. therefor—*omit.* 24. in—*omit.* 25. you. 27. FREE GIFT. 27. as—*omit.*

‡ 18. 2 Thess. ii. 3; 2 Pet. ii. 1; 1 John iv. 3. ‡ 18. Matt. xxiv, 5, 24; 2 John 7. ‡ 18. 1 Tim. iv. 1; 2 Tim. iii. 1. ‡ 19. 1 Cor. xi. 19. ‡ 20. 2 Cor. i. 21; Heb i. 9; verse 27. ‡ 22. 1 John iv. 3; 2 John 7. ‡ 23. John xv. 23; 2 John 9. ‡ 24. John xiv. 23; 1 John i. 3. ‡ 25. John xvii. 3; 1 John i. 2; v. 11. ‡ 26. 1 John iii. 7; 2 John 7. ‡ 27. verse 20. ‡ 27. John xiv. 26; xvi. 13.

περι παντων, και αληθες εστι, και ουκ εστι
concerning all things, and true is, and not is
ψευδος· και καθως εδιδαξεν ὑμας, μενειτε εν
a lie; and as it taught you, do you abide in
αυτῳ. [28] Και νυν, τεκνια, μενετε εν αυτῳ·
him. And now, dear children, do you abide in him;
ἱνα ὁταν φανερωθῃ, εχωμεν παρῥησιαν, και μη
so that when he may appear, we may have boldness, and not
αισχυνθωμεν απ᾽ αυτου, εν τῃ παρουσιᾳ αυτου.
we may be put to shame from him, in the presence of him.
[29] Εαν ειδητε, ὁτι δικαιος εστι, γινωσκετε, ὁτι
If you may know, that righteous he is, you know, that
πας ὁ ποιων την δικαιοσυνην, εξ αυτου
every one the doing the righteousness, by him
γεγεννηται. ΚΕΦ. γ΄. 3. [1] Ιδετε, ποταπην
has been begotten. See you, what
αγαπην δεδωκεν ἡμιν ὁ πατηρ, ἱνα τεκνα θεου
love has given to us the father, so that children of God
κληθωμεν. Δια τουτο ὁ κοσμος ου
we should be called. On account of this the world not
γινωσκει ἡμας, ὁτι ουκ εγνω αυτον.
knows us, because not it knew him.
[2] Αγαπητοι, νυν τεκνα θεου εσμεν, και ουπω
Beloved ones, now children of God we are, and not yet
εφανερωθη, τι εσομεθα· οιδαμεν *[δε,] ὁτι
was it brought to light, what we shall be; we know [but,] that
εαν φανερωθῃ, ὁμοιοι αυτῳ εσομεθα· ὁτι οψο-
if he should appear, like to him we shall be; because we
μεθα αυτον, καθως εστι. [3] Και πας ὁ εχων
shall see him, as he is. And every one the having
την ελπιδα ταυτην επ᾽ αυτῳ, ἁγνιζει ἑαυτον,
the hope this in him, purifies himself,
καθως εκεινος ἁγνος εστι. [4] Πας ὁ ποιων την
as he pure is. Every one the doing the
ἁμαρτιαν, και την ανομιαν ποιει· και ἡ ἁμαρτια
sin, also the lawlessness does; and the sin
εστιν ἡ ανομια. [5] Και οἰδατε, ὁτι εκεινος εφα-
is the lawlessness. And you know, that he was
νερωθη, ἱνα τας ἁμαρτιας *[ἡμων] αρῃ·
manifested, so that the sins [of us] he might take away;
και ἁμαρτια εν αυτῳ ουκ εστι. [6] Πας ὁ εν
and sin in him not is. Every one the in
αυτῳ μενων, ουχ ἁμαρτανει· πας ὁ ἁμαρτα-
him abiding, not sins; every one the sinning,
νων, ουχ ἑωρακεν αυτον, ουδε εγνωκεν αυτον.
not has seen him, nor has known him.
[7] Τεκνια, μηδεις πλανατω ὑμας· ὁ ποιων την
Dear children, no one let deceive you; the one doing the
δικαιοσυνην, δικαιος εστι, καθως εκεινος δικαιος
righteousness, righteous is, as he righteous

you concerning all things, and is true, and is not a Lie; and as it taught you, abide in him.

28 And now, Dear children, abide in him, so that ‡ when he shall appear we may have Confidence, ‡ and not be put to shame by him, in his PRESENCE.

29 ‡ If you know That he is Righteous, you know That ‡ EVERY ONE PRACTISING RIGHTEOUSNESS has been begotten by him.

CHAPTER III.

1 See What Love the FATHER has given us, that ‡ we should be called Children of * God! On this account the WORLD does not know us, ‡ Because it did not know him.

2 Beloved! ‡ now are we Children of God, and it has not yet been seen what we shall be. We know, however, That if he should appear, ‡ we shall be like him, Because ‡ we shall see him as he is.

3 And EVERY ONE HAVING this HOPE in him purifies himself, as he is pure.

4 EVERY ONE who PRACTISES SIN, also practises INIQUITY; and ‡ SIN is INIQUITY.

5 And you know That he was manifested that ‡ he might take away SINS; ‡ and in Him there is no Sin.

6 EVERY ONE who ABIDES in Him does not sin; ‡ EVERY ONE who SINS has not seen him, nor known him.

7 Dear children! let no one deceive you. ‡ HE who PRACTISES RIGHTEOUSNESS, is Righteous, even as he is Righteous.

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* VATICAN MANUSCRIPT.—1. God, and such we are. 2. but—*omit.* 5. of us—*omit.*

‡ 28. 1 John iii. 2. ‡ 28. 1 John iv. 17. ‡ 29. Acts xxii. 14. ‡ 29. 1 John iiii. 7, 10. ‡ 1. John i. 12. ‡ 1. John xv. 18, 19; xvi. 3; xvii. 25. ‡ 2. Rom. viii. 15; Gal. iii. 26; iv. 6. ‡ 2. Rom. viii. 29; 1 Cor. xv. 49; Phil. iii. 21; Col. iii. 4; 2 Pet. i. 4. ‡ 2. Job xix. 26; Psa. xvi. 11; Matt. v. 8. ‡ 4. Rom. iv. 15; 1 John v. 17. ‡ 5. Isa. liii. 5, 6, 11; 1 Tim. i. 15; Heb. i. 3; ix. 26; 1 Pet. ii. 24. ‡ 5. 2 Cor. v. 21; Heb. iv. 15; ix. 28; 1 Pet. ii. 22. ‡ 6. 1 John ii. 4; iv. 8; 3 John 11. ‡ 7. Ezek. xviii. 5—9; Rom. ii. 13; 1 John ii. 29.

εστιν. [8]Ὁ ποιων την ἁμαρτιαν, εκ του διαβολου
is. The one doing the sin, from the accuser
εστιν· ὁτι απ' αρχης ὁ διαβολος ἁμαρτανει.
is; because from a beginning the accuser sins.
Εις τουτο εφανερωθη ὁ υἱος του θεου,
For this was manifested the son of the God,
ἱνα λυσῃ τα εργα του διαβολου. [9]Πας
so that he might destroy the works of the accuser. Every one
ὁ γεγεννημενος εκ του θεου, ἁμαρτιαν ου ποιει,
the having been begotten of the God, sin not does,
ὁτι σπερμα αυτου εν αυτῳ μενει· και ου δυναται
because seed of him in him abides; and not is able
ἁμαρτανειν, ὁτι εκ του θεου γεγεννηται. [10]Εν
to sin, because by the God he has been begotten. In
τουτῳ φανερα εστι τα τεκνα του θεου και
this manifest is the children of the God and
τα τεκνα του διαβολου. Πας ὁ μη ποιων
the children of the accuser. Every one the not doing
δικαιοσυνην, ουκ εστιν εκ του θεου, και ὁ μη
righteousness, not is of the God, and the not
αγαπων τον αδελφον αὑτου. [11]Ὁτι αὑτη εστιν
one loving the brother of himself. Because this is
ἡ αγγελια, ἡν ηκουσατε απ' αρχης, ἱνα αγαπωμεν
the message, which you heard from beginning, that we should love
αλληλους· [12]ου καθως Καιν εκ του
each other; not as Cain of the
πονηρου ην, και εσφαξε τον αδελφον αὑτου·
evil one was, and killed the brother of himself;
και χαριν τινος εσφαξεν αυτον; ὁτι τα εργα
and on account of what killed he him? because the works
αυτου πονηρα ην, τα δε του αδελφου αυτου δικαια.
of him evil was, those but of the brother of him righteous.

[13]Μη θαυμαζετε, αδελφοι *[μου,] ει μισει
Not do you wonder, brethren [of me,] if hates
ὑμας ὁ κοσμος. [14]Ἡμεις οιδαμεν, ὁτι μεταβεβηκαμεν
you the world. We know, that we have passed over
εκ του θανατου εις την ζωην, ὁτι αγαπωμεν
from the death into the life, because we love
τους αδελφους· ὁ μη αγαπων *[τον
the brethren: the not loving [the
αδελφον,] μενει εν τῳ θανατῳ. [15]Πας ὁ
brother,] abides in the death. Every one the
μισων τον αδελφον αὑτου, ανθρωποκτονος εστι·
hating the brother of himself, a man-killer is;
και οιδατε, ὁτι πας ανθρωποκτονος ουκ εχει
and we know, that every man-killer not has
ζωην αιωνιον εν αὑτῳ μενουσαν. [16]Εν τουτῳ
life age-lasting in him abiding. By this
εγνωκαμεν την αγαπην, ὁτι εκεινος ὑπερ
we have known the love, because he on behalf
ἡμων την ψυχην αὑτου εθηκε· και ἡμεις οφειλομεν
of us the life of himself laid down; and we ought
ὑπερ των αδελφων τας ψυχας τιθεναι.
on behalf of the brethren the lives to lay down.

8 ‡HE who PRACTISES SIN is of the ENEMY; For the ENEMY has been sinning from the Beginning. For this was the SON of GOD manifested, ‡that he might destroy the WORKS of the ENEMY.

9 No ONE who has been BEGOTTEN by GOD practises Sin; Because ‡his Seed abides in Him; and he cannot sin, Because he has been begotten by GOD.

10 By this are the CHILDREN of GOD discovered, and the CHILDREN of the ENEMY; ‡NO ONE who does not PRACTISE Righteousness is of GOD, and NO ONE who does not LOVE his BROTHER.

11 For this is the MESSAGE which you heard from the Beginning; ‡That we should love each other;

12 not as ‡Cain, who was of the EVIL one, and killed his BROTHER. And on account of what did he kill him? Because his WORKS were evil, and his BROTHER's righteous.

13 Wonder not, Brethren, if ‡the WORLD hate you.

14 We know That we have passed over from DEATH to LIFE, Because we love the BRETHREN. HE who LOVES not, abides in DEATH.

15 ‡EVERY ONE who HATES his BROTHER is a Murderer; and you know That ‡No Murderer has aionian Life abiding in Him.

16 ‡By this we have known LOVE, Because he laid down his LIFE on Our behalf; and we ought to lay down our LIVES for the BRETHREN.

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* VATICAN MANUSCRIPT.—13. of me—*omit*. 14. BROTHER—*omit*.

‡ 8. Matt. xiii. 38; John viii. 44. ‡ 8. Gen. iii. 15; Luke x. 18; John xvi. 11; Heb. ii. 14. ‡ 9. 1 Pet. i. 23. ‡ 10. 1 John ii. 29. ‡ 11. John xiii. 34; xv. 12; ver. 23; 1 John iv. 7. 21; 2 John 5. ‡ 12. Gen. iv. 4, 8; Heb. xi. 4; Jude 11. ‡ 13. John xv. 18, 19; xvii. 14; 2 Tim. iii. 12. ‡ 15. Matt. v. 21, 22; 1 John iv. 20. ‡ 15. Gal. v. 21; Rev. xxi. 8. ‡ 16. John iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25; 1 John iv. 9, 11.

[17] Ὁς δ' αν εχῃ τον βιον του κοσμου, και θεω-
Who but may have the substance of the world, and may
ρῃ τον αδελφον αὑτου χρειαν εχοντα, και
see the brother of himself need having, and
κλεισῃ τα σπλαγχνα αὑτου απ' αυτου, πως ἡ
may close the bowels of himself from him, how the
αγαπη του θεου μενει εν αυτῳ; [18] Τεκνια
love of the God abides in him? Dear children
*[μου,] μη αγαπωμεν λογῳ μηδε τῃ γλωσσῃ,
[of me,] not we should love in word nor in the tongue,
αλλ' εν εργῳ και αληθειᾳ. [19] *[Και] εν τουτῳ
but in work and in truth. [And] by this
γινωσκομεν, ὁτι εκ της αληθειας εσμεν, και
we know, that of the truth we are, and
εμπροσθεν αυτου πεισομεν τας καρδιας ἡμων,
in presence of him we shall assure the hearts of us,
[20] ὁτι, εαν καταγινωσκῃ ἡμων ἡ καρδια, ὁτι
because, if should condemn us the heart, that
μειζων εστιν ὁ θεος της καρδιας ἡμων, και
greater is the God of the heart of us, and
γινωσκει παντα. [21] Αγαπητοι, εαν ἡ καρδια
knows all things. Beloved ones, if the heart
*[ἡμων] μη καταγινωσκῃ *[ἡμων,] παρρησιαν
[of us] not should condemn [us,] boldness
εχομεν προς τον θεον, [22] και ὁ εαν αιτωμεν,
we have towards the God, and whatever we may ask,
λαμβανομεν παρ' αυτου, ὁτι τας εντολας αυτου
we receive from him, because the commandments of him
τηρουμεν, και τα αρεστα ενωπιον αυτου ποι-
we keep, and the things pleasing in presence of him we
ουμεν. [23] Και αὑτη εστιν ἡ εντολη αυτου, ἱνα
do. And this is the commandment of him, that
πιστευσωμεν τῳ ονοματι του υἱου αυτου Ιησου
we should believe in the name of the son of him Jesus
Χριστου, και αγαπωμεν αλληλους, καθως εδω-
Anointed, and should love each other, as he
κεν εντολην ἡμιν. [24] Και ὁ τηρων τας εν-
gave commandment to us. And the one keeping the com-
τολας αυτου, εν αυτῳ μενει, και αυτος εν
mandments of him, in him abides, and he in
αυτῳ· και εν τουτῳ γινωσκομεν, ὁτι μενει εν
him; and by this we know, that he abides in
ἡμιν, εκ του πνευματος, οὑ ἡμιν εδωκεν.
us, from the spirit, of which to us he gave.

ΚΕΦ. δ'. 4.

[1] Αγαπητοι, μη παντι πνευματι πιστευετε,
Beloved ones, not every spirit do you believe,
αλλα δοκιμαζετε τα πνευματα, ει εκ του θεου
but do you prove the spirits, if from of the God
εστιν· ὁτι πολλοι ψευδοπροφηται εξεληλυθασιν
is; because many false-prophets have gone out

17 But ‡whoever has the GOODS of the WORLD, and may see his BROTHER have Need, and may shut up his COMPASSIONS from him, ‡how abides the LOVE of GOD in him?

18 Dear children! ‡we should not love in Word nor in TONGUE, but in Work and in Truth.

19 By this we *know ‡That we are of the TRUTH, and shall assure our *HEARTS in His presence;

20 ‡Because if our HEART condemn us, GOD is greater than our HEART, and knows all things.

21 ‡Beloved! if the HEART does not condemn, ‡we have Confidence towards GOD,

22 and ‡whatever we may ask we receive from him, Because we keep his COMMANDMENTS, ‡and do WHAT IS PLEASING in His sight.

23 ‡And this is his COMMANDMENT, That we should believe in the NAME of his SON Jesus Christ, and ‡love each other, as he gave us Commandment.

24 And ‡HE who KEEPS his COMMANDMENTS ‡abides in Him, and he in him, and by this we know That he abides in us, by the SPIRIT which he gave Us.

CHAPTER IV.

1 Beloved! ‡believe not Every Spirit, but ‡prove the SPIRITS whether they are from GOD; Because ‡Many False-prophets have gone out into the WORLD.

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* VATICAN MANUSCRIPT.—18. of me—*omit*. 19. And—*omit*. 19. shall know. 19. HEART. 21. of us—*omit*. 21. us—*omit*.

‡ 17. Deut. xv. 7; Luke iii. 11. ‡ 17. 1 John iv. 20. ‡ 18. Ezek. xxxiii. 31; Rom. xii. 9; Eph. iv. 15; James ii. 15. ‡ 19. John xviii. 37; 1 John i. 8. ‡ 20. 1 Cor. iv. 4. ‡ 21. Job xxii. 26. ‡ 21. Heb. x. 22; 1 John ii. 28; iv. 17. ‡ 22. Psa. xxxiv. 15; cxlv. 18, 19; Prov. xv. 29; Jer. xxix. 12; Matt. vii. 8; xxi. 22; Mark xi. 24; John xiv. 13; xv. 7; xvi. 23, 24; James v. 17; 1 John v. 14. ‡ 22. John viii. 29; ix. 31. ‡ 23. John vi. 29; xvii. 3. ‡ 23. John xiii. 34. ‡ 24. John xiv. 23; xv. 10. ‡ 24. John xvii. 27. ‡ 1. Matt. xxiv. 4. ‡ 1. 1 Cor. xiv. 29; 1 Thess. v. 21; Rev. ii. 2. ‡ 1. Matt. xxiv. 5, 24; Acts xx. 30; 1 Tim. iv. 1; 2 Pet. ii. 1; 1 John ii. 18; 2 John 7.

εις τον κοσμον. [2] Εν τουτῳ γινωσκετε το
into the world. By this you know the
πνευμα του θεου· παν πνευμα ὁ ὁμολογει
spirit of the God; every spirit which confesses
Ιησουν Χριστον εν σαρκι εληλυθοτα, εκ του
Jesus Anointed in flesh having come, from of the
θεου εστι. [3] Και παν πνευμα ὁ μη ὁμολογει
God is. And every spirit who not confesses
τον Ιησουν, εκ του θεου ουκ εστι· και τουτο
the Jesus, from the God not is; and this
εστι το του αντιχριστου, ὁ ακηκοατε ὁτι ερχεται, και νυν εν τῳ κοσμῳ εστιν ηδη. [4] Ὑμεις
is that of the antichrist, which you heard that it comes, and now in the world is already. You
εκ του θεου εστε, τεκνια, και νενικηκατε
of the God are, dear children, and have overcome
αυτους· ὁτι μειζων εστιν ὁ εν ὑμιν, η ὁ εν τῳ
them; because greater is he in you, than he in the
κοσμῳ. [5] Αυτοι εκ του κοσμου εισι· δια
world. They from the world are; on account of
τουτο εκ του κοσμου λαλουσι, και ὁ κοσμος
this of the world they speak, and the world
αυτων ακουει. [6] Ἡμεις εκ του θεου εσμεν· ὁ
them hears. We of the God are; the
γινωσκων τον θεον, ακουει ἡμων· ὁς ουκ εστιν
one knowing the God, hears us; who not is
εκ του θεου, ουκ ακουει ἡμων. Εκ τουτου
of the God, not hears us. By this
γινωσκομεν το πνευμα της αληθειας και το
we know the spirit of the truth and the
πνευμα της πλανης.
spirit of the error.

[7] Αγαπητοι, αγαπωμεν αλληλους· ὁτι ἡ
Beloved ones, we should love each other; because the
αγαπη εκ του θεου εστι, και πας ὁ αγαπων,
love of the God is, and every one the loving,
εκ του θεου γεγεννηται, και γινωσκει τον θεον·
by the God has been begotten, and knows the God;
[8] ὁ μη αγαπων, ουκ εγνω τον θεον, ὁτι ὁ θεος
he not loving, not knew the God, because the God
αγαπη εστιν. [9] Εν τουτῳ εφανερωθη ἡ αγαπη
love is. In this was manifested the love
του θεου εν ἡμιν, ὁτι τον υἱον αὑτου τον μονογενη
of the God to us, because the son of himself the only-begotten
απεσταλκεν ὁ θεος εις τον κοσμον, ἱνα
sent forth the God into the world, so that
ζησωμεν δι᾽ αυτου. [10] Εν τουτῳ εστιν ἡ
we might live through him. In this is the
αγαπη, ουχ ὁτι ἡμεις ηγαπησαμεν τον θεον,
love, not that we loved the God,
αλλ᾽ ὁτι αυτος ηγαπησεν ἡμας, και απεστειλε
but that he loved us, and sent forth
τον υἱον αὑτου ἱλασμον περι των ἁμαρτιων
the son of himself a propitiation respecting the sins

2 By this you know the SPIRIT of GOD,—‡ Every Spirit which confesses Jesus Christ *to have come in the Flesh, is from GOD;

3 and ‡Every Spirit which does not confess JESUS, is not from God. And this is the [SPIRIT] of the Antichrist, which you heard That it is coming, and now it is in the WORLD already.

4 ‡ **You** are of GOD, Dear children! and have overcome them; Because greater is HE who is in you, than ‡HE who is in the WORLD.

5 ‡ **They** are of the WORLD; on this account they speak of the WORLD, and the WORLD hears them.

6 **We** are of GOD; ‡HE who KNOWS GOD, hears us; he who is not of GOD does not hear us. By this we know ‡the SPIRIT of TRUTH and the SPIRIT of ERROR.

7 ‡Beloved! we should love each other; Because LOVE is from GOD; and EVERY ONE who LOVES has been begotten by GOD, and knows GOD.

8 HE who does not LOVE, ‡does not know God; Because ‡GOD is Love.

9 ‡By this the LOVE of GOD to us was manifested, that GOD sent forth his ONLY-BEGOTTEN SON into the WORLD, that ‡we might live through him.

10 In this is LOVE; ‡not That **we** *have loved GOD, but That **he** loved us, and sent forth his SON as a ‡Propitiation for our SINS.

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* VATICAN MANUSCRIPT.—2. to have come. 10. have loved.

‡ 2. 1 Cor. xii. 3; 1 John v. 1. ‡ 3. 1 John ii. 18, 22; 2 John 7. ‡ 4. 1 John v. 4. ‡ 4. John xii. 31; xiv. 30; xvi. 11; 1 Cor. ii. 12; Eph. ii. 2; vi. 12. ‡ 5. John iii. 31; xv. 19; xvii. 14. ‡ 6. John viii. 47; x. 27; 1 Cor. xiv. 37; 2 Cor. x. 7. ‡ 6. Isa. viii. 20; John xiv. 17. ‡ 7. 1 John iii. 10, 11, 23. ‡ 8. 1 John ii. 4; iii. 6. ‡ 8. ver. 16. ‡ 9. John iii. 16; Rom. v. 8; viii. 32; 1 John iii. 16. ‡ 9. 1 John v. 11. ‡ 10. John xv. 16; Rom. v. 8, 10; Titus iii. 4. ‡ 10. 1 John ii. 2.

ἡμων. [11] Αγαπητοι, ει οὑτως ὁ θεος ηγαπησεν
of us. Beloved ones, if thus the God loved
ἡμας, και ἡμεις οφειλομεν αλληλους αγαπᾳν.
us, also we ought each other to love.
Θεον ουδεις πωποτε τεθεαται. [12] Εαν αγαπω-
God no one at any time has seen. If we love
μεν αλληλους, ὁ θεος εν ἡμιν μενει, και ἡ
each other, the God in us abides, and the
αγαπη αυτου τετελειωμενη εστιν εν ἡμιν. [13] Εν
love of him having been perfected it is in us. By
τουτῳ γινωσκομεν, ὁτι εν αυτῳ μενομεν, και
this we know, that in him we abide, and
αυτος εν ἡμιν, ὁτι εκ του πνευματος αὑτου
he in us, because out of the spirit of himself
δεδωκεν ἡμιν. [14] Και ἡμεις τεθεαμεθα και
he has given us. And we have seen and
μαρτυρουμεν, ὁτι ὁ πατηρ απεσταλκε τον υἱον
we testify, that the father sent forth the son
σωτηρα του κοσμου. [15] Ὁς αν ὁμολογησῃ, ὁτι
a savior of the world. Whoever may confess, that
Ιησους εστιν ὁ υἱος του θεου, ὁ θεος εν αυτῳ
Jesus is the son of the God, the God in him
μενει, και αυτος εν τῳ θεῳ. [16] Και ἡμεις εγ-
abides, and he in the God. And we have
νωκαμεν και πεπιστευκαμεν την αγαπην, ἡν
known and we have believed the love, which
εχει ὁ θεος εν ἡμιν. Ὁ θεος αγαπη εστι, και
has the God in us. The God love is, and
ὁ μενων εν τῃ αγαπῃ, εν τῳ θεῳ μενει, και ὁ
the one abiding in the love, in the God abides, and the
θεος εν αυτῳ. [17] Εν τουτῳ τετελειωται ἡ
God in him. By this has been perfected the
αγαπη μεθ' ἡμων, ἱνα παῤῥησιαν εχωμεν εν τῃ
love with us, so that boldness we may have in the
ἡμερᾳ της κρισεως, ὁτι καθως εκεινος εστι, και
day of the judgment, because as he is, also
ἡμεις εσμεν εν τῳ κοσμῳ τουτῳ. [18] Φοβος ουκ
we are in the world this. Fear not
εστιν εν τῃ αγαπῃ, αλλ' ἡ τελεια αγαπη εξω
is in the love, but the perfect love outside
βαλλει τον φοβον· ὁτι ὁ φοβος κολασιν εχει·
casts the fear; because the fear a restraint has;
ὁ δε φοβουμενος ου τετελειωται εν τῃ αγαπῃ.
the but one fearing not has been perfected in the love.
[19] Ἡμεις αγαπωμεν *[αυτον,] ὁτι αυτος πρωτος
We love [him,] because he first
ηγαπησεν ἡμας. [20] Εαν τις ειπῃ· Ὁτι αγαπω
loved us. If any one may say; That I love
τον θεον, και τον αδελφον αὑτου μισῃ, ψευσ-
the God, and the brother of himself he may hate, a
της εστιν· ὁ γαρ μη αγαπων τον αδελφον
liar he is; the for not one loving the brother
αὑτου, ὁν ἑωρακε, τον θεον, ὁν ουχ ἑωρακε,
of himself, whom he has seen, the God, whom not he has seen,

11 Beloved! ‡ if GOD so loved us, We also ought to love each other.

12 [Though] ‡ no one has seen God at any time, [yet,] if we love each other, GOD dwells in Us; and ‡ his LOVE has been perfected in us.

13 ‡ By this we know That we abide in Him, and He in Us, Because he has imparted to us of his SPIRIT.

14 And ‡ we have seen and testify That ‡ the FATHER sent forth the SON as a Savior of the WORLD.

15 ‡ Whoever may confess That * Jesus is the SON of GOD, GOD abides in Him, and He in GOD.

16 And We have known and believed the LOVE which God has for us. ‡ GOD is LOVE; and ‡ HE who ABIDES in LOVE, abides in GOD, and GOD * abides in Him.

17 By this has LOVE been perfected with us, that ‡ we may have Confidence in the DAY of JUDGMENT; Because as He is We also are in this WORLD.

18 There is no Fear in LOVE, but PERFECT Love casts out FEAR; Because FEAR has Restraint; and HE who FEARS ‡ has not been perfected in LOVE.

19 We love, Because He first loved us.

20 ‡ If any one say, "I love GOD," and yet hate his BROTHER, he is a Liar; for HE who does not LOVE his BROTHER, whom he has seen, * is not able to

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* VATICAN MANUSCRIPT.—15. Jesus Christ. 16. abides in Him. 19. him—*omit*. 20. is not able.

‡ 11. Matt. xviii. 33; John xv. 12; 1 John iii. 16. ‡ 12. John i. 18; 1 Tim. vi. 16; verse 20. ‡ 12. 1 John ii. 5; ver. 18. ‡ 13. John xiv. [illegible]; 1 John iii. 24. ‡ 14. John i. 14; 1 John i. 1, 2. ‡ 14. John iii. 17. ‡ 15. Rom. x. 9; 1 John v. 1, 5. ‡ 16. verse 8. ‡ 16. 1 John iii. 24. ‡ 17. James ii. 13; 1 John ii. 28; iii. 19, 21. ‡ 18. verse 12. ‡ 20. 1 John ii. 4, iii. 17.

*[πως] δυναται αγαπαν; [21] Και ταυτην την
[how] is he able to love? And this the
εντολην εχομεν απ' αυτου, ἱνα ὁ αγαπων
commandment we have from him, that the one loving
τον θεον αγαπα και τον αδελφον αὑτου.
the God should love also the brother of himself.

ΚΕΦ. ε'. 5.

[1] Πας ὁ πιστευων, ὁτι Ιησους εστιν ὁ Χριστος,
Every one the believing, that Jesus is the Anointed,
εκ του θεου γεγεννηται· και πας ὁ αγαπων
by the God has been begotten; and every one the loving
τον γεννησαντα, αγαπα *[και] τον γεγεννημενον
the one having begot, love [also] the one having
εξ αυτου. [2] Εν τουτῳ γινωσκομεν,
been begotten by him. By this we know,
ὁτι αγαπωμεν τα τεκνα του θεου, ὁταν τον
that we love the children of the God, when the
θεον αγαπωμεν και τας εντολας αυτου τηρωμεν.
God we may love and the commandments of him we may keep.
[3] Αὑτη γαρ εστιν ἡ αγαπη του θεου, ἱνα τας
This for is the love of the God, that the
εντολας αυτου τηρωμεν· και αἱ εντολαι
commandments of him we may keep; and the commandments
αυτου βαρειαι ουκ εισιν, [4] ὁτι παν το γεγεννημενον
of him burdensome not are, because all that having been
εκ του θεου, νικᾳ τὸν κοσμον· και
begotten by the God, overcomes the world; and
αὑτη εστιν ἡ νικη ἡ νικησασα τον κοσμον, ἡ
this is the victory that having overcome the world, the
πιστις ἡμων. [5] Τις εστιν ὁ νικων τον κοσμον,
faith of us. Who is the one overcoming the world,
ει μη ὁ πιστευων, ὁτι Ιησους εστιν ὁ υἱος
if not the one believing, that Jesus is the son
του θεου; [6] Οὑτος εστιν ὁ ελθων δι'
of the God? This is the one having come by means of
ὑδατος και αἱματος, Ιησους *[ὁ] Χριστος· ουκ
water and blood, Jesus [the] Anointed; not
εν τῳ ὑδατι μονον, αλλ' εν τῳ ὑδατι και
by the water only, but by the water and
τῳ αἱματι· και το πνευμα εστι το μαρτυρουν,
the blood; and the spirit is the one testifying,
ὁτι το πνευμα εστιν ἡ αληθεια.
because the spirit is the truth.
[7] Ὁτι τρεις εισιν οἱ μαρτυρουντες· [8] το πνευμα,
Because three are those testifying; the spirit,

love GOD ‡ whom he has not seen.

21 And we have ‡ This COMMANDMENT from him, That HE who LOVES GOD should love his BROTHER also.

CHAPTER V.

1 ‡ EVERY ONE who BELIEVES That Jesus is the ANOINTED one, has been begotten by GOD; ‡ and EVERY ONE who LOVES the BEGETTER, loves the one BEGOTTEN by him.

2 By this we know That we love the CHILDREN of GOD, when we love GOD and * practise his COMMANDMENTS.

3 ‡ For this is the LOVE of GOD, that we keep his COMMANDMENTS; and ‡ his COMMANDMENTS are not burdensome;

4 ‡ Because ALL that has been BEGOTTEN by GOD overcomes the WORLD; and this is THAT VICTORY which OVERCOMES the WORLD,—our FAITH.

5 * And who is HE that OVERCOMES the WORLD, but ‡ HE who BELIEVES That Jesus is the SON of GOD.

6 This is HE who CAME by Water and Blood,—Jesus the ANOINTED one; not by the WATER only, but by the WATER and * by the BLOOD; and ‡ the SPIRIT is THAT which TESTIFIES, Because the SPIRIT is the TRUTH.

7 † For there are THREE which TESTIFY;

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* VATICAN MANUSCRIPT.—20. how—*omit.* 1. also—*omit.* 2. practise. 5. And who. 6. the—*omit.* 6. by.

† 7. The received text reads, "For there are three who bear witness in heaven, the Father, the Word, and the holy Spirit, and these three are one. And there are three that bear witness in earth" This text concerning the heavenly witnesses is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers, nor by any of the early Latin fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged, is of no great moment, as its design must be obvious to all.—*Improved Version.*

‡ 20. verse 13. ‡ 21. Matt. xxii. 37, 39; John xiii. 34; xv. 12; 1 John iii. 23. ‡ 1. John i. 12, 13. ‡ 1. John xv. 23. ‡ 3. John xiv. 15, 21, 23; xv. 10. ‡ 3. Matt xi. 30. ‡ 4. 1 John iii. 9; iv. 4. ‡ 5. 1 Cor. xv. 57. ‡ 6. John xiv. 17; xv. 26; xvi. 13; [illegible] iii. 16.

και το ὑδωρ, και το αἱμα· και οἱ τρεις εις το ἑν
and the water, and the blood; and the three for the one
εισιν. [9] Ει την μαρτυριαν των ανθρωπων λαμ-
are. If the testimony of the men we re-
βανομεν, ἡ μαρτυρια του θεου μειζων εστιν·
ceive, the testimony of the God greater is;
ὁτι αὑτη εστιν ἡ μαρτυρια του θεου, ἡν μεμαρτυ-
because this is the testimony of the God, which he has testi-
ρηκε περι του υἱου αὑτου. [10] Ὁ πιστευων εις τον
fied concerning the son of himself. The one believing into the
υἱον του θεου, εχει την μαρτυριαν εν ἑαυτῳ·
son of the God, has the testimony in himself;
ὁ μη πιστευων τῳ θεῳ, ψευστην πεποιηκεν
the not one believing the God, a liar has made
αυτον, ὁτι ου πεπιστευκεν εις την μαρτυριαν,
him, because not he has believed in the testimony,
ἡν μεμαρτυρηκεν ὁ θεος περι του υἱου αὑτου.
which has testified the God concerning the son of himself.
[11] Και αὑτη εστιν ἡ μαρτυρια, ὁτι ζωην αιωνιον
And this is the testimony, because life age-lasting
εδωκεν ἡμιν ὁ θεος, και αὑτη ἡ ζωη εν τῳ υἱῳ
gave to us the God, and this the life in the son
αυτου εστιν. [12] Ὁ εχων τον υἱον, εχει την
of him is. The one having the son, has the
ζωην· ὁ μη εχων τον υἱον του θεου, την ζωην
life; the not one having the son of the God, the life
ουκ εχει. [13] Ταυτα εγραψα ὑμιν, ἱνα ειδη-
not has. These things I wrote to you, so that you may
τε, ὁτι ζωην αιωνιον εχετε οἱ πιστευοντες
know, that life age-lasting you have those believing
εις το ονομα του υἱου του θεου. [14] Και αὑτη
into the name of the son of the God. And this
εστιν ἡ παρρησια ἡν εχομεν προς αυτον, ὁτι
is the boldness which we have towards him, that
εαν τι αιτωμεθα κατα το θελημα αυτου,
if anything we may ask according to the will of him,
ακουει ἡμων· [15] και εαν οιδαμεν, ὁτι ακουει
he hears us; and if we know, that he hears
ἡμων, ὁ αν αιτωμεθα, οιδαμεν, ὁτι εχομεν τα
us, whatever we may ask, we know, that we have the
αιτηματα ἁ ητηκαμεν παρ' αυτου. [16] Εαν
petitions which we have asked from him. If
τις ιδη τον αδελφον αὑτου ἁμαρτανον-
any one should see the brother of himself sinning
τα ἁμαρτιαν μη προς θανατον, αιτησει, και
a sin not to death, he shall ask, and
δωσει αυτῳ ζωην, τοις ἁμαρτανουσι μη προς
he will give to him life, for those sinning not to
θανατον. Εστιν ἁμαρτια προς θανατον· ου
death. It is a sin to death; not
περι εκεινης λεγω ἱνα ερωτηση. [17] Πασα
concerning that I say that he should ask. All

8 the SPIRIT, and the WATER, and the BLOOD; and the THREE are for ONE.

9 If we receive ‡the TESTIMONY of MEN, the TESTIMONY of GOD is greater; ‡For this is the TESTIMONY of GOD * that he has testified concerning his SON.

10 (HE who BELIEVES into the SON of GOD, ‡has the TESTIMONY in himself; HE who does not BELIEVE GOD, ‡has made him a Liar; Because he has not believed in the TESTIMONY which GOD has testified concerning his SON.)

11 ‡And this is the TESTIMONY, That GOD has given to us aionian Life, and ‡This LIFE is in his SON.

12 ‡HE who HAS the SON has the LIFE; HE who has not the SON has not the LIFE.

13 ‡These things I have written to you, that you who BELIEVE on the NAME of the SON of GOD may know that you have aionian Life.

14 And this is the CONFIDENCE which we have towards him, That ‡if we ask Any thing according to his WILL, he hears us.

15 And if we know That he hears us, whatever we ask, we know That we have the PETITIONS which we have asked from him.

16 If any one see his BROTHER sinning a Sin, not to Death, let him ask, and ‡he will give him Life for THOSE who SIN not to Death. ‡There is a Sin to Death; I do not say that he should ask concerning THAT.

17 ‡All Unrighteous-

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* VATICAN MANUSCRIPT.—9. That.

‡ 9. John viii. 17, 18. ‡ 9. Matt. iii. 16, 17; xvii. 5. ‡ 10. Rom. viii. 16; Gal. iv. 6. ‡ 10. John iii. 33; v. 38. ‡ 11. John i. 4; Col. iii. 4: 1 John iv. 9. ‡ 12. John iii. 36; v. 24. ‡ 13. John xx. 31. ‡ 14. 1 John iii. 22. ‡ 16. James v. 14, 15. ‡ 16. Matt. xii. 31, 32; Mark iii. 29; Luke xii. 10; Heb. vi. 4, 6; x. 26. ‡ 17. 1 John iii. 4.

αδικια ἁμαρτια εστι· και εστιν ἁμαρτια ου
unrighteousness sin is; and it is a sin not
προς θανατον. [18] *Οιδαμεν, ὁτι πας ὁ γεγεν-*
to death. We know, that every one the having
νημενος εκ του θεου, ουχ ἁμαρτανει· αλλ᾽
been begotten by the God, not sins; but
ὁ γεννηθεις εκ του θεου, τηρει ἑαυτον,
the one having been begotten by the God, keeps himself,
και ὁ πονηρος ουχ ἁπτεται αυτου. [19] *Οιδαμεν,*
and the evil one not lays hold of him. We know,
ὁτι εκ του θεου εσμεν, και ὁ κοσμος ὁλος εν
that from the God we are, and the world whole in
τῳ πονηρῳ κειται. [20] *Και οιδαμεν, ὁτι ὁ υἱος*
the evil one lies. And we know that the son
του θεου ἡκει, και δεδωκεν ἡμιν διανοιαν, ἱνα
of the God is come, and has given to us an understanding, so that
γινωσκωμεν τον αληθινον· και εσμεν εν τῳ
we might know the true one and we are in the
αληθινῳ, εν τῳ υἱῳ αυτου Ιησου Χριστῳ. Οὗ-
true one, in the son of him Jesus Anointed. This
τος εστιν ὁ αληθινος θεος και ἡ ζωη αιωνιος.
is the true God and the life age-lasting
[21] *Τεκνια, φυλαξατε ἑαυτους απο των ειδωλων.*
Dear children, do you keep yourselves from the idols.

ness is Sin; but there is a Sin not to Death.

18 We know That EVERY ONE ‡ who has been BEGOTTEN by GOD does not sin; but the one BEGOTTEN by GOD ‡ guards * himself, and the EVIL one does not lay hold of him.

19 We know That we are from God, and that ‡ the whole WORLD lies under the EVIL one.

20 And we know that the SON of GOD has come, and ‡ has given us Discernment, that we might know the TRUE one; and we are in the TRUE one,—by his SON Jesus Christ. This is the TRUE God, and ‡ the aionian LIFE.

21 Dear children! ‡ keep yourselves from IDOLS. *

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* VATICAN MANUSCRIPT.—18. him. *Subscription*—FIRST OF JOHN.

‡ 18. 1 Pet. i. 23; 1 John iii. 9. ‡ 18. James i. 27. ‡ 19. Gal. i. 4. ‡ 20. Luke xxiv. 45. ‡ 20. John xvii. 3. ‡ 21. 1 Cor. x. 14.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΔΕΥΤΕΡΑ.
OF JOHN [AN EPISTLE] SECOND.

*SECOND OF JOHN.

[1] Ὁ πρεσβυτερος εκλεκτῃ Κυριᾳ, και τοις
The elder to a chosen lady, and to the

τεκνοις αυτης, οὑς εγω αγαπω εν αληθειᾳ,
children of her, whom I love in truth,

(και ουκ εγω μονος, αλλα και παντες οἱ εγνω-
(and not I only, but also all those know-

κοτες την αληθειαν,) [2] δια την αληθειαν την
ing the truth,) on account of the truth that

μενουσαν εν ἡμιν, και μεθ' ἡμων εσται εις τον
abiding in us, and with us shall be for the

αιωνα· [3] εσται μεθ' ὑμων χαρις, ελεος, ειρηνη
age; will be with you favor, mercy, peace

παρα θεου πατρος, καὶ παρα *[κυριου] Ιησου
from God a father, and from [Lord] Jesus

Χριστου του υἱου του πατρος, εν αληθειᾳ και
Anointed the son of the father, in truth and

αγαπῃ. [4] Εχαρην λιαν, ὁτι εὑρηκα εκ των
love. I rejoiced greatly, because I have found of the

τεκνων σου περιπατουντας εν αληθειᾳ, καθως
children of thee walking in truth, as

εντολην ελαβομεν παρα *[του] πατρος.
a commandment we received from [the] father.

[5] Και νυν ερωτω σε, Κυρια, ουχ ὡς εντολην
And now I entreat thee, lady, not as a commandment

γραφων σοι καινην, αλλα ἡν ειχομεν απ'
writing to thee new, but which we had from

αρχης, ἱνα αγαπωμεν αλληλους. [6] Και αὑτη
beginning, that we should love each other. And this

εστιν ἡ αγαπη, ἱνα περιπατωμεν κατα τας
is the love, that we should walk according to the

εντολας αυτου. Αὑτη εστιν ἡ εντολη,
commandments of him. This is the commandment,

καθως ηκουσατε απ' αρχης, ἱνα εν αυτῃ περι-
as you heard from beginning, that in it you

πατητε. [7] Ὁτι πολλοι πλανοι εισηλθον εις
should walk. Because many deceivers entered into

τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον
the world, who not confessing Jesus Anointed

ερχομενον εν σαρκι· οὑτος εστιν ὁ πλανος και
coming in flesh; this is the deceiver and

ὁ αντιχριστος. [8] Βλεπετε ἑαυτους, ἱνα μη
the antichrist. See you yourselves, that not

απολεσωμεν ἁ ειργασαμεθα, αλλα μισθον
we may lose the things we performed, but a reward

πληρη απολαβωμεν. [9] Πας ὁ παραβαινων,
full we may receive. Every one the transgressing,

και μη μενων εν τῃ διδαχῃ του Χριστου, θεον
and not abiding in the teaching of the Anointed, God

1 The ELDER to the Chosen Cyria, and to her CHILDREN ‡whom I love in Truth; (and not only I, but also All THOSE who have known ‡the TRUTH.)

2 on account of THAT TRUTH which ABIDES in us, and shall be with us to the AGE.

3 ‡ Favor, Mercy, and Peace from God the Father, and from Jesus Christ the SON of the FATHER, shall be with you in Truth and Love.

4 I rejoiced greatly That I found some of thy CHILDREN ‡walking in Truth, as we received a Commandment from the FATHER.

5 And now I entreat thee, Cyria, ‡not as writing to thee a New Commandment, but that which we had from the Beginning, ‡that we should love each other.

6 ‡And this is LOVE, that we should walk according to his COMMANDMENTS. *This COMMANDMENT is, as you heard from the Beginning, that you should walk in it.

7 ‡ For Many Deceivers *went forth into the WORLD,—THOSE who do not CONFESS Jesus Christ did come in the Flesh. This is the DECEIVER and the ANTICHRIST.

8 ‡ Look to yourselves, ‡that *you may not lose the things we performed, but that *you may receive a full Reward.

9 ‡ EVERY ONE who *GOES BEYOND, and does not abide in the DOCTRINE of the ANOINTED one, has

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* VATICAN MANUSCRIPT.—*Title*—SECOND OF JOHN. 3. Lord—*omit*. 4. the—*omit*. 6. This COMMANDMENT is. 7. went forth. 8. you may not lose. 8. you may receive. 9. GOES BEYOND.

‡ 1. 1 John iii. 18; 3 John 1. ‡ 1. John viii. 32; Gal. ii. 5, 14; iii. 1; v. 7; Gal. i. 5; 2 Thess. ii. 13; 1 Tim. ii. 4; Heb. x. 26. ‡ 3. 1 Tim. i. 2. ‡ 4. 3 John 3. ‡ 5. 1 John ii. 7, 8; iii. 11. ‡ 5. John xiii. 34; xv. 12; Eph. v. 2; 1 Pet. iv. 8; 1 John iii. 23. ‡ 6. John xiv. 15, 21; xv. 10; 1 John ii. 5; v. 3. ‡ 7. 1 John iv. 1—3. ‡ 8. Mark xiii. 9. ‡ 8. Gal. iii. 4; Heb. x. 32, 35. ‡ 9. 1 John ii. 23.

ουκ εχει· ὁ μενων εν τῳ διδαχῃ *[του Χριστου,] οὑτος και τον πατερα και τον υἱον εχει.
not has; the one abiding in the teaching [of the Anointed,] this both the father and the son has.

[10] Ει τις ερχεται προς ὑμας, και ταυτην την
If any one comes to you, and this the
διδαχην ου φερει, μη λαυβανετε αυτον εις
teaching not brings, not do you recive him into
οικιαν, και χαιρειν αυτῳ μη λεγετε. [11] Ὁ γαρ
house, and health him not say you. The for
λεγων αυτῳ χαιρειν, κοινωνει τοις εργοις αυτου
one saying to him health, partakes in the works of him
τοις πονηροις.
in the evil ones.

[12] Πολλα εχων ὑμιν γραφειν, ουκ ηβουληθην
Many things having to you to write, not I wished
δια χαρτου και μελανος· ελπιζω γαρ ελθειν
by means of paper and of ink; I hope for to come
προς ὑμας, και στομα προς στομα λαλησαι, ἱνα
to you, and mouth to mouth to speak, so that
ἡ χαρα ἡμων ᾐ πεπληρωμενη. [13] Ασπαζεται
the joy of us may be having been perfected. Salute
σε τα τεκνα της αδελφης σου της εκλεκτης.
thee the children of the sister of thee the chosen one.

not God. ‡ He who ABIDES in the DOCTRINE, has both the FATHER and the SON.

10 If any one come to you and bring not this DOCTRINE, do not receive him into your House, ‡ nor † wish Him success;

11 for HE who WISHES him success partakes in his EVIL WORKS.

12 ‡ Having Many things to write to You, I did not wish to do it by Paper and Ink; * but I hope to be with you, and to talk, Mouth to Mouth, ‡ so that * our JOY may be complete.

13 ‡ The CHILDREN of thy CHOSEN SISTER salute thee. *

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* VATICAN MANUSCRIPT.—9. of the ANOINTED—omit. 12. but I hope to be with you. 12. your. *Subscription*—SECOND OF JOHN.

† 10. *Chairein* was a form of salutation, expressive of friendly feeling. The Greeks ususally began their letters with it. See Acts xv. 23; James i. 1.

‡ 10. Rom. xvi. 17; 1 Cor. v. 11; xvi. 22; Gal. i. 8, 9; 2 Tim. iii. 5; Titus iii. 10. ‡ 12. 3 John 13. ‡ 12. John xvii. 13; 1 John i. 4. ‡ 13. 1 Pet. v. 13.

ΙΩΑΝΝΟΥ [ΕΠΙΣΤΟΛΗ] ΤΡΙΤΗ.
OF JOHN [AN EPISTLE] THIRD.

*THIRD OF JOHN.

[1] Ὁ πρεσβυτερος Γαιῳ τῳ αγαπητω, ὁν εγω
The elder to Gaius the beloved one, whom I
αγαπω εν αληθειᾳ. [2] Αγαπητε, περι παντων
love in truth. O beloved one, concerning all things
ευχομαι σε ευοδουσθαι και ὑγιαινειν, καθως
I wish thee to prosper and to be in health, even as
ευοδουται σου ἡ ψυχη. [3] Εχαρην γαρ λιαν,
prospers thee the life. I rejoiced for greatly
ερχομενων αδελφων και μαρτυρουντων σου τῃ
coming brethren and testifying of thee in the
αληθειᾳ, καθως συ εν αληθειᾳ περιπατεις.
truth, even as thou in truth walkest.
[4] Μειζοτεραν τουτων ουκ εχω χαραν, ἱνα ακουω
Greater of these not I have joy, that I hear
τα εμα τεκνα εν αληθειᾳ περιπατουντα. [5] Αγαπητε,
the my children in truth walking. O beloved one,
πιστον ποιεις ὁ εαν εργασῃ εις
faithfully thou doest whatever thou mayest work for
τους αδελφους και εις τους ξενους, [6] οἱ εμαρτυρησαν
the brethren and for the strangers, these bore testimony
σου τῃ αγαπῃ ενωπιον εκκλησιας· οὑς
of thee to the love in presence of congregation; whom
καλως ποιησεις προπεμψας αξιως του θεου.
well thou wilt do having sent forward worthily of the God.
[7] Ὑπερ γαρ του ονοματος εξηλθον, μηδεν λαμβανοντος
On behalf for of the name they went forth, nothing receiving
απο των εθνων. [8] Ἡμεις ουν οφειλομεν
from the Gentiles. We therefore ought
απολαμβανειν τους τοιουτους, ἱνα συνεργοι
to receive the such like ones, that co-workers
γινωμεθα τῃ αληθειᾳ. [9] Εγραψα τῃ εκκλησιᾳ·
we may become in the truth. I wrote to the congregation;
αλλ' ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ
but the one loving to be first of them Diotrephes not
επιδεχεται ἡμας. [10] Δια τουτο, εαν ελθω,
receives us. On account of this, if I come,
ὑπομνησω αυτου τα εργα ἁ ποιει, λογοις
I will remember of him the works which he does, with words
πονηροις φλυαρων ἡμας· και μη αρκουμενος επι
evil prating against us; and not being satisfied in
τουτοις, ουτε αυτος επιδεχεται τους αδελφους,
these things, not even he receives the brethren,
και τους βουλομενους κωλυει, και εκ της εκκλησιας
and those wishing he forbids, and out of the congregation
εκβαλλει. [11] Αγαπητε, μη μιμου
he casts. O beloved one, not do thou imitate
το κακον, αλλα το αγαθον. Ὁ αγαθοποιων, εκ
the evil thing, but the good thing. The one doing good, of

1 The ELDER to Gaius, the BELOVED, ‡ whom I love in the Truth.

2 Beloved! I desire concerning all things that thou mayest prosper and be in health, even as Thy SOUL prospers.

3 For I rejoiced greatly when the Brethren came and testified to thy TRUTH, even as ‡ thou walkest * in the TRUTH.

4 I have no greater * Joy than in these things, that I hear of ‡ MY Children walking * in the TRUTH.

5 Beloved! thou doest faithfully what thou performest for the BRETHREN, and * this to Strangers;

6 who testified of Thy LOVE in the presence of the Congregation; whom thou wilt do well to send forward worthily of GOD;

7 for on behalf of his NAME they went forth, ‡ receiving nothing from the GENTILES.

8 We, therefore, ought to * entertain SUCH, that we may become Co-workers for the TRUTH.

9 I wrote * something to the CONGREGATION, but Diotrephes, who LOVES TO BE FIRST among them, does not receive us.

10 Therefore, if I come, I will remember His WORKS which he does, prating against us with Evil Words; and not being satisfied with these things, he does not even receive the BRETHREN, and forbids and casts out of the CONGREGATION THOSE WISHING to do it.

11 Beloved! ‡ do not thou imitate THAT which is EVIL, but THAT which is GOOD. ‡ HE who DOES

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* VATICAN MANUSCRIPT.—*Title*—THIRD OF JOHN. 3. in the TRUTH. 4. Pleasure. 4. in the TRUTH. 5. this to Strangers. 8. entertain. 9. something.

‡ 1. 2 John 1. ‡ 3. 2 John 4. ‡ 4. 1 Cor. iv. 15; Philemon 10. ‡ 7. 1 Cor. ix. 12, 15. ‡ 11. Psa. xxxvii. 37; Isa. i. 16, 17; 1 Pet. iii. 11. ‡ 11. 1 John ii. 29; iii. 6, 9.

του θεου εστιν· ὁ κακοποιων, ουχ ἑωρακε τον
the God is; the one doing evil, not has seen the
θεον. [12] Δημητριῳ μεμαρτυρηται ὑπο παντων,
God. Demetrius has been testified to by all,
και ὑπ' αυτης της αληθειας· και ἡμεις δε μαρ-
and by herself the truth; also we and tes-
τυρουμεν, και οιδατε, ὁτι ἡ μαρτυρια ἡμων
tify, and you know, that the testimony of us
αληθης εστι. [13] Πολλα ειχον γραφειν, αλλ' ου
true is. Many things I had to write, but not
θελω δια μελανος και καλαμου σοι γραψαι·
I wish by means of ink and pen to thee to write;
[14] ελπιζω δε ευθεως ιδειν σε, και στομα προς
I hope but immediately to see thee, and mouth to
στομα λαλησομεν. [15] Ειρηνη σοι. Ασπαζονται
mouth we will speak. Peace to thee. Salute
σε οἱ φιλοι· ασπαζου τους φιλους κατ' ονομα.
thee the friends; do thou salute the friends by name.

GOOD is of GOD; HE who DOES EVIL has not seen GOD.

12 ‡Testimony is borne to Demetrius by all, even by the TRUTH Herself; and we also testify, ‡and *thou knowest That our TESTIMONY is true.

13 ‡I had Many things *to write, but I do not wish to write them to thee with Ink and Pen;

14 but I hope to see thee immediately, and we will speak Mouth to Mouth. Peace be to thee! The FRIENDS salute thee. Salute the FRIENDS by Name.

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* VATICAN MANUSCRIPT.—12. thou knowest. 13. to write to thee, but. *Subscription*—THIRD OF JOHN.

‡ 12. 1 Tim. iii. 7. ‡ 12. John xxi. 24. ‡ 13. 2 John 12.

ΙΟΥΔΑ [ΕΠΙΣΤΟΛΗ.]
OF JUDA [AN EPISTLE,]

*OF JUDAS.

[1] Ιουδας, Ιησου Χριστου δουλος, αδελφος δε
Judas, of Jesus Anointed a bond-servant, a brother and

Ιακωβου, τοις εν θεῳ πατρι ἡγιασμενοις και Ιη-
of James, to those in God a father sanctified ones and of

σου Χριστῳ τετηρημενοις κλητοις· [2] ελεος ὑμιν
Jesus Anointed preserved ones called ones; mercy to you

και ειρηνη και αγαπη πληθυνθειη. [3] Αγαπητοι,
and peace and love may be multiplied. Beloved ones,

πασαν σπουδην ποιουμενος γραφειν ὑμιν, περι
all haste making to write to you, concerning

της κοινης σωτηριας αναγκην εσχον γραψαι
the common salvation a necessity I had to have written

ὑμιν παρακαλων επαγωνιζεσθαι τῃ ἁπαξ παρα-
to you exhorting to earnestly contend for the once having

δοθειση τοις ἁγιοις πιστει. [4] Παρεισεδυσαν
been delivered to the saints faith. Privily entered

γαρ τινες ανθρωποι, οἱ παλαι προγεγραμμε-
for some men, those of old having been previously de-

νοι εις τουτο το κριμα, ασεβεις, την του
signated for this the judgment, impious ones, the of the

θεου ἡμων χαριν μετατιθεντες εις ασελγειαν,
God of us favor changing into licentiousness,

και τον μονον δεσποτην και κυριον ἡμων Ιησουν
and the only sovereign and Lord of us Jesus

Χριστον αρνουμενοι. [5] Ὑπομνησαι δε ὑμας
Anointed denying. To remind but you

βουλομαι, ειδοτας ὑμας ἁπαξ τουτο, ὁτι ὁ
I wish, knowing you once this, because the

κυριος, λαον εκ γης Αιγυπτου σωσας, το δευ-
Lord, people out of land of Egypt having saved, the second

τερον τους μη πιστευσαντας απωλεσεν· [6] αγ-
time those not having believed he destroyed; mes-

γελους τε τους μη τηρησαντας την ἑαυτων
sengers and those not having kept the of themselves

αρχην, αλλα απολιποντας το ιδιον οικητηριον,
principality, but having left the own habitation,

εις κρισιν μεγαλης ἡμερας, δεσμοις αϊδιοις ὑπο
for a judgment of a great day, with chains perpetual under

ζοφον τετηρηκεν· [7] ὡς Σοδομα και Γομορρα,
thick darkness have been kept; as Sodom and Gomorrah,

και αἱ περι αυτας πολεις, τον ὁμοιον τουτοις
and the about them cities, the like to them

τροπον εκπορνευσασαι, και απελθουσαι οπισω
manner having committed fornication, and having gone away after

σαρκος ἑτερας, προκεινται δειγμα, πυρος αιω-
flesh of another, are placed before an example, of fire age-

1 Judas, a Bond-servant of Jesus Christ, and ‡ Brother of James, to THOSE who are *BELOVED by God the Father, even the called ones who are ‡ preserved by Jesus Christ;

2 may Mercy and ‡ Peace and Love be multiplied to you.

3 Beloved, making All Haste to write to you concerning * our ‡ COMMON Salvation, I had a necessity to write to you, exhorting you ‡ to earnestly contend for the FAITH which was once DELIVERED to the SAINTS.

4 ‡ For Some Men have come in privily, who of old were PREVIOUSLY DESIGNATED for This JUDGMENT, impious, ‡ changing the FAVOR of our GOD into Licentiousness, ‡ denying the ONLY Sovereign, and our LORD Jesus Christ.

5 But I wish to remind you, though you once knew * this, That ‡ the LORD, having saved the People out of the Land of Egypt, AFTERWARDS ‡ destroyed THOSE who did not BELIEVE;

6 and THOSE Angels who KEPT not THEIR OWN Principality, but left their OWN Habitation, ‡ he has kept in perpetual Chains, under Thick Darkness, for the Judgment of the Great Day;

7 ‡ as Sodom and Gomorrah, and the CITIES about them, which in a LIKE Manner to these, committed Fornication, and went after strange Flesh, are placed as an Example, enduring the re-

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* VATICAN MANUSCRIPT.—*Title*—OF JUDAS. 1. BELOVED by God. 2 our COMMON Salvation. 5. all things, That Jesus, having saved.

‡ 1. Luke vi. 16; Acts i. 13. ‡ 1. John xvii. 11, 12, 15. ‡ 2. 1 Pet. i. 2; 2 Pet. i. 2. ‡ 3. Titus i. 4. ‡ 3. Phil. i. 27; 1 Tim. i. 18; vi. 12; 2 Tim. i. 13; iv. 7. ‡ 4. Gal. ii. 4; 2 Pet. ii. 1. ‡ 4. 2 Pet. ii. 10; Titus ii. 11; Heb. xii. 15. ‡ 4. Titus i. 16; 1 John ii. 22. ‡ 5. 1 Cor. x. 9. ‡ 5. Num. xiv. 29, 37; xxvi. 64; Psa. cvi. 26; Heb. iii. 17, 19. ‡ 6. 2 Pet. ii. 4. ‡ 7. Gen. xix. 24, Deut. xxix. 23; 2 Pet. ii. 6.

νιου δικην ὑπεχουσαι. [8] ̔Ομοιως μεντοι
lasting retributive justice are undergoing. In like manner truly

και ουτοι ενυπνιαζομενοι σαρκα μεν μιαινουσι,
also these dreaming ones flesh indeed they pollute,

κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.
lordships and they set aside, glories and they revile.

[9] ̔Ο δε Μιχαηλ ὁ αρχαγγελος, ὁτε τῳ διαβολῳ
The but Michael the chief messenger, when with the accuser

διακρινομενος διελεγετο περι του Μωσεως
contending he reasoned about the of Moses

σωματος, ουκ ετολμησε κρισιν επενεγκειν
body, not he dared a judgment to bring against

βλασφημιας, αλλ' ειπεν· Επιτιμησαι σοι κυριος.
of reviling, but he said; May rebuke thee Lord.

[10] Οὑτοι δε, ὁσα μεν ουκ οιδασι, βλασφη-
These but, what things indeed not they know, they re-

μουσιν· ὁσα δε φυσικως, ὡς τα αλογα ζωα,
vile; what things but naturally, as the irrational animals,

επιστανται, εν τουτοις φθειρονται. [11] Ουαι
they know, in these things they are corrupt. Woe

αυτοις, ὁτι τῃ ὁδῳ του Καιν επορευθησαν, και
to them, because in the way of the Kain they went, and

τῃ πλανῃ του Βαλααμ μισθου εξεχυθησαν, και
in the error of the Balaam reward they rushed, and

τῃ αντιλογιᾳ του Κορε απωλοντο.
in the contradiction of the Kore they destroyed themselves.

[12] Οὑτοι εισιν εν ταις αγαπαις ὑμων σπιλαδες,
These are in the love-feasts of you hidden rocks,

συνευωχομενοι αφοβως, ἑαυτους ποιμαινοντες·
feasting together without fear, themselves feeding;

νεφελαι ανυδροι, ὑπο ανεμων παραφερομεναι·
clouds without water, by winds being swept along;

δενδρα φθινοπωρινα, ακαρπα, δις αποθανοντα,
trees autumnal, unfruitful, twice having died,

εκριζωθεντα· [13] κυματα αγρια θαλασσης, επα-
having been rooted, waves wild of sea, foam-

φριζοντα τας ἑαυτων αισχυνας· αστερες πλα-
ing out the of themselves shame; stars wan-

νηται, οἱς *[ὁ] ζοφος *[του] σκοτους εις
dering, for which [the] gloom [of the] darkness for

αιωνα τετηρηται. [14] Προεφητευσε δε και του-
an age has been kept. Prophesied and also these

τοις ἑβδομος απο Αδαμ Ενωχ, λεγων· Ιδου,
seventh from Adam Enoch, saying; Lo,

ηλθε κυριος εν ἁγιαις μυριασιν αὑτου, [15] ποιη-
came a Lord with holy myriads of himself, to exe-

σαι κρισιν κατα παντων, και εξελεγξαι παντας
cute judgment against all, and convict all

τους ασεβεις *[αυτων] περι παντων των
the impious ones [of them] concerning all of the

εργων ασεβειας αυτων ὡν ησεβησαν, και
works of impiety of them which they did impiously, and

tributive justice of an aionian Fire.

8 ‡In like manner indeed These Dreamers also pollute the Flesh, and despise Lordships, and revile Dignities.

9 *But ‡MICHAEL, the ARCHANGEL, when contending with the ENEMY he reasoned about the BODY of MOSES, ‡did not presume to bring against him a reviling Judgment, but said, ‡"The "Lord rebuke thee."

10 ‡Yet these blaspheme what indeed they do not understand, but what they know naturally as IRRATIONAL Animals, in These things they are corrupt.

11 Alas for them! Because they went in ‡the WAY of CAIN, and ‡rushed into the ERROR of BALAAM for a Reward, and destroyed themselves in ‡the REBELLION of KORAH.

12 These are HIDDEN ROCKS in your ‡LOVE-FEASTS, feasting together without fear, feeding Themselves; Clouds without water, being swept along by Winds; bare autumnal Trees, unfruitful for two seasons, dead, rooted up;

13 wild Waves of the Sea, foaming out THEIR OWN Shame; wandering Stars, ‡for which has been kept the GLOOM of DARKNESS for the Age.

14 And ‡Enoch also, the Seventh from Adam prophesied of these, saying, "Behold, ‡the Lord "came with his Holy Myriads,

15 "to execute Judgment against all, and to "convict ALL the IMPIOUS "of All their WORKS of "Impiety which they im-

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* VATICAN MANUSCRIPT.—9. When Michael, the ARCHANGEL, then contending. 13. the—*omit.* 13. of the—*omit.* 15. of them—*omit.*

‡ 8. 2 Pet. ii. 10. ‡ 9. Dan. x. 13; xii. 1; Rev. xii. 7. ‡ 9. 2 Pet. ii. 11. ‡ 9. Zech. iii. 2. ‡ 10. 2 Pet. ii. 12. ‡ 11. Gen. iv 5; 1 John iii. 12. ‡ 11. Num. xxii. 7, 21; 2 Pet. ii. 15. ‡ 11. Num. xvi. 1, &c. ‡ 12. 1 Cor. xi. 21; 2 Pet. ii. 13 ‡ 13. 2 Pet. ii. 17. ‡ 14. Gen. v. 18. ‡ 14. Deut. xxxiii. 2; Dan. vii. 10, Zech. xiv. 5; Matt. xxv. 31; 2 Thess. i. 7, Rev. i. 7.

περι παντων των σκληρων, ὡν ελαλησαν
concerning all of the hard things, as spoke
κατ' αυτου ἁμαρτωλοι ασεβεις. [16] Οὑτοι εισι
against him sinners impious. These are
γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας
murmurers, complainers, according to the lusts
αὑτων πορευομενοι· και το στομα αυτων λαλει
of themselves walking; and the mouth of them speaks
ὑπερογκα, θαυμαζοντες προσωπα, ωφελειας
swelling words, admiring faces, of gain
χαριν. [17] Ὑμεις δε, αγαπητοι, μνησθητε των
on account. You but, beloved ones, do you remember the
ῥηματων των προειρημενων ὑπο των αποστολων
words of those having been before spoken by the apostles
του κυριου ἡμων Ιησου Χριστου· [18] ὁτι
of the Lord of us Jesus Anointed; that
ελεγον ὑμιν, ὁτι εν εσχατῳ χρονῳ εσονται
they said to you, that in last time will be
εμπαικται, κατα τας ἑαυτων επιθυμιας πορευομενοι
scoffers, according to the of themselves lusts walking
των ασεβειων. [19] Οὑτοι εισιν οἱ αποδιοριζοντες
the impious. These are they marking out boundaries
*[ἑαυτους,] ψυχικοι, πνευμα μη εχοντες.
[themselves,] soulical ones, a spirit not having.
[20] Ὑμεις δε αγαπητοι, τῃ ἁγιωτατῃ ὑμων
You but beloved ones, in the most holy of you
πιστει εποικοδομουντες ἑαυτους, εν πνευματι
faith building up yourselves, in spirit
ἁγιῳ προσευχομενοι, [21] ἑαυτους εν αγαπῃ θεου
holy praying, yourselves in love of God
τηρησατε, προσδεχομενοι το ελεος του κυριου
do you keep, looking for the mercy of the Lord
ἡμων Ιησου Χριστου εις ζωην αιωνιον. [22] Και
of us Jesus Anointed for life age-lasting. And
οὑς μεν ελεειτε διακρινομενοι· [23] οὑς δε εν φοβῳ
some indeed do you pity discriminating; some but in fear
σωζετε, εκ του πυρος αρπαζοντες· μισουντες
do you save, out of the fire snatching; hating
και τον απο της σαρκος εσπιλωμενον χιτωνα.
even the from the flesh having been spotted garment.
[24] Τῳ δε δυναμενῳ φυλαξαι ὑμας απταιστους,
To the now one being powerful to guard you from stumbling,
και στησαι κατενωπιον της δοξης αὑτου αμωμους
and to place in presence of the glory of himself blameless
εν αγαλλιασει, [25] μονῳ θεῳ σωτηρι ἡμων,
with exceeding joy, to only God a savior of us,
δια Ιησου Χριστου του κυριου ἡμων δοξα *[και]
through Jesus Anointed of the Lord of us glory [and]
μεγαλωσυνη, κρατος και εξουσια, και νυν και
majesty, strength and authority, both now and
εις παντας τους αιωνας· αμην.
for all the ages; so be it.

"piously did, and of All "‡ the HARSH words which "impious Sinners spoke "against him."

16 These are Murmurers, Fault-finders, walking according to their own LUSTS; and ‡ their MOUTH speaks boastful words, ‡ admiring men's persons for the sake of Gain.

17 ‡ But do *you*, Beloved, remember THOSE WORDS which were PREVIOUSLY SPOKEN by the APOSTLES of our LORD Jesus Christ;

18 That they said to you, That in the Last Time ‡ there will be Mockers, walking according to THEIR OWN IMPIOUS LUSTS.

19 These are THEY who SEPARATE, ‡ Sensual, not having the Spirit.

20 But *you*, Beloved, ‡ building up yourselves on Your MOST HOLY Faith, praying with holy Spirit,

21 keep yourselves in the Love of God, ‡ looking for the MERCY of our LORD Jesus Christ to aionian Life.

22 And, making a difference, Some indeed do you pity;

23 but Others save by Fear, snatching them out of the FIRE, hating even ‡ the GARMENT SPOTTED by the FLESH.

24 ‡ Now to HIM who is ABLE to guard you from falling, and to place you ‡ blameless in the presence of his GLORY, with great Joy,

25 ‡ to God alone, our Savior, through Jesus Christ our LORD, be Glory, Majesty, Power, and Authority, * both now, and throughout ALL the AGES. Amen.

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* VATICAN MANUSCRIPT.—19. themselves—*omit.* 25. and—*omit.* 25. before every AGE, and now. *Subscription*—OF JUDAS.

‡ 15. 1 Sam. ii. 3; Psa. xxxi. 18; xciv. 4; Mal. iii. 13. ‡ 16. 2 Pet. ii. 18. ‡ 16. Prov. xxi. 28; James ii. 1, 9. ‡ 17. 2 Pet. iii. 2. ‡ 18. 1 Tim. iv. 1; 2 Tim. iii. 1; iv. 3; 2 Pet. ii. 1; iii. 3. ‡ 19. 1 Cor. ii. 14; James iii. 15. ‡ 20. Col. ii. 7; 1 Tim. i. 4. ‡ 21. Titus ii. 13. ‡ 23. Rev. iii. 4. ‡ 24. Rom. xvi. 25; Eph. iii. 20. ‡ 24. Col. i. 22. ‡ 25. Rom. xvi. 27; 1 Tim. i. 17; ii. 3.

ΑΠΟΚΑΛΥΨΙΣ.
A REVELATION.
THE APOCALYPSE.[*]

ΚΕΦ. α'. 1.

[1] Αποκαλυψις Ιησου Χριστου, ἡν εδωκεν αυτῳ
A revelation of Jesus Anointed, which gave to him
ὁ θεος, δειξαι τοις δουλοις αὑτου ἁ δει
the God, to point out to the bond-servants of himself the things it behoves
γενεσθαι εν ταχαι, και εσημανεν αποστειλας
to have done with speed, and he signified having sent
δια του αγγελου αὑτου τῳ δουλῳ αὑτου
by means of the messenger of himself to the bond-servant of himself
Ιωαννῃ· [2] ὁς εμαρτυρησε τον λογον του θεου,
to John; who testified the word of the God,
και την μαρτυριαν Ιησου Χριστου, ὁσα ειδε.
and the testimony of Jesus Anointed, what things he saw.
[3] Μακαριος ὁ αναγινωσκων, και οἱ ακουοντες
Blessed the one reading, and those hearing
τους λογους της προφητειας, και τηρουντες
the words of the prophecy, and keeping strictly
τα εν αυτῃ γεγραμμενα· ὁ γαρ καιρος
the things in it having been written; the for season
εγγυς.
near.

[4] Ιωαννης ταις ἑπτα εκκλησιαις ταις εν τῃ
John to the seven congregations to those in the
Ασιᾳ· χαρις ὑμιν και ειρηνη απο ὁ ων
Asia; favor to you and peace from the one existing
και ὁ ην και ὁ ερχομενος· και απο των
and the one who was and the one coming; and from the
ἑπτα πνευματων, ἁ †[εστιν] ενωπιον του
seven spirits, which [is] in presence of the
θρονου αυτου· [5] και απο Ιησου Χριστου, ὁ μαρτυς ὁ πιστος, ὁ πρωτοτοκος των νεκρων, και ὁ
throne of him; and from Jesus Anointed, the witness the faithful, the first-born of the dead ones, and the
αρχων των βασιλεων της γης· τῳ αγαπωντι
prince of the kings of the earth; to the one loving
ἡμας και λουσαντι ἡμας απο των ἁμαρτιων ἡμων
us and having washed us from the sins of us
εν τῳ αἱματι αὑτου, [6] και εποιησεν ἡμας βασιλειαν, ἱερεις τῳ θεῳ και πατρι αὑτου, αυτῳ ἡ
in the blood of himself, and made us a kingdom, priests to the God and father of himself, to him the

CHAPTER I.

1 A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done speedily; and which he signified, ‡having sent by his ANGEL, to his SERVANT John,

2 ‡who testified the WORD of GOD, and the TESTIMONY of Jesus Christ *whatever things ‡he saw.

3 Blessed is HE who READS, and THOSE who HEAR the WORDS of the PROPHECY, and ‡observe the THINGS which have been WRITTEN in it; for ‡the TIME is near.

4 John to THOSE SEVEN Congregations in ASIA; Favor and Peace to you from * God, the ONE ‡who IS, and the ONE who WAS, and the ONE who is COMING; and from ‡the SEVEN Spirits which are before his THRONE;

5 and from Jesus Christ, the FAITHFUL WITNESS, ‡the CHIEF-BORN of the DEAD, and ‡the PRINCE of the KINGS of the earth. To HIM who LOVES us, ‡and †freed us from our SINS by his own BLOOD,

6 and made †for us a Kingdom,—Priests for his GOD and Father; ‡to Him

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☞* The *Revelation* is not found in the VAT. MS., 1209, therefore the Various Readings, are taken from Dr. Birch's Collation of the VAT. MS., 1160, of the eleventh century. Where these readings agree with the three oldest Uncial MSS. they are respectively marked as follows;—A.=*Codex Alexandrinus*, probably of the fifth century; B.=*Codex Vaticanus*, written about the end of the seventh century or beginning of the eighth; C.=*Codex Ephræmi Rescriptus*, No. 9, probably of the fifth century. A few corroborative Readings, otherwise marked D.=*Codex Sinaiticus*, will be given from the very ancient Uncial, discovered by Dr. Tischendorf, probably of the same date as VAT. MS., 1209.

* VATICAN MANUSCRIPT, No. 1160.—No *title* is given in this MS.; C. has REVELATION OF JOHN. The Greek word "APOCALYPSE" has been adopted for the title. 2. whatever things he saw (A B.) 4. God, the one who IS (B.)

† 4. *estin*, is—omitted by B C. † 5. So reads A C and some other MSS. and versions. † 6. *heemin*, for us.—A.; *heemoon*, of us.—C.

‡ 1. Rev. xxii. 16. ‡ 2. Rev. vi. 9; xii. 17. ‡ 2. 1 John i. 1. ‡ 3. Rev. xxii. 7. ‡ 3. Rev. xxii. 10. ‡ 4. Exod. iii. 14; verse 8. ‡ 4. Zech. iii. 9; iv. 10; Rev. iii. 1; iv. 5; v. 6. ‡ 5. 1 Cor. xv. 20; Col. i. 18. ‡ 5. Rev. xvii. 14; xix. 16. ‡ 5. 1 John i. 7. ‡ 6. 1 Tim. vi. 16; Heb. xiii. 21; 1 Pet. iv. 11; Rev. v. 11.

δοξα και το κρατος εις τους αιωνας των αιωνων·
glory and the strength for the ages of the ages;
αμην.
so be it.
[7]Ιδου, ερχεται μετα των νεφελων, και οψε-
Lo, he comes with the clouds, and shall
ται αυτον πας οφθαλμος, και οἱτινες αυτον
see him every eye, and those who him
εξεκεντησαν· και κοψονται επ᾽ αυτον πασαι αἱ
pierced; and shall mourn over him all the
φυλαι της γης· ναι, αμην. [8]Εγω ειμι το Α
tribes of the earth; yes, so be it. I am the Alpha
και το Ω, λεγει κυριος ὁ θεος, ὁ ων και
and the Omega, says Lord the God, the one existing and
ὁ ην και ὁ ερχομενος, ὁ παντοκρατωρ.
the one who was and the one coming, the almighty.
[9]Εγω Ιωαννης, ὁ αδελφος ὑμων, και συγκοι-
I John, the brother of you, and co-part-
νωνος εν τη θλιψει και βασιλειᾳ και ὑπομονῃ
ner in the affliction and kingdom and patience
Ιησου Χριστου, εγενομην εν τῃ νησῳ τῃ καλου-
of Jesus Anointed, was in the island that being
μενῳ Πατμῳ, δια τον λογον του θεου,
called Patmos, on account of the word of the God,
και *[δια] την μαρτυριαν Ιησου *[Χρισ-
and [on account of] the testimony of Jesus [Anoint-
του.] [10]Εγενομην εν πνευματι εν τῃ κυριακῃ
ed.] I was in spirit in the Lord's
ἡμερᾳ· και ηκουσα οπισω μου φωνην μεγα-
day; and I heard behind of me a voice loud
λην ὡς σαλπιγγος, [11]λεγουσης· Ὁ βλεπεις
as of a trumpet, saying; What thou seest
γραψον εις βιβλιον, και πεμψον ταις ἑπτα εκ-
do thou write for a scroll, and send to the seven con-
κλησιαις, εις Εφεσον, και εις Σμυρναν, και εις
gregations, to Ephesus, and to Smyrna, and to
Περγαμον, και εις Θυατειρα, και εις Σαρδεις,
Pergamos, and to Thyatira, and to Sardis,
και εις Φιλαδελφειαν, και εις Λαοδικειαν.
and to Philadelphia, and to Laodicea.
[12]Και επεστρεψα βλεπειν την φωνην ἡτις
And I turned to see the voice which
ελαλησε μετ᾽ εμου· και επιστρεψας ειδον ἑπτα
spoke with me; and having turned I saw seven
λυχνιας χρυσας, [13]και εν μεσῳ των *[ἑπτα]
lampstands golden, and in midst of the [seven]
λυχνιων ὁμοιον υἱῳ ανθρωπου, ενδεδυμενον
lampstands like to a son of man, having on a garment
ποδηρη, και περιεζωσμενον προς τοις
reaching to the foot, and having been girded about at the
μαστοις ζωνην χρυσην· [14]ἡ δε κεφαλη αυτου
breasts a girdle golden; the but head of him
και αἱ τριχες, λευκαι ὡς εριον λευκον, ὡς χιων·
and the hairs, white as wool white, as snow;

be the GLORY and the MIGHT for the AGES of the AGES. Amen.

7 Behold! ‡he is coming with the CLOUDS, and Every Eye shall see him, and ‡those who pierced Him; and All the TRIBES of the LAND shall mourn over him. Yes, Amen.

8 ‡"I am the ALPHA and the OMEGA," says the Lord GOD, ‡"the ONE who is, and the ONE who WAS, and the ONE who is COMING—the OMNIPOTENT."

9 I John, your BROTHER and ‡Co-partner in the AFFLICTION, and Kingdom, and Patient waiting for *Jesus, was in THAT ISLAND which is CALLED Patmos, ‡on account of the WORD of GOD, and the TESTIMONY of Jesus.

10 ‡I was in Spirit on the LORD's Day; and I heard behind me a loud Voice as of a Trumpet,

11 saying, "What thou seest write in a Scroll, and send to THOSE SEVEN Congregations;—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12 And I turned to see the VOICE which *was speaking with me; and having turned I saw ‡Seven golden Lampstands,

13 and in ‡the Midst of the Lampstands ‡one like to a Son of Man, ‡invested with a garment to the foot, and girded about at ‡the BREASTS with a golden Girdle;

14 and his HEAD and HAIRS white as white

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* VATICAN MANUSCRIPT, No. 1160.—9. Christ Jesus (B.) Jesus (D.) 9. on account of—*omit* (A C.) 9. Anointed—*omit* (A C.) 12. was speaking (B C.) 13. seven—*omit* (A C.)

‡ 7. Dan. vii. 13; Matt. xxiv. 30; xxvi. 64; Acts i. 11. ‡ 7. Zech xii. 10; John xix. 37. ‡ 8. Isa. xli. 4; xliv. 6; xlviii. 12; verse 17; Rev. ii. 8; xxi. 6; xxii. 13. ‡ 8. verse 4; Rev. iv. 8; xi. 17; xvi. 5. ‡ 9. Phil. i. 7; iv. 14; 2 Tim. i. 8. ‡ 9. ver. 2; Rev. vi. 9. ‡ 10. Acts x. 10; 2 Cor. xii. 2; Rev. iv. 2; xvii. 3; xxi. 10. ‡ 12. Exod. xxv. 37; Zech. iv. 2; verse 20. ‡ 13. Rev. ii. 1. ‡ 13. Ezek. i. 26; Dan. vii. 13; x. 16; xiv. 14. ‡ 13. Dan. x. 5. ‡ 13. Rev. xv. 6.

και οἱ οφθαλμοι αυτου ὡς φλοξ πυρος· [15] και οἱ
and the eyes of him as a flame of fire; and the
ποδες αυτου ὁμοιοι χαλκολιβανῳ, ὡς εν καμινῳ
feet of him like to fine white brass, as in a furnace
πεπυρωμενοι· και ἡ φωνη αυτου ὡς φωνη
having been set on fire; and the voice of him as a voice
ὑδατων πολλων· [16] και εχων εν τῃ δεξιᾳ αὑτου
of waters many; and having in the right of himself
χειρι αστερας ἑπτα· και εκ του στοματος
hand stars seven; and out of the mouth
αυτου ῥομφαια διστομος οξεια εκπορευομενη·
of him a broad-sword two-mouthed sharp proceeding;
και ἡ οψις αυτου, ὡς ὁ ἡλιος φαινει εν τῃ
and the appearance of him, as the sun shines in the
δυναμει αὑτου. [17] Και ὁτε ειδον αυτον επεσα
power of himself. And when I saw him I fell
προς τους ποδας αυτου, ὡς νεκρος· και εθηκε την
at the feet of him, as dead; and he placed the
δεξιαν αὑτου επ' εμε, λεγων· Μη φοβου· εγω
right of himself on me, saying; Not do thou fear; I
ειμι ὁ πρωτος και ὁ εσχατος, [18] και ὁ ζων και
am the first and the last, and the living one; even
εγενομην νεκρος, και ιδου ζων ειμι εις τους
I was dead, and lo living I am for the
αιωνας των αιωνων· και εχω τας κλεις του
ages of the ages; and I have the keys of the
θανατου και του ᾁδου. [19] Γραψον ουν ἁ
death and of the unseen. Write thou therefore the things
ειδες, και ἁ εισι, και ἁ μελλει γινεσθαι
thou sawest, even the things are, and the things about to occur
μετα ταυτα· [20] το μυστηριον των ἑπτα αστε-
after these; the secret of the seven stars
ρων ὡν ειδες επι της δεξιας μου, και τας
which thou sawest on the right of me, and the
ἑπτα λυχνιας τας χρυσας. Οἱ ἑπτα αστερες,
seven lampstands the golden. The seven stars,
αγγελοι των ἑπτα εκκλησιων εισι· και αἱ λυχ-
messengers of the seven congregations are; and the lamp-
νιαι αἱ επτα, επτα εκκλησιαι εισι.
stands the seven, seven congregations are.

ΚΕΦ. β'. 2.

[1] Τῳ αγγελῳ της εν Εφεσῳ εκκλησιας γρα-
By the messenger of the in Ephesus congregation do thou
ψον· Ταδε λεγει ὁ κρατων τους ἑπτα αστερας
write; These things says the one holding the seven stars
εν τῃ δεξιᾳ αὑτου, ὁ περιπατων εν μεσῳ των
in the right of himself, the one walking in midst of the
ἑπτα λυχνιων των χρυσων· [2] οιδα τα εργα σου,
seven lampstands the golden; I know the works of thee,
και τον κοπον *[σου,] και την ὑπομονη σου,
and the toil [of thee,] and the patient endurance of thee

Wool, as Snow; and ‡his EYES as a Flame of Fire;

15 ‡and his FEET like to fine Brass glowing with fire, as in a Furnace; and ‡his VOICE as the Voice of many Waters;

16 ‡and having in his RIGHT Hand seven Stars; ‡and out of his MOUTH proceeding a sharp two-edged broad Sword; and ‡his APPEARANCE as the SUN shines in his STRENGTH.

17 And ‡when I saw him, I fell at his FEET as dead; but ‡he placed his RIGHT hand on me, saying, "Fear not; ‡I am the †FIRST and the LAST,

18 and the LIVING ONE; I was even dead, but, behold, ‡I am living for the AGES of the AGES; and I have the KEYS of DEATH and of HADES.

19 Write therefore the things thou sawest, even ‡those which are, and ‡the things which are about to transpire after these.

20 As for the SECRET of the SEVEN Stars which thou sawest in my RIGHT hand, and the SEVEN GOLDEN Lampstands; the SEVEN Stars are ‡Messengers of the SEVEN Congregations, and ‡the SEVEN LAMPSTANDS are Seven Congregations.

CHAPTER II.

1 By the MESSENGER of the CONGREGATION in Ephesus, write; These things says ‡HE who HOLDS the SEVEN Stars in his RIGHT hand, ‡HE who walks in the Midst of the SEVEN GOLDEN Lampstands;

2 ‡I know thy WORKS, and thy TOIL, and thy PATIENT ENDURANCE,

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† 17. FIRST-BORN (A.) * 2. thy—is omitted by A C.

‡ 14. Dan. x. 6; Rev. ii. 18. ‡ 15. Ezek. i. 7. ‡ 15. Ezek. xliii. 2; Rev. xiv. 2; xix. 6. ‡ 16. verse 20. ‡ 16. Rev. ii. 12, 16; xix. 15, 21. ‡ 16. Acts xxvi. 13; Rev. x. 1. ‡ 17. Ezek. i. 28. ‡ 17. Dan. viii. 18; x. 10. ‡ 17. Isa. xli. 4; xliv. 6; xlviii. 12; verse 11; Rev. ii. 8; xxii. 13. ‡ 18. Rev. iv. 9; v. 14. ‡ 19. Rev. ii. 1, &c. ‡ 19. Rev. iv. 1, &c. ‡ 20. Mal. ii. 7; Rev. ii. 1, &c. ‡ 20. Zech. iv. 2; Matt. v. 15. ‡ 1. Rev. i. 16, 20. ‡ 1. Rev. i. 13. ‡ 2. Psa. i. 6; ver. 9, 13, 19, &c.

και ὁτι ου δυνῃ βαστασαι κακους· και επει-
and that not thou art able to bear with bad ones; and thou hast
ρασας τους λεγοντας ἑαυτους αποστολους ειναι,
tried those declaring themselves apostles to be,
και ουκ εισι· και εὑρες αυτους ψευδεις· [3] και
and not they are; and thou hast found them liars; and
ὑπομονην εχεις, και εβαστασας δια το
patient endurance thou hast, and thou hast suffered on account of the
ονομα μου, και ουκ εκοπιασας. [4] Αλλ' εχω
name of me, and not thou hast wearied. But I have
κατα σου, ὁτι την αγαπην σου την πρωτην
against thee, because the love of thee the first
αφηκας. [5] Μνημονευε ουν ποθεν πεπτωκας,
thou hast relaxed. Do thou remember therefore whence thou hast fallen,
και μετανοησον, και τα πρωτα εργα ποιησον·
and change thy mind, and the first works do thou;
ει δε μη, ερχομαι σοι †[ταχυ,] και κινησω την
if but not, I am coming to thee [speedily,] and I will remove the
λυχνιαν σου εκ του τοπου αὑτης, εαν μη
lampstand of thee out of the place of itself, if not
μετανοησῃς. [6] Αλλα τουτο εχεις, ὁτι μισεις
thou dost change thy mind. But this thou hast, that thou hatest
τα εργα των Νικολαιτων, ἁ κᾳγω μισω. [7] Ὁ
the works of the Nikolaitans, which I also hate. The
εχων ους, ακουσατω τι το πνευμα λεγει ταις
one having an ear, let him hear what the spirit says to the
εκκλησιαις· Τῳ νικωντι δωσω αυτῳ φαγειν
congregations; To the one overcoming I will give to him to eat
εκ του ξυλου της ζωης, ὁ εστιν εν τῳ παρα-
from the wood of the life, which is in the para-
δεισῳ του θεου †[μου.]
dise of the God [of me.]

[8] Και τῳ αγγελῳ της εν Σμυρνῃ εκκλησιας
And by the messenger of the in Smyrna congregation
γραψον· Ταδε λεγει ὁ πρωτος και ὁ εσχα-
do thou write; These things says the first and the last,
τος, ὁς εγενετο νεκρος, και εζησεν· [9] οιδα σου
who became dead, and lived; I know of thee
†[τα εργα, και] την θλιψιν, και την πτωχειαν,
[the works, and] the affliction, and the poverty,
(αλλα πλουσιος ει,) και την βλασφημιαν εκ
(but rich thou art,) and the blasphemy from
των λεγοντων Ιουδαιους ειναι ἑαυτους, και ουκ
those declaring Jews to be themselves, and not
εισιν, αλλα συναγωγη του σατανα. [10] Μηδεν
are, but an assembly of the adversary. Not
φοβου ἁ μελλεις πασχειν· ιδου, μελλει
fear thou the things thou art about to suffer; lo, is about
βαλειν ὁ διαβολος εξ ὑμων εις φυλακην, ἱνα
to cast the accuser from of you into prison, so that

and that thou art not able to endure wicked men; and ‡thou hast tried THOSE who DECLARE themselves to be Apostles, but are not, and hast found them Liars;

3 and thou hast patiently endured and hast suffered on account of my NAME, ‡and †thou hast not been weary.

4 But I have this against thee, That thou hast relaxed thy FIRST LOVE.

5 Remember, therefore, whence thou hast fallen, and reform, and do the FIRST Works; but if not, I am coming to thee, and I will remove thy LAMPSTAND out of its PLACE, unless thou reform.

6 But This thou hast, That thou hatest the works of ‡the NICOLAITANS, which I also hate."

7 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR will I give ‡to eat of ‡the †WOOD of the LIFE, which is in the PARADISE of GOD.

8 And by the MESSENGER of the CONGREGATION in Smyrna write; These things says ‡the †FIRST and the LAST, who was dead, and lived;

9 I know Thy AFFLICTION and POVERTY, (but thou art ‡rich;) and I know the BLASPHEMY of ‡THOSE DECLARING themselves to be Jews, and are not, but ‡an Assembly of the ADVERSARY.

10 ‡Fear not the things which thou art about to suffer; behold, the ENEMY is about to cast some of you into Prison, that

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† 3. thou hast not been weary (A C.) 5. speedily—is omitted by (A C.) 7. *Wood* is the primary signification of *xulon*, and may here denote, as in Rev. xxii. 2, an aggregation of *dendra*, or trees, commonly called a *wood*, or *forest;* a *xulon* of life, occupying a place on both sides of the river. 7. my—is omitted by (A C.) 8. FIRST-BORN (A.) 9. thy WORKS, and—is omitted by (A C.)

‡ 2. 1 John iv. 1. ‡ 3. Gal. vi. 9; Heb. xii. 3, 5. ‡ 6. verse 15. ‡ 7. Matt. xi. 15; xiii. 9, 43; verses 11, 17, 29; Rev. iii. 6, 13, 22; xiii. 9. ‡ 7. Rev. xxii. 2, 14. ‡ 7. Gen. ii. 9. ‡ 8. Rev. i. 8, 17, 18. ‡ 9. Luke xii. 21; 1 Tim. vi. 18; James ii. 5. ‡ 9. Rom. ii. 17, 28, 29; ix. 6. ‡ 9. Rev. iii. 9. ‡ 10. Matt. x. 22.

πειρασθητε· και ἑξετε θλιψιν ἡμερων δεκα.
you may be tried; and you shall have affliction days ten.
Γινου πιστος αχρι θανατου, και δωσω σοι τον
Be thou faithful till death, and I will give to thee the
στεφανον της ζωης. [11] Ὁ εχων ους, ακου-
crown of the life. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Ὁ
hear what the spirit says to the congregations; The
νικων ου μη αδικηθῃ εκ του θανατου του
one overcoming not not he may be hurt by the death the
δευτερου.
second.

[12] Και τῳ αγγελῳ της εν Περγαμῳ εκκλησιας
And by the messenger of the in Pergamos congregation
γραψον· Ταδε λεγει ὁ εχων την ῥομφαιαν
do thou write; These things says the one having the broad sword
την διστομον την οξειαν· [13] οιδα †[τα εργα
that two-mouthed the sharp; I know [the works
σου, και] που κατοικεις, ὁπου ὁ θρονος του
of thee, and] where thou dwellest, where the throne of the
σατανα· και κρατεις το ονομα μου, και ουκ
adversary; and thou holdest fast the name of me, and not
ηρνησω την πιστιν μου, *[και] εν ταις ἡμε-
thou didst deny the faith of me, [even] in those days
ραις *[εν] αἱς Αντιπας ὁ μαρτυς μου ὁ πιστος,
[in] which Antipas the witness of me the faithful,
ὁς απεκτανθη παρ' ὑμιν, ὁπου ὁ σατανας κατοι-
who was killed among you, where the adversary dwells.
κει. [14] Αλλ' εχω κατα σου ολιγα, †[ὁτι]
But I have against thee a few things, [because]
εχεις εκει κρατουντας την διδαχην Βαλααμ,
thou hast there some holding the teaching of Balaam,
ὁς εδιδασκε τῳ Βαλακ βαλειν σκανδαλον ενω-
who instructed the Balak to cast a stumbling-block be-
πιον των υἱων Ισραηλ, φαγειν ειδωλοθυτα και
fore the sons of Israel, to eat idol-sacrifices and
πορνευσαι. [15] Οὑτως εχεις και συ κρατουντας
to fornicate. So hast also thou some holding
την διδαχην *[των] Νικολαιτων ὁμοιως.
the teaching [of the] Nikolaitans in like manner.
[16] Μετανοησον ουν· ει δε μη, ερχομαι σοι
Change thy mind therefore; if but not, I am coming to thee
ταχυ, και πολεμησω μετ' αυτων εν τῃ ῥομφαιᾳ
quickly, and I will war with them by the broadsword
του στοματος μου. [17] Ὁ εχων οὑς, ακου-
of the mouth of me. The one having an ear, let him
σατω τι το πνευμα λεγει ταις εκκλησιαις· Τῳ
hear what the spirit says to the congregations; To the
νικωντι δωσω αυτῳ του μαννα του κεκρυμ-
one overcoming I will give to him [of] the manna of that having been

you may be tried, and you shall have Affliction ten Days. ‡Be thou faithful till Death, and I will give to thee ‡the CROWN of LIFE."

11 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "The CONQUEROR shall not be injured ‡by the SECOND DEATH.

12 And by the MESSENGER of the CONGREGATION in Pergamos write; These things says ‡HE who HAS the SHARP TWO-EDGED BROAD SWORD;

13 I know where thou dwellest,—‡where the THRONE of the ADVERSARY is; and yet thou firmly retainest my NAME; and thou didst not deny my FAITH even in the DAYS in which Antipas was my WITNESS, †my FAITHFUL one, who was killed among you, where the ADVERSARY dwells.

14 But I have a few things against thee; thou hast there those holding the TEACHING of ‡Balaam, who instructed Balak to cast a Stumbling block before the SONS of Israel, *both ‡to eat Idol-sacrifices, and ‡to fornicate.

15 So in like manner thou hast also those holding the TEACHING of the ‡Nicolaitans.

16 Reform, therefore; but if not, I am coming to thee speedily, and ‡will fight with them with the BROAD SWORD of my MOUTH."

17 (‡Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.) "To the CONQUEROR I will give THAT MANNA which has

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* VATICAN MANUSCRIPT, No. 1160.—13. even—*omit.* 13. in—*omit.* 14. both. 15. of the—*omit.* 17. of—*omit.*

† 13. thy WORKS, and—is omitted by (A C.) 13. my—is added by (A C.) 14. because—is omitted by (A.)

‡ 10. Matt. xxiv. 13. ‡ 10. James i. 12; Rev. iii. 11. ‡ 11. verse 7; Rev. xiii. 9. ‡ 11. Rev. xx. 14; xxi. 8. ‡ 12. Rev. i. 16. ‡ 13. verse 9. ‡ 14. Num. xxiv. 14; xxv. 1; xxxi. 16; 2 Pet. ii. 15; Jude 11. ‡ 14. ver. 20; Acts xv. 29; 1 Cor. viii. 9, 10; x. 19, 20. ‡ 14. 1 Cor. vi. 13. ‡ 15. verse 6. ‡ 16. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; xix. 15, 21. ‡ 17. verses 29 –

μενου, και δωσω αυτῳ ψηφον λευκην, και επι
hidden, and I will give to him a pebble white, and on
την ψηφον ονομα καινον γεγραμμενον, ὁ ουδεις
the pebble a name new having been written, which no one
οιδεν ει μη ὁ λαμβανων.
knows if not the one receiving.
[18] Και τῳ αγγελῳ της εν Θυατειροις εκκλη-
And by the messenger of the in Thyatira congre-
σιας γραψον· Ταδε λεγει ὁ υἱος του θεου,
gation write; These things says the son of the God,
ὁ εχων τους οφθαλμους αὑτου ὡς φλογα
the one having the eyes of himself as a flame
πυρος, και οἱ ποδες αυτου ὁμοιοι χαλκολιβανῳ·
of fire, and the feet of him like to fine white brass;
[19] οιδα σου τα εργα, και την αγαπην, και την
I know of thee the works, and the love, and the
πιστιν, και την διακονιαν, και την ὑπομονην
faith, and the service, and the patient endurance
σου, και τα εργα σου τα εσχατα πλειονα των
of thee, and the works of thee the last more of the
πρωτων. [20] Αλλ' εχω κατα σου, ὁτι αφεις
first. But I have against thee, because thou lettest alone
την γυναικα †[σου] Ιεζαβελ, ἡ λεγουσα ἑαυτην
the wife [of thee] Jezebel, the one calling herself
προφητιν, και διδασκει και πλανᾳ τους εμους
a prophetess, and she teaches and seduces the my
δουλους, πορνευσαι και φαγειν ειδωλοθυτα.
bond-servants, to fornicate and to eat idol-sacrifices.
[21] Και εδωκα αυτῃ χρονον ἱνα μετανοησῃ, και
And I gave to her time so that she might reform, and
ου θελει μετανοησαι εκ της πορνειας αὑτης·
not she wills to reform from the fornication of herself;
[22] ιδου, βαλλω αυτην εις κλινην, και τους μοι-
lo, I cast her into a bed, and those com-
χευοντας μετ' αυτης εις θλιψιν μεγαλην,
mitting adultery with her into affliction great,
εαν μη μετανοησωσεν εκ των εργων αυτης,
if not they should reform from the works of her,
[23] και τα τεκνα αυτης αποκτενω εν θανατῳ· και
and the children of her I will kill with death; and
γνωσονται πασαι αἱ εκκλησιαι, ὁτι εγω ειμι ὁ
shall know all the congregations, that I am the
ερευνων νεφρους και καρδιας· και δωσω ὑμιν
one searching reins and hearts; and I will give to you
ἑκαστῳ κατα τα εργα ὑμων. [24] Ὑμιν δε
to each one according to the works of you. To you but
λεγω, τοις λοιποις τοις εν Θυατειροις, ὁσοι
I say, to the remaining ones to those in Thyatira, as many as
ουκ εχουσι την διδαχην ταυτην, οἱτινες ουκ
not hold the teaching this, who not
εγνωσαν τα βαθεα του σατανα (ὡς λεγουσιν·)
knew the depths of the adversary (as they say;)
Ου βαλω εφ' ὑμας αλλο βαρος· [25] πλην ὁ
Not I will lay on you other burden; but what

been CONCEALED; and I will give to him a white Pebble, and on the PEBBLE ‡a new Name engraved, which no one knows but HE who RECEIVES it.

18 And by the MESSENGER of the CONGREGATION in Thyatira write; These things says THAT SON of GOD, who HAS ‡his EYES as a Flame of Fire, and his FEET like to fine Brass;

19 I know Thy WORKS, and LOVE, and FAITH, and SERVICE, and PATIENT ENDURANCE, and thy LAST WORKS to be more than the FIRST.

20 But I have this against thee, Because thou lettest alone the WOMAN ‡Jezebel, who CALLS herself a Prophetess; and she teaches and seduces My Servants, ‡to fornicate, and to eat idol-sacrifices.

21 And I gave her time, so that she might reform; but she is not disposed to reform from her FORNICATION.

22 Behold! *I will cast her, and those COMMITTING ADULTERY with her, into a Bed,—into great Affliction; unless they reform from her WORKS.

23 And I will kill her CHILDREN with Death; and All the CONGREGATIONS shall know That ‡I am HE who SEARCHES Reins and Hearts; ‡and I will give to you, to each one, according to your WORKS.

24 But I say to you,—to the REST in Thyatira, as many as have not this TEACHING, who knew not the DEPTHS of the ADVERSARY, (as they say;) †I lay on you no Other Burden;

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* VATICAN MANUSCRIPT, No. 1160.—22. I will cast (A B.)

† 20. *sou*—thy, is omitted by C. very many MSS., and most of the versions. 24. *Balloo* I lay, A C, and many MSS.

‡ 17. Rev. iii. 12; xix. 12. ‡ 18. Rev. i. 14, 15. ‡ 20. 1 Kings xvi. 31; xxi. 25; 2 Kings ix. 7. ‡ 20. Acts xv. 20, 29; verse 14. ‡ 23. 1 Sam. xvi. 7; 1 Chron. xxviii. 9; xxix. 17; 2 Chron. vi. 30; Psa. vii. 9; Jer. xi. 20; xvii. 10; xx. 12; Rom. viii. 27. ‡ 23. Psa. lxii. 12; Matt. xvi. 27; Rom. ii. 6; xiv. 12; 2 Cor. v. 10; Gal. vi. 5; Rev. xx. 12.

εχετε, κρατησατε αχρις οὑ αν ἡξω. [26] Και ὁ
you have, hold fast till of which I may have come. And the

νικων, και ὁ τηρων αχρι τελους τα εργα
one overcoming, and the one keeping till an end the works

μου, δωσω αυτῳ εξουσιαν επι των εθνων· [27] και
of me, I will give to him authority over the nations; and

ποιμανει αυτους εν ῥαβδῳ σιδηρᾳ, ὡς τα σκευη
he shall rule them with a rod made of iron, as the vessels

τα κεραμικα συντριβεται, ὡς καγω ειληφα
those earthen ones it is breaking together, as also I received

παρα του πατρος μου· [28] και δωσω αυτῳ τον
from of the father of me; and I will give to him the

αστερα τον πρωινον. [29] Ὁ εχων ους, ακουσατω τι το πνευμα λεγει ταις εκκλησιαις.
star the morning. The one having an ear, let him hear what the spirit says to the congregations.

ΚΕΦ. γ'. 3.

[1] Και τῳ αγγελῳ της εν Σαρδεσιν εκκλεσιας
And by the messenger of the in Sardis congregation

γραψον· Ταδε λεγει ὁ εχων τα ἑπτα πνευ-
write; These things says the one having the seven spirits

ματα του θεου, και τους ἑπτα αστερας· Οιδα
of the God, and the seven stars, I know

σου τα εργα, ὁτι ονομα εχεις ὁτι ζῃς, και
of thee the works, that a name thou hast that thou livest, and

νεκρος ει. [2] Γινου γρηγορων, και στηρισον
dead thou art. Become thou vigilant, and strengthen

τα λοιπα ἁ εμελλον αποθανειν· ου γαρ
the things remaining which were about to die; not for

εὑρηκα σου τα εργα πεπληρωμενα ενωπιον
I have found of thee the works having been completed in presence

του θεου μου. [3] Μνημονευε ουν πως ειλη-
of the God of me. Remember thou therefore how thou hast re-

φας *[και ηκουσας, και τηρει,] και μετανοη-
ceived [and thou didst hear, and observe.] and reform.

σον. Εαν ουν μη γρηγορησης, ἡξω
If therefore not thou shouldest have watched, I may have come

επι σε ὡς κλεπτης, και ου μη γνῳς
on thee as a thief, and not not thou mayest have known

ποιαν ὡραν ἡξω επι σε. [4] Αλλ' εχεις
what hour I may have come on thee. But thou hast

ολιγα ονοματα εν Σαρδεσιν, ἁ ουκ εμολυναν
a few names in Sardis, which not soiled

τα ἱματια αὑτων· και περιπατησουσι μετ' εμου
the garments of themselves; and they shall walk with me

25 but what you have, hold fast till I *may have come.

26 And HE who CONQUERS, even HE who ‡KEEPS my WORKS to an End, ‡I will give to him Authority over the NATIONS;

27 ‡and he shall rule them with an Iron Sceptre; (as the EARTHEN VESSELS it is breaking them together;) as also I have received from my FATHER.

28 And I will give to him ‡the MORNING STAR."

29 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER III.

1 "And by the MESSENGER of the CONGREGATION in Sardis write; These things says ‡HE who HAS the SEVEN Spirits of GOD, and the SEVEN Stars; ‡I know Thy WORKS, That thou hast a Name *That thou livest, and thou art dead.

2 Become vigilant, and *strengthen the remaining THINGS which were about to die; for I have not found Thy WORKS fully performed in the presence of my GOD.

3 ‡Remember, therefore, how thou hast received and heard, and observe it, and ‡reform. ‡If, therefore, thou should not watch, I may have come †[on thee] as a Thief, and thou mayest by no means know at what Hour I may have come on thee.

4 But thou hast a Few Names in Sardis, which have not soiled their GARMENTS; and they shall walk with me in ‡white

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* VATICAN MANUSCRIPT, No. 1160.—25. shall open. 1. and livest (B.) 2. keep the remaining THINGS. 3. and thou hast heard, and observe—*omit* (B.)

† 3. *on thee* is omitted by (A C.)

‡ 25. Rev. iii. 11. ‡ 26. John vi. 29; 1 John iii. 23. ‡ 26. Matt. xix. 28; Luke xxii. 29, 30; 1 Cor. vi. 3; Rev. iii. 21; xx. 4. ‡ 27. Psa. ii. 8, 9; xlix. 14; Dan. vii. ; Rev. xii. 5; xix. 15. ‡ 28. 2 Pet. i. 19; Rev. xxii. 16. ‡ 1. Rev. i. 4, 16; iv. 5; v. 6. ‡ 1. Rev. ii. 2. ‡ 3. 1 Tim. vi. 20; 2 Tim. i. 13; verse 11. ‡ 3. verse 19. ‡ 3. Matt. xxiv. 43; xxv. 13; 1 Thess. v. 2. ‡ 4. Rev. iv. 4; vi. 11; vii. 9, 13.

εν λευκοις, ὁτι ἀξιοι εισιν. [5] Ὁ νικων,
in white (robes,) because worthy they are. The one overcoming,
οὑτος περιβαλειται εν ἱματιοις λευκοις· και ου
this shall invest himself with garments white; and not
μη εξαλειψω το ονομα αυτου εκ της βιβλου
not I will blot out the name of him out of the scroll
της ζωης, και ὁμολογησω το ονομα αυτου ενω-
of the life, and I will confess the name of him in
πιον του πατρος μου, και ενωπιον των αγγε-
presence of the father of me, and in presence of the messen-
λων αυτου. [6] Ὁ εχων ους, ακουσατω τι το
gers of him. The one having an ear, let him hear what the
πνευμα λεγει ταις εκκλησιαις.
spirit says to the congregations.

[7] Και τῳ αγγελῳ της εν Φιλαδελφειᾳ εκκλη-
And by the messenger of the in Philadelphia congrega-
σιας γραψον· Ταδε λεγει ὁ ἁγιος, ὁ αλη-
tion write; These things says the holy one, the true
θινος, ὁ εχων την κλειν του Δαυιδ· ὁ ανοιγων,
one, the one having the key of the David; the one opening,
και ουδεις κλειει· και κλειει, και ουδεις ανοι-
and no one shuts; and shuts, and no one opens;
γει· [8] οιδα σου τα εργα· ιδου, δεδωκα ενωπιον
I know of thee the works; lo, I have placed before
σου θυραν ανεῳγμενην, ἡν ουδεις δυναται κλει-
thee a door having been opened, which no one is able to
σαι αυτην· ὁτι μικραν εχεις δυναμιν, και ετη-
shut her; because a little thou hast power, and thou
ρησας μου τον λογον, και ουκ ηρνησω το ονομα
hast kept of me the word, and not thou didst deny the name
μου. [9] Ιδου, διδωμι εκ της συναγωγης του
of me. Lo, I give out of the assembly of the
σατανα των λεγοντων ἑαυτους Ιουδαιους ειναι,
adversary those saying themselves Jews to be,
και ουκ εισιν, αλλα ψευδονται· ιδου, ποιησω
and not they are, but speak falsely; lo, I will make
αυτους, ἱνα ἡξωσι και προσκυνησωσιν ενω-
them, so that they may have come and may have prostrated be-
πιον των ποδων σου, και γνωσιν, ὁτι
fore the feet of thee, and they may have known, that
*[εγω] ηγαπησα σε· [10] ὁτι ετηρησας τον
[I] loved thee; because thou hast kept the
λογον της ὑπομονης μου, καγω σε τηρησω εκ
word of the patience of me, also I thee will keep from
της ὡρας του πειρασμου της μελλουσης ερχεσ-
the hour of the trial of that being about to come
θαι επι της οικουμενης ὁλης, πειρασαι τους
on the habitable whole, to try those
κατοικουντας επι της γης. [11] Ερχομαι ταχυ·
dwelling on the earth. I come speedily;

(robes;) Because they are worthy.

5 The CONQUEROR shall * thus ‡ be clothed in white Garments; and I will by no means blot out his NAME from the ‡ BOOK of LIFE, and ‡ I will confess his NAME in the presence of my FATHER, and in the presence of his ANGELS."

6 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

7 "And by the MESSENGER of the CONGREGATION **in Philadelphia write: These** things says ‡ the HOLY one, ‡ the TRUE, HE who HAS ‡ the KEY of DAVID, ‡ HE who OPENS and no one * shall shut, and shuts and no one opens;

8 ‡ I know Thy WORKS; behold! I have placed before thee ‡ an opened Door, which no one is able to shut; Because thou hast a Little Power, and hast kept My WORD, and didst not deny my NAME.

9 Behold! I am giving up ‡ THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! ‡ I will make them to come and pay homage before thy FEET, and to know That I loved thee.

10 Because thou hast kept the WORD of my PATIENT ENDURANCE, ‡ I also will keep Thee from THAT HOUR of TRIAL which is ABOUT to come on ‡ the whole HABITABLE, to try THOSE who DWELL on the EARTH.

11 ‡ I am coming speedily; ‡ hold fast what thou

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* VATICAN MANUSCRIPT, No. 1160.—5. thus be clothed, (A C.) 7. shall shut; and he who shuts and no one shall open. 9. I—*omit* (B.)

‡ 5. Rev. xix. 8. ‡ 5. Phil. iv. 3, Rev. xiii. 8. ‡ 5. Matt. x. 32; Luke xii. 8. ‡ 7. Acts iii. 14. ‡ 7. 1 John v. 20; verse 14; Rev. i. 5; vi. 10; xix. 11. ‡ 7. Isa. xxii. 22; Luke i. 32; Rev. i. 18. ‡ 7. Matt. xvi. 19. ‡ 8. verse 1 ‡ 8. 1 Cor. xvi. 9; 2 Cor. ii. 12. ‡ 9. Rev. ii. 9. ‡ 9. Isa. xlix. 23; lx. 14. ‡ 10. 2 Pet. ii. 9. ‡ 10. Luke ii. 1. ‡ 11. Phil. iv. 5; Rev. xxii. 7, 12, 20. ‡ 11. verse 3; Rev. ii. 25.

κρατει ὁ εχεις, ἱνα μηδεις λαβῃ τον
hold thou fast what thou hast, so that no one may have taken the
στεφανον σου. [12] Ὁ νικων, ποιησω αυτον
crown of thee. The one overcoming, I will make him
στυλον εν τῳ ναῳ του θεου μου, και εξω ου
a pillar in the temple of the God of me, and outside not
μη εξελθῃ ετι· και γραψω επ' αυτον το
not he may have gone out any more; and I will write on him the
ονομα του θεου μου, και το ονομα *[της πολεως
name of the God of me, and the name [of the city
του θεου μου,] της καινης Ἱερουσαλημ, ἡ κατα-
of the God of me,] of the new Jerusalem, that coming
βαινουσα εκ του ουρανου απο του θεου μου, και
down out of the heaven from the God of me, and
το ονομα *[μου] το καινον. [13] Ὁ εχων ους,
the name [of me] the new. The one having an ear,
ακουσατω τι το πνευμα λεγει ταις εκκλησιαις.
let him hear what the spirit says to the congregations.
[14] Και τῳ αγγελῳ της εν Λαοδικειᾳ εκκλη-
And by the messenger of the in Laodicea congrega-
σιας γραψον· Ταδε λεγει ὁ Αμην, ὁ μαρτυς
tion write; These things says the Amen, the witness
ὁ πιστος και αληθινος, ἡ αρχη της κτισεως
the faithful and true, the beginning of the creation
του θεου· [15] οιδα σου τα εργα, ὁτι ουτε ψυχρος
of the God; I know of thee the works, that neither cold
ει, ουτε ζεστος· οφελον ψυχρος ἠς, η ζεσ-
thou art, nor hot; I wish cold thou wert, or hot.
τος. [16] Οὑτως, ὁτι χλιαρος ει, και ουτε
Thus, because lukewarm thou art, and neither
ζεστος ουτε ψυχρος, μελλω σε εμεσαι εκ του
hot nor cold, I am about thee to vomit out of the
στοματος μου. Ὁτι λεγεις· [17] ὁτι πλουσιος
mouth of me. Because thou sayest; that rich
ειμι, και πεπλουτηκα, και ουδενος χρειαν εχω,
I am, and have been enriched, and not any need I have,
και ουκ οιδας, ὁτι συ ει ὁ ταλαιπωρος και ὁ
and not thou knowest, that thou art the wretched one and the
ελεεινος, και πτωχος και τυφλος και γυμνος·
pitiable one, and poor and blind and naked;
[18] συμβουλευω σοι αγορασαι παρ' εμου χρυσιον
I counsel thee to have bought from of me gold
πεπυρωμενον εκ πυρος, ἱνα πλουτησῃς·
having been burnt by fire, so that thou mayest have been rich;
και ἱματια λευκα, ἱνα περιβαλῃ,
and garments white, so that thou mightest have been clothed,
και μη φανερωθῃ ἡ αισχυνη της γυμνοτητος
and not might have appeared the shame of the nakedness
σου· και κολλουριον, εγχρισαι τους οφθαλμους
of thee; and eye-salve, to have rubbed in the eyes
σου, ἱνα βλεπῃς. [19] Εγω ὁσους εαν φιλω,
of thee, so that thou mayest see. I as many as if I may love,

hast, so that no one may take ‡ thy Crown.

12 The CONQUEROR, I will make him ‡ a Pillar in the TEMPLE of my GOD, and he shall never go out more; and ‡ I will write on him the NAME of my GOD, and the NAME of the CITY of my GOD, the ‡ NEW Jerusalem,—that COMING DOWN out of the HEAVEN from my GOD; and ‡ my NEW NAME."

13 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

14 "And by the MESSENGER of the CONGREGATION in Laodicea write; These things says the AMEN, ‡ the FAITHFUL and true WITNESS, ‡ the BEGINNING of the CREATION of GOD;

15 I know Thy WORKS, That thou art neither cold nor hot; I wish thou wert cold or hot.

16 Thus Because thou art lukewarm, and neither hot nor cold, I am about to vomit Thee out of my MOUTH.

17 Because thou sayest ‡ 'I am rich, and have become wealthy, and have Need of Nothing;' and knowest not that thou art the WRETCHED and the pitiable one,—even * poor, and blind, and naked;

18 I counsel thee ‡ to buy from me Gold which has been refined by Fire, that thou mayest be rich; and ‡ white Garments, that thou mayest be clothed, and the SHAME of thy NAKEDNESS may not be manifested; and Eyesalve to anoint thine EYES, that thou mayest see.

19 I, ‡ as many as I

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* VATICAN MANUSCRIPT, No. 1160.—12. the CITY of my GOD—*omit.* 12. my—*omit.* 17. POOR.

‡ 11. Rev. ii. 10. ‡ 12. 1 Kings vii. 21; Gal. ii. 9. ‡ 12. Rev. ii. 17; xiv. 1; xxii. 4. ‡ 12. Gal. iv. 26; Heb. xii. 22; Rev. xxi. 2, 10. ‡ 12. Rev. xxii. 4. ‡ 14. Rev. i. 5; xix. 11; xxii. 6; verse 7. ‡ 14. Col. i. 15. ‡ 17. Hoshea xii. 8; 1 Cor. iv. 8. ‡ 18. Isa. lv. 1; Matt. xiii. 44; xxv. 9. ‡ 18. 2 Cor. v. 3; Rev. vii. 13; xvi. 15, xix. 8. ‡ 19. Job v. 17; Prov. iii. 11, 12; Heb. xii. 5, 6; James i. 12.

ελεγχω και παιδευω· ζηλωσον ουν και μετα-
I prove and admonish; be thou zealous therefore and re-
νοησον. [20] Ιδου, ἑστηκα επι την θυραν, και
form. Lo, I have stood at the door, and
κρουω· εαν τις ακουσῃ της φωνης μου, και
I knock; if any one may have heard the voice of me, and
ανοιξῃ την θυραν, εισελευσομαι προς αυτον,
may have opened the door, I will go in to him,
και δειπνησω μετ' αυτου, και αυτος μετ' εμου.
and sup with him, and he with me.
[21] Ὁ νικων, δωσω αυτῳ καθισαι *[μετ'
The one overcoming, I will give to him to have sat [with
εμου] εν τῳ θρονῳ μου, ὡς καγω ενικησα, και
me] in the throne of me, as also I overcame, and
εκαθισα μετα του πατρος μου εν τῳ θρονῳ
am sat down with the father of me in the throne
αυτου. [22] Ὁ εχων ους, ακουσατω τι το
of him. The one having an ear, let him hear what the
πνευμα λεγει ταις εκκλησιαις.
spirit says to the congregations.

ΚΕΦ. δ'. 4.

[1] Μετα ταυτα ειδον, και ιδου, θυρα ανεῳ-
After these things I saw, and lo, a door having
γμενη εν τῳ ουρανῳ, και ἡ φωνη ἡ πρωτη,
been opened in the heaven, and the voice the first,
ἣν ηκουσα ὡς σαλπιγγος λαλουσης μετ' εμου,
which I heard as of a trumpet talking with me,
λεγων· Αναβα ὡδε, και δειξω σοι ἁ
saying; Come thou up here, and I will show to thee the things
δει γενεσθαι μετα ταυτα. [2] Και ευθεως
it behoves to have done after these things. And immediately
εγενομην εν πνευματι· και ιδου, θρονος εκειτο
I was in spirit; and lo, a throne was placed
ἐν τῳ ουρανῳ, και επι του θρονου καθημενος·
in the heaven, and on the throne one sitting;
[3] και ὁ καθημενος ὁμοιος ὁρασει λιθῳ ιασπιδι
and the one sitting like in appearance to a stone a jasper
και σαρδιῳ· και ιρις κυκλοθεν του θρονου ὁμοιος
and a sardius; and a rainbow round about the throne like
ὁρασει σμαραγδινῳ. [4] Και κυκλοθεν του θρονου
in appearance to an emerald. And round about the throne
θρονοι εικοσιτεσσαρες· και επι τους θρονους
thrones twenty-four; and on the thrones
εικοσιτεσσαρας πρεσβυτερας καθημενους, περι-
twenty-four elders sitting, having
βεβλημενους εν ἱματιοις λευκοις, και επι τας
been clothed with garments white, and on the
κεφαλας αυτων στεφανους χρυσους. [5] Και εκ
heads of them crowns golden. And from
του θρονου εκπορευονται αστραπαι και φωναι
the throne proceed lightnings and voices

love, reprove and admonish; be zealous, therefore, and reform.

20 Behold! I have stood at the DOOR, and I knock; ‡ if any one may have heard my VOICE, and opened the DOOR, ‡ I *will enter in to him, and feast with him, and he with me.

21 The CONQUEROR, ‡ I will give to him to sit down with me in my THRONE, as I also conquered, and sat down with my FATHER in his THRONE."

22 (Let HIM who HAS an Ear, hear what the SPIRIT says to the CONGREGATIONS.)

CHAPTER IV.

1 After these things I saw, and behold! a Door opened in the HEAVEN, and ‡ the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, ‡ "Ascend hither, and I will show thee what *must occur after these things."

2 Immediately ‡ I was in Spirit; and behold! ‡ a Throne was placed in the HEAVEN, and on * the THRONE one sitting.

3 And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; ‡ and a Rainbow encircled the THRONE,—* similar in appearance to an Emerald.

4 ‡ And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, ‡ having been clothed with white Garments, and on their HEADS Golden Crowns.

5 And from the THRONE proceed ‡ Lightnings and Voices and Thunders;

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* VATICAN MANUSCRIPT, No. 1160.—20. will both enter. 21. with me—*omit.* 1. must occur. Immediately after These things I was in Spirit. 2. the THRONE one sitting, to look upon like a Jasper-stone. 3. like to a Vision of Emeralds, (B.)

‡ 20. Luke xiii. 37. ‡ 20. John xiv. 23. ‡ 21. Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2; 2 Tim. ii. 12; Rev. ii. 26, 27. ‡ 1. Rev. i. 10. ‡ 1. Rev. xi. 13. ‡ 2. Rev. i. 10; xvii. 3; xxi. 10. ‡ 2. Isa. vi. 1; Jer. xvii. 12; Ezek. i. 26; x. 1; Dan. vii. 9. ‡ 3. Ezek. i. 28. ‡ 4. Rev. xi. 16. ‡ 4. Rev. iii. 4, 5, &c. ‡ 5. Rev. viii. 5; xvi. 18.

και βρονται· και ἑπτα λαμπαδες πυρος καιομε-
and thunders; and seven lamps of fire burn-
ναι ενωπιον του θρονου, αἱ εισι *[τα] ἑπτα
ing in presence of the throne, which are [the] seven
πνευματα του θεου· [6] και ενωπιον του θρονου
spirits of the God; and in presence of the throne
ὡς θαλασσα ὑαλινη, ὁμοια κρυσταλλῳ· και εν
as a sea made of glass, like crystal; and in
μεσῳ του θρονου και κυκλῳ του θρονου τεσσαρα
midst of the throne and in a circle of the throne four
ζωα γεμοντα οφθαλμων εμπροσθεν και οπισ-
living ones being full of eyes before and be-
θεν. [7] *[Και] το ζωον το πρωτον ὁμοιον
hind. [And] the living one the first like
λεοντι, και το δευτερον ζωον ὁμοιον μοσχῳ,
to a lion, and the second living one like to a young bullock,
και το τριτον ζωον εχον *[το] προσωπον αν-
and the third living one had [the] face of
θρωπου, και το τεταρτον ζωον ὁμοιον αετῳ
a man, and the fourth living one like to an eagle
πετομενῳ. [8] Και τα τεσσαρα ζωα, ἑν καθ' ἑν
flying. And the four living ones, one by one
αυτων εχον ανα πτερυγας ἑξ, κυκλοθεν και
of them had apiece wings six, round about and
εσωθεν γεμουσιν οφθαλμων· και αναπαυσιν
within they are full of eyes; and rest
ουκ εχουσιν ἡμερας και νυκτος, λεγοντες·
not they have of day and of night, saying;
Ἁγιος, ἁγιος, ἁγιος κυριος ὁ θεος ὁ παντοκρα-
Holy, holy, holy Lord the God the almighty,
τωρ, ὁ ην και ὁ ων και ὁ ερχομενος.
the one who was and the one existing and the one coming.
[9] Και ὁταν δωσουσι τα ζωα δοξαν και τιμην
And when shall give the living ones glory and honor
και ευχαριστιαν τῳ καθημενῳ επι του θρονου,
and thanks to the one sitting on the throne,
τῳ ζωντι εις τους αιωνας των αιωνων, [10] πε-
to the one living for the ages of the ages, shall
σουνται οἱ εικοσιτεσσαρες πρεσβυτεροι ενωπιον
fall down the twenty-four elders in presence
του καθημενου επι του θρονου, και προσκυνη-
of the one sitting on the throne, and they shall do
σουσι τῳ ζωντι εις τους αιωνας των αιωνων,
homage to the one living for the ages of the ages,
και βαλουσι τους στεφανους αὑτων ενωπιον
and they shall cast the crowns of themselves in presence
του θρονου, λεγοντες· [11] αξιος ει, κυριε,
of the throne, saying; worthy thou art, O Lord,
λαβειν την δοξαν και την τιμην και την δυνα-
to receive the glory and the honor and the power;

and before the THRONE were burning ‡ Seven Lamps of Fire, which are the ‡ SEVEN Spirits of God;

6 and before * the THRONE as it were ‡ a glassy Sea, like Crystal; ‡ and in the Midst of the THRONE, and around the THRONE, Four Living ones, being full of Eyes before and behind.

7 ‡ And the FIRST LIVING ONE resembled a Lion, and the SECOND Living one resembled a Steer, and the THIRD Living one † having the FACE as of a Man, and the FOURTH Living one was like to a flying Eagle.

8 And the FOUR Living ones, † having * each of them † six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, † ‡ "Holy, holy, * holy, ‡ Lord God, the OMNIPOTENT! the ONE who WAS, and the ONE who IS, and the ONE who is COMING."

9 And when the LIVING ONES shall give Glory and Honor and Thanks to the ONE SITTING on the THRONE, to HIM ‡ who LIVES for the AGES of the AGES,

10 ‡ the TWENTY-FOUR Elders will fall down before the ONE SITTING on the THRONE, and will do homage to HIM who LIVES for the AGES of the AGES, ‡ and they will cast their CROWNS before the THRONE, saying,

11 ‡ "Thou art worthy, * † O Lord, even our God, to receive the GLORY, and the HONOR, and the POW-

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* Vatican Manuscript, No. 1160.—5. the—*omit.* 6. his throne as. 7. And—*omit.* 7. the—*omit* (B.) 8. every one of them (B.) 8. holy, holy, holy, holy, Lord God. 11. O, Lord even our God, the HOLY one, to receive (B.)

† 7. having, (A B.) 8. having, (A.) 8. six Wings apiece, round about and within are full of Eyes (A B.) 8. Holy—*three* times in A and most MSS., *nine* times in B. 11. the Lord, even our God, (A B.)

‡ 5. Exod. xxxvii. 23; 2 Chron. iv. 20; Ezek. i. 12; Zech. iv. 2. ‡ 5. Rev. i. 4; iii. 1; v. 6. ‡ 6. Exod. xxxviii. 8; Rev. xv. 2. ‡ 6. Ezek. i. 5. ‡ 7. Num. ii. 2; Ezek. i. 10; x. 4 ‡ 8. Isa. vi. 3. ‡ 8. Rev. i. 8. ‡ 9. Rev. i. 18; v. 14; xv. 7. ‡ 10 Rev. v. 8. ‡ 10. verse 4. ‡ 11. Rev. v. 12.

μιν· ότι συ εκτισας τα παντα, και δια το
because thou didst create the all things, and on account of the
θελημα σου ησαν, και εκτισθησαν.
will of thee they were, and were created.

ΚΕΦ. ε'. 5.

[1] Και ειδον επι την δεξιαν του καθημενου επι
And I saw on the right of the one sitting on
του θρονου βιβλιον γεγραμμενον εσωθεν και
the throne a scroll having been written within and
οπισθεν, κατεσφραγισμενον σφραγισιν ἑπτα·
at the back, having been sealed up with seals seven;
[2] Και ειδον αγγελον ισχυρον, κηρυσσοντα εν
And I saw a messsenger strong, publishing with
φωνη μεγαλη· Τις εστιν αξιος ανοιξαι το βιβ-
a voice great; Who is worthy to open the scroll,
λιον, και λυσαι τας σφραγιδας αυτου; [3] Και
and to loose the seals of it? And
ουδεις ηδυνατο εν τῳ ουρανῳ, ουδε επι της γης,
no one was able in the heaven, nor on the earth,
ουδε ὑποκατω της γης, ανοιξαι το βιβλιον, ουδε
nor under the earth, to open the scroll, nor
βλεπειν αυτο. [4] Και εγω εκλαιον πολλα, ότι
to see it. And I was weeping much, because
ουδεις αξιος εὑρεθη ανοιξαι το βιβλιον, ουτε
no one worthy was found to open the scroll, nor
βλεπειν αυτο. [5] Και εἱς εκ των πρεσβυτερων
to see it. And one of the elders
λεγει μοι· Μη κλαιε· ιδου, ενικησεν ὁ λεων ὁ
says to me; Not do thou weep; lo, prevailed the lion that
εκ της φυλης Ιουδα, ἡ ῥιζα Δαυιδ, ανοιξαι το
of the tribe of Judah, the root of David, to open the
βιβλιον και τας ἑπτα σφραγιδας αυτου. [6] Και
scroll and the seven seals of it. And
ειδον εν μεσῳ του θρονου και των τεσσαρων
I saw in midst of the throne and of the four
ζωων, και εν μεσῳ των πρεσβυτερων, αρνιον
living ones, and in midst of the elders, a young lamb
ἑστηκος ὡς εσφαγμενον, εχον κερατα
having been standing as having been slaughtered, it had horns
ἑπτα, και οφθαλμους ἑπτα, οἱ εισι τα ἑπτα
seven, and eyes seven, they are the seven
πνευματα του θεου *[τα] απεσταλμενα εις
spirits of the God [those] having been sent forth into
πασαν την γην. [7] Και ηλθε και ειληφε *[το
all the earth. And he came and took [the
βιβλιον] εκ της δεξιας του καθημενου επι του
scroll] from the right of the one sitting on the
θρονου.
throne.

[8] Και ὁτε ελαβε το βιβλιον, τα τεσσαρα
And when he took the scroll, the four
ζωα και οἱ εικοσιτεσσαρες πρεσβυτεροι επε-
living ones and the twenty-four elders fell

ER; Because THOU didst create ALL things, and on account of thy WILL they were, † and were created."

CHAPTER V.

1 And I saw on the RIGHT of HIM SITTING on the THRONE, ‡ a Scroll, having been written within and * outside, ‡ firmly sealed with seven Seals.

2 And I saw a strong Angel publishing with a loud Voice, "Who is worthy to open the SCROLL, and to break its SEALS?"

3 And no one was able in ‡ the * HEAVEN, nor on the EARTH, nor under the EARTH, to open the SCROLL, nor to see it.

4 And I wept much, Because no one was found worthy to open the SCROLL, nor to see it.

5 And one of the ELDERS says to me, "Do not weep; behold, ‡ THAT LION has overcome which is of the TRIBE of Judah, ‡ the ROOT of David, * HE is also OPENING the SCROLL, and ‡ its SEVEN Seals."

6 And I saw in the Midst of the THRONE, and of the FOUR Living ones, and in the Midst of the ELDERS, ‡ a little Lamb standing, as if killed, having seven Horns and ‡ seven Eyes, which are ‡ the † SEVEN Spirits of GOD sent forth into All the EARTH.

7 And he came and took the SCROLL from the RIGHT hand of ‡ the ONE SITTING on the THRONE.

8 And when he took the SCROLL, ‡ the FOUR Living ones and the TWENTY-FOUR Elders fell down

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* VATICAN MANUSCRIPT, No. 1160.—1. outside (B.) 3. HEAVEN above, nor. 5. HE is also OPENING, (B.) 6. those—*omit* (B.) 7. the SCROLL—*omit* (A.)

† 11. and were created, omitted by A. 6. SEVEN omitted by A.

‡ 1. Ezek. ii. 9, 10. ‡ 1. Isa. xxix. 11; Dan ix. 4. ‡ 3. verse 13; ‡ 5. Gen. xlix. 9, 10; Heb. vii. 14. ‡ 5. Isa. xi. 1, 10; Rom. xv. 12; Rev. xxii. 16. ‡ 5. verse 1; Rev. vi. 1. † 6. Isa. liii. 7; John i. 29, 36; 1 Pet. i. 19; Rev. xiii. 8; verses 9, 12. ‡ 6. Zech. iii. 9; iv. 10. ‡ 6. Rev. iv. 5. ‡ 7. Rev. iv. 2. ‡ 8. Rev. iv. 8, 10.

σου ενωπιον του αρνιου, εχοντες ἑκαστος κιθαρας,
down in presence of the lamb, having each one harps,
και φιαλας χρυσας γεμουσας θυμιαματων,
and bowls golden being full of odors,
αἱ εισιν *[αἱ] προσευχαι των ἁγιων. [9] Και
which are [the] prayers of the holy ones. And
ᾀδουσιν ᾠδην καινην, λεγοντες· Αξιος ει λαβειν
they sung a song new, saying; Worthy thou art to
το βιβλιον, και ανοιξαι τας σφραγιδας
receive the scroll, and to open the seals
αυτου· ὁτι εσφαγης, και ηγορασας τῳ θεῳ
of it; because thou wast slain, and didst buy back for the God
†[ἡμας] εν τῳ αἱματι σου εκ πασης φυλης και
[us] with the blood of thee out of every tribe and
γλωσσης και λαου και εθνους, [10] και εποιησας
tongue and people and nation, and thou didst make
αυτους τῳ θεῳ ἡμων βασιλεις και ἱερεις, και
them to the God of us kings and priests, and
βασιλευσουσιν επι της γης. [11] Και ειδον, και
they shall reign on the earth. And I saw, and
ηκουσα φωνην αγγελων πολλων κυκλῳ του
I heard a voice of messengers many in a circle of the
θρονου και των ζωων και των πρεσβυτερων·
throne and of the living ones and of the elders;
και ην ὁ αριθμος αυτων μυριαδες μυριαδων, και
and was the number of them myriads of myriads, and
χιλιαδες χιλιαδων· [12] λεγοντες φωνῃ μεγαλῃ·
thousands of thousands; saying with a voice great;
Αξιον εστι το αρνιον το εσφαγμενον λαβειν την
Worthy is the lamb that having been killed to receive the
δυναμιν και πλουτον και σοφιαν και ισχυν και
power and wealth and wisdom and strength and
τιμην και δοξαν και ευλογιαν. [13] Και παν
honor and glory and blessing. And every
κτισμα ὁ εστιν εν τῳ ουρανῳ, και επι της γης,
created thing which is in the heaven, and on the earth,
και ὑποκατω της γης, και επι της θαλασσης
and under the earth, and on the sea
ἁ εστι, και τα εν αυτοις παντα, ηκουσα
which is, and the things in them all, I heard
λεγοντας· Τῳ καθημενῳ επι του θρονου και τῳ
saying; To the one sitting on the throne and to the
αρνιῳ ἡ ευλογια και ἡ τιμη και ἡ δοξα και το
lamb the blessing and the honor and the glory and the
κρατος εις τους αιωνας των αιωνων. [14] Και τα
might for the ages of the ages. And the
τεσσαρα ζωα ελεγον· Αμην· και οἱ πρεσβυτεροι
four living ones said; So be it; and the elders
επεσαν και προσεκυνησαν.
fell down and did homage.

before the LAMB, having each *a ‡ Harp and golden Bowls full of incense, which are ‡ the Prayers of the SAINTS.

9 And ‡ they sung a new Song, saying, ‡ "Thou art worthy *to take the SCROLL, and to open its SEALS; ‡ Because thou wast killed, and ‡ didst redeem †[us] to GOD, with thy BLOOD, ‡ out of every Tribe, and Tongue, and People, and Nation;

10 and thou didst make them to our GOD † ‡ a Royalty and a Priesthood, and they shall reign on the EARTH."

11 And I saw, and I heard *a Voice of many Angels in a Circle of the THRONE, and of the LIVING ONES and of the ELDERS; and the number of them was ‡ Myriads of Myriads, and Thousands of Thousands,

12 saying with a loud Voice, ‡ "Worthy is THAT LAMB which was killed to receive the POWER, and *Wealth, and Wisdom, and Strength, and Honor, and Glory, and Blessing."

13 ‡ And Every Created thing which is in the HEAVEN, and on the EARTH, and under the EARTH, and on the SEA, and *All THINGS in them, All I heard saying, "To HIM who SITS on the THRONE, and to the LAMB, be ‡ the BLESSING, and the HONOR, and the GLORY, and the MIGHT, for the AGES of the *AGES."

14 ‡ And the FOUR Living ones said, *"AMEN." And the ELDERS fell down and did homage.

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* VATICAN MANUSCRIPT, No. 1160.—8. a Harp (A B.) 8. the—*omit.* 9. to open. 11. as a Voice. 12. the WEALTH. 13. All THINGS in them, All I heard. 13. AGES. Amen. 14. AMEN.

† 9. *us* is omitted by A. and the Codex Sinaiticus D, and both read "to our GOD." 10. a Royalty and a Priesthood, (A D.)

‡ 8. Rev. xiv. 2; xv. 2. ‡ 8. Psa. cxli. 2; Rev. viii. 3, 4. ‡ 9. Psa. xl. 3; Rev. xiv. 3. ‡ 9. Rev. iv. 11. ‡ 9. Acts xx. 28; Rom. iii. 24; 1 Cor. vi. 20; vii. 23; Eph. i. 7; Col. i. 14; Heb. ix. 12; 1 Pet. i. 18, 19; 2 Pet. ii. 1; 1 John i. 7; Rev. xiv. 4. ‡ 9. Dan. iv. 1; vi. 25; Rev. vii. 9; xi. 9; xiv. 6. ‡ 10. Exod. xix. 6; 1 Pet. ii. 5, 9; Rev i. 6; xx. 6; xxii. 5. ‡ 11. Psa. lxviii. 17; Dan. vii. 10; Heb. xii. 22. ‡ 12. Rev. iv. 11. ‡ 13. Phil. ii. 10. ‡ 13. 1 Chron. xxix. 11; Rom. ix. 5; xvi. 27; 1 Tim. vi. 16; 1 Pet iv. 11; v. 11; Rev. i. 6. ‡ 14. Rev. xix. 4.

ΚΕΦ. ϛ'. 6.

[1] Και ειδον ὁτε ηνοιξε το αρνιον μιαν εκ των
And I saw when opened the lamb one of the
ἑπτα σχραγιδων, και ηκουσα ἑνος εκ των τεσ-
seven seals, and I heard one of the four
σαρων ζωων λεγοντος, ὡς φωνη βροντης·
living ones saying, as a voice of thunder;
Ερχου †και ιδε. [2] Και *[ειδον, και] ιδου
Come thou and see thou. And [I saw, and] lo
ἱππος λευκος, και ὁ καθημενος επ' αυτον εχων
a horse white, and the one sitting on him having
τοξον· και εδοθη αυτῳ στεφανος, και εξηλθε
a bow; and was given to him a crown, and he came out
νικων, και ἱνα νικηση.
conquering, and that he might conquer.

[3] Και ὁτε ηνοιξε την σφραγιδα την δευτεραν,
And when he opened the seal the second,
ηκουσα του δευτερου ζωου λεγοντος· Ερχου.
I heard the second living one saying; Come thou.
[4] Και εξηλθεν αλλος ἱππος πυρρος· και τῳ καθη-
And came out another horse red; and to the one
μενῳ επ' αυτον εδοθη αυτῳ λαβειν την ειρηνην
sitting on him it was given to him to take the peace
εκ της γης, *[και] ἱνα αλληλους σφαξωσι· και
from the earth, [and] so that each other they might kill; and
εδοθη αυτῳ μαχαιρα μεγαλη.
was given to him a sword great.

[5] Και ὁτε ηνοιξε την σφραγιδα την τριτην
And when he opened the seal the third
ηκουσα του τριτου ζωου λεγοντος· Ερχου †και
I heard the third living one saying; Come thou and
ιδε. Και *[ειδον, και] ιδου ἱππος μελας, και
see thou. And [I saw, and] lo a horse black, and
ὁ καθημενος επ' αυτον εχων ζυγον εν τῃ χειρι
the one sitting on him having a balance in the hand
αὑτου. [6] Και ηκουσα φωνην εν μεσῳ των τεσ-
of himself. And I heard a voice in midst of the four
σαρων ζωων λεγουσαν· Χοινιξ σιτου δηναριου,
living ones saying; A small measure of wheat for a denarius,
και τρεις χοινικες κριθης δηναριου· και το ελαι-
and three small measures of barley for a denarius; and the oil
ον και τον οινον μη αδικησης.
and the wine not thou mayest hurt.

[7] Και ὁτε ηνοιξε την σφραγιδα την τεταρτην,
And when he opened the seal the fourth,
ηκουσα του τεταρτου ζωου λεγοντος· Ερχου
I heard the fourth living one saying; Come thou
†και ιδε. [8] Και *[ειδον, και] ιδου ἱππος χλω-
and see thou. And [I saw, and] lo a horse pale,
ρας, και ὁ καθημενος επανω αυτου, ονομα αυτῳ
and the one sitting on him, a name to him
ὁ Θανατος· και ὁ ᾳδης ηκολουθει *[μετ']
the Death; and the unseen followed [with]

CHAPTER VI.

1 And ‡I saw *when the LAMB opened one of the SEVEN Seals, and I heard ‡one of the FOUR Living ones saying, as with a Voice of Thunder, "Come."

2 And †I saw, and behold! ‡a white Horse, and HE who SAT on him having a Bow; and a Crown was given to him; and he came out conquering, and that he might conquer.

3 And when he opened the SECOND SEAL, I heard the SECOND Living one saying, "Come."

4 ‡And there came out Another, a red Horse; and to the ONE SITTING on him was it given to take PEACE from the EARTH, and that they should kill each other; and there was given to him a great Sword.

5 And when he opened the THIRD SEAL, I heard the THIRD Living one saying, "Come." And †I saw, and behold! ‡a black Horse, and HE who SAT on him having a Balance in his HAND.

6 And I heard a Voice in the Midst of the FOUR Living ones, saying, "†A Chenix of Wheat for a Denarius, and Three Chenices of Barley for a Denarius; and ‡the OIL and the WINE thou must not injure."

7 And when he opened the FOURTH SEAL, I heard the FOURTH Living one saying, "Come."

8 And †I saw, and behold! ‡a pale Horse, and one was SITTING on him, whose NAME was DEATH, and HADES followed after

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* VATICAN MANUSCRIPT, No. 1160.—1. That. 2. I saw, and—*omit* (B.) 4. and—*omit* (B.) 5. I saw, and—*omit* (B.) 8. I saw, and—*omit*. 8. with—*omit*.

† 1. *and see* is omitted by A C. after "Come;" also in verses 3, 5 and 7. 2. I saw, and (A C.) 5. I saw, and (A C.) 6. The word *chenix* denotes a measure containing one wine quart, and a twelfth part of a quart. 8. I saw, and (A. C.)

‡ 1. Rev. v. 5—9. ‡ 1. Rev. iv. 7. ‡ 2. Zech. vi. 3; Rev. xix. 11. ‡ 4. Zech. vi. 2. ‡ 5. Zech. vi. 2. ‡ 6. Rev. ix. 4. ‡ 8. Zech. vi. 3.

αυτου· και εδοθη αυτῳ εξουσια επι το τεταρτον
him; and was given to him authority over the fourth part

της γης, αποκτειναι εν ῥομφαιᾳ και εν λιμῳ
of the earth, to kill with sword and with famine

και εν θανατῳ, και ὑπο των θηριων της γης.
and with death, and by the wild beasts of the earth.

[9] Και ὁτε ηνοιξε την πεμπτην σφραγιδα,
And when he opened the fifth seal,

ειδον ὑποκατω του θυσιαστηριου τας ψυχας
I saw under the altar the souls

των εσφαγμενων δια τον λογον του θεου,
of those having been killed because of the word of the God,

και δια την μαρτυριαν ἡν ειχον· [10] και εκραξαν
and because of the testimony which they held; and they cried

φωνῃ μεγαλῃ, λεγοντες· Ἑως ποτε, ὁ δεσπο-
with a voice great, saying; How long, the sove-

της ὁ ἁγιος και αληθινος, ου κρινεις και εκδι-
reign the holy one and true one, not thou judgest and aveng-

κεις το αἱμα ἡμων απο των κατοικουντων επι
est the blood of us from those dwelling on

της γης; [11] Και εδοθη αυτοις στολη λευκη, και
the earth? And was given to them a robe white, and

εῤῥεθη αυτοις, ἱνα αναπαυσωνται ετι χρονον,
it was said to them, that they should rest yet a time,

ἑως πληρωσωσι και οἱ συνδουλοι αυτων και οἱ
till should be completed also the fellow-slaves of them and the

αδελφοι αυτων, οἱ μελλοντες αποκτεινεσθαι ὡς
brethren of them, those being about to be killed as

και αυτοι.
even they.

[12] Και ειδον ὁτε ηνοιξε την σφραγιδα την
And I saw when he opened the seal the

ἑκτην, και σεισμος μεγας εγενετο, και ὁ ἡλιος
sixth, and an earthquake great was, and the sun

μελας εγενετο ὡς σακκος τριχινος, και ἡ σελη-
black became as sackcloth of hair, and the moon

νη ὁλη εγενετο ὡς αἱμα, [13] και οἱ αστερες του
whole became as blood, and the stars of the

ουρανου επεσαν εις την γην, ὡς συκη βαλλει
heaven fell to the earth, as a fig-tree casts

τους ὁλυνθους αὑτης ὑπο ανεμου μεγαλου σειο-
the untimely figs of herself by a wind great being

μενη, [14] και ὁ ουρανος απεχωρισθη ὡς βιβλιον
shaken, and the heaven was separated from as a scroll

ειλισσομενον, και παν ορος και νησος εκ των
being rolled up, and every mountain and island out of the

τοπων αὑτων εκινηθησαν· [15] και οἱ βασιλεις της
places of themselves were moved; and the kings of the

him; and there was given to him Authority over the FOURTH part of the EARTH, to kill ‡ with Sword, and with Famine, and with Death, and ‡ by the WILD BEASTS of the EARTH.

9 And when he opened the FIFTH SEAL, I saw under the ‡ ALTAR ‡ the PERSONS of those WHO HAD been KILLED because of ‡ the WORD of GOD, and because of ‡ the TESTIMONY * which they held.

10 And they cried with a loud Voice, saying, "How long, O SOVEREIGN LORD! the HOLY one and true! ‡ dost thou not judge and take vengeance for our BLOOD from THOSE who DWELL on the EARTH?"

11 And there was given to them † severally ‡ a white Robe; and it was told them ‡ to rest yet for a Time, till both their FELLOW-SERVANTS and their BRETHREN, who were about to be killed even as they, should be completed.

12 And I saw when he opened the SIXTH SEAL, ‡ and there was a great Earthquake, and ‡ the SUN become black as Sackcloth of Hair, and the entire MOON became as BLOOD;

13 ‡ and the STARS of the HEAVEN fell to the EARTH, as a Fig tree drops its UNTIMELY FIGS, being shaken by a Great Wind.

14 ‡ And the HEAVEN was separated from its place, being rolled-up as a Scroll; and ‡ Every Mountain and Island were moved out of their PLACES.

15 And the KINGS of

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* VATICAN MANUSCRIPT, No. 1160.—9. of the LAMB which (B.)

† 11. severally a white Robe, (A C.)

‡ 8. Ezek. xiv. 21. ‡ 8. Lev. xxvi. 22. ‡ 9. Rev. viii. 3; ix. 13; xiv. 18. ‡ 9. Rev. xx. 4. ‡ 9. Rev. i 9. ‡ 9. 2 Tim. i. 8; Rev. xii. 17; xix. 10. ‡ 10. Rev. xi. 18; xix. 2. ‡ 11. Rev. iii. 4, 5; vii. 9, 14. ‡ 11. Heb. xi. 40; Rev. xiv. 13. ‡ 12. Rev. xvi. 18. ‡ 12. Joel ii. 10, 31; iii. 15; Matt. xxiv. 29; Acts ii. 20. ‡ 13. Rev. viii. 10; ix. 1. ‡ 14. Psa. cii. 26; Isa. xxxiv. 4; Heb. i. 12, 13. ‡ 14. Jer iii. 23; iv. 24; Rev. xvi. 20.

γης και οἱ μεγιστανες και οἱ χιλιαρχοι και οἱ
earth and the great ones and the commanders and the
πλουσιοι και ὁ ισχυροι, και πας δουλος και
rich ones and the strong ones, and every bondman and
*[πας] ελευθερος εκρυψαν ἑαυτους εις τα
[every] freeman hid themselves in the
σπηλαια και εις τας πετρας των ορεων, [16] και
caves and in the rocks of the mountains, and
λεγουσι τοις ορεσι και ταις πετραις· Πεσετε
they say to the mountains and to the rocks; Fall you
εφ' ἡμας, και κρυψατε ἡμας απο προσωπου του
on us, and hide you us from face of the
καθημενου επι του θρονου, και απο της οργης
one sitting on the throne, and from the wrath
του αρνιου· [17] ὁτι ηλθεν ἡ ἡμερα ἡ μεγαλη
of the lamb; because came the day the great
της οργης αυτου· και τις δυναται σταθηναι;
of the wrath of him; and who is able to stand?

ΚΕΦ. ζ'. 7.

[1] Και μετα ταυτα ειδον τεσσαρας αγγελους
And after these things I saw four messengers
ἑστωτας επι τας τεσσαρας γωνιας της γης,
standing on the four corners of the earth,
κρατουντας τους τεσσαρας ανεμους της γης,
holding the four winds of the earth,
ἱνα μη πνεῃ ανεμος επι της γης, μητε επι
so that not might blow a wind on the earth, nor on
της θαλλασης, μητε επι παν δενδρον. [2] Και
the sea, nor on any tree. And
ειδον αλλον αγγελον αναβαινοντα απο ανατο-
I saw another messenger rising up from a rising
λης ἡλιου, ηχοντα σφραγιδα θεου ζωντος· και
of sun, having a seal of God living; and
εκραξε φωνῃ μεγαλῃ τοις τεσσαρσιν αγγελοις,
he cried with a voice great to the four messengers,
οἱς εδοθη αυτοις αδικησαι την γην και την
to whom it was given for them to injure the earth and the
θαλασσαν, [3] λεγων· Μη αδικησητε την γην,
sea, saying; Not do you injure the earth,
μητε την θαλασσαν, μητε τα δενδρα, αχρις οὑ
nor the sea, nor the trees, till
σφραγισωμεν τους δουλους του θεου ἡμων επι
we have sealed the bond-servants of the God of us on
των μετωπων αυτων.
the foreheads of them.

[4] Και ηκουσα τον αριθμον των εσφραγισμε-
And I heard the number of those having been
νων, *[ἑκατον τεσσαρακοντα τεσσαρες χιλια-
sealed, [one hundred forty four thou-
δες εσφραγισμενοι] εκ πασης φυλης υἱων Ισραηλ·
sands having been sealed] out of every tribe of sons of Israel;

the EARTH, and the GREAT MEN, and the COMMANDERS, and the RICH, and the STRONG, and Every Bondman and Freeman, hid themselves in the CAVES and in the ROCKS of the MOUNTAINS;

16 ‡ and they say to the MOUNTAINS and to the ROCKS, "Fall on us, and hide us from the Face of HIM who SITS on the THRONE, and from the WRATH of the LAMB;

17 ‡ because the GREAT DAY of † his WRATH has come, ‡ and who is able to * stand?"

CHAPTER VII.

1 † After this I saw Four Angels standing on the FOUR Corners of the EARTH, ‡ restraining the FOUR Winds of the EARTH, so ‡ that no Wind might blow on the EARTH, nor on the SEA, nor on Any Tree.

2 And I saw Another Angel ascending from the Sun-rising, having the * Seal of the living God; and he cried with a loud Voice to the FOUR Angels, to whom it was given to injure the EARTH and the SEA,

3 saying, ‡ "Injure not the EARTH, nor the SEA, nor the TREES, till we have ‡ sealed the BOND-SERVANTS of our GOD ‡ on their * FOREHEADS.

4 † And ‡ I heard the NUMBER of the SEALED, ‡ a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel.

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* VATICAN MANUSCRIPT, No. 1160.—15. Every—*omit* (A B C.) 17. be saved. 2. Seals. 3. FOREHEAD. 4. a Hundred and forty-four Thousand having been sealed—*omit.*

† 17. their (C.) 1. After this I saw, (A B C.) 4. And I heard the NUMBER of the SEALED,—omitted by A; but—a Hundred and forty-four Thousand sealed—retained by A B C.

‡ 16. Hoshea x. 8; Luke xxiii. 30; Rev. ix. 6. ‡ 17. Isa. xiii. 6; Zeph. i. 14; Rev. xvi. 14. ‡ 17. Psa. lxxvi. 7. ‡ 1. Dan. vii. 2. ‡ 1. Rev. ix. 4. ‡ 3. Rev. vi. 6; ix. 4. ‡ 3. Ezek. ix. 4; Rev. xiv. 1. ‡ 3. Rev. xxii. 4. ‡ 4. Rev. ix. 16. ‡ 4. Rev. xiv. 1.

5 εκ φυλης Ιουδα, ιβ′ χιλιαδες εσφραγισμενοι·
out of tribe of Judah, twelve thousands having been sealed;
εκ φυλης Ῥουβην, ιβ′ χιλιαδες *[εσφραγισμε-
out of tribe of Reuben, twelve thousands [having been sealed;]
νοι·] εκ φυλης Γαδ, ιβ′ χιλιαδες *[εσφραγισ-
out of tribe of Gad, twelve thousands [having been
μενοι·] 6 εκ φυλης Ασηρ, ιβ′ χιλιαδες *[εσφρα-
sealed;] out of tribe of Aser, twelve thousands [having been
γισμενοι·] εκ φυλης Νεφθαλειμ, ιβ′ χιλιαδες
sealed;] out of tribe of Naphtali, twelve thousands
*[εσφραγισμενοι·] εκ φυλης Μανασση, ιβ′
[having been sealed;] out of tribe of Manasses, twelve
χιλιαδες *[εσφραγισμενοι·] 7 εκ φυλης Σιμεων
thousands [having been sealed;] out of tribe of Simeon
ιβ′ χιλιαδες *[εσφραγισμενοι·] εκ φυλης
twelve thousands [having been sealed;] out of tribe
Λευι, ιβ′ χιλιαδες *[εσφραγισμενοι·] εκ φυλης
of Levi, twelve thousands [having been sealed;] out of tribe
Ισαχαρ, ιβ′ χιλιαδες *[εσφραγισμενοι·] 8 εκ
of Issachar, twelve thousands [having been sealed;] out of
φυλης Ζαβουλων, ιβ′ χιλιαδες *[εσφραγισμε-
tribe of Zebulon, twelve thousands [having been sealed;]
νοι·] εκ φυλης Ιωσηφ, ιβ′ χιλιαδες *[εσφρα-
out of tribe of Joseph, twelve thousands [having
γισμενοι·] εκ φυλης Βενιαμιν, ιβ′ χιλιαδες
been sealed;] out of tribe of Benjamin, twelve thousands
εσφραγισμενοι.
having been sealed.

9 Μετα ταυτα ειδον, και ιδου οχλος πολυς,
After these things I saw, and lo a crowd great,
ὁν αριθμησαι *[αυτον] ουδεις ηδυνατο, εκ
which to have numbered [him] no one was able, out of
παντος εθνους και φυλων και λαων και γλωσ-
every nation and of tribes and of peoples and of tongues,
σων, ἑστωτες ενωπιον του θρονου και ενωπιον
standing in presence of the throne and in presence
του αρνιου, περιβεβλημενους στολας λευκας,
of the lamb, having been clothed robes white,
και φοινικες εν ταις χερσιν αυτων· 10 και κρα-
and palms in the hands of them; and they
ζουσι φωνῃ μεγαλῃ, λεγοντες· Ἡ σωτηρια τῳ
cry with a voice great, saying; The salvation to the
θεῳ ἡμων τῳ καθημενῳ επι του θρονου, και τῳ
God of us to that one sitting on the throne, and to the
αρνιῳ. 11 Και παντες οἱ αγγελοι ἑστηκεσαν
lamb And all the messengers stood
κυκλῳ του θρονου και των πρεσβυτερων και
in a circle of the throne and of the elders and
των τεσσαρων ζωων, και επεσον ενωπιον του
of the four living ones, and fell down before the
θρονου επι τα προσωπα αὑτων, και προσεκυνη-
throne on the faces of themselves, and worshipped
σαν τῳ θεῳ, 12 λεγοντες· Αμην· ἡ ευλογια και
the God, saying; So be it; the blessing and
ἡ δοξα και ἡ σοφια και ἡ ευχαριστια και ἡ
the glory and the wisdom and the thanksgiving and the

5 Twelve Thousand out of the Tribe of Judah; Twelve Thousand out of the Tribe of Reuben; Twelve Thousand out of the Tribe of Gad;

6 Twelve Thousand out of the Tribe of Asher; Twelve thousand out of the Tribe of Naphtali; Twelve Thousand out of the Tribe of Manasseh;

7 Twelve Thousand out of the Tribe of Simeon; Twelve Thousand out of the Tribe of Levi; Twelve Thousand out of the Tribe of Issachar;

8 Twelve Thousand out of the Tribe of Zebulun; Twelve Thousand out of the Tribe of Joseph; Twelve Thousand sealed out of the Tribe of Benjamin.

9 After these things I saw, and behold! a great Crowd, which no one could have numbered, out of ‡Every Nation, and of all Tribes, and Peoples, and Languages, standing before the THRONE, and in the presence of the LAMB, ‡invested with white Robes, and Palm-branches in their HANDS;

10 and they cry with a loud Voice, saying, ‡"The SALVATION [be ascribed] to THAT GOD of ours ‡who SITS on the THRONE, and to the LAMB."

11 ‡And All the ANGELS stood around the THRONE, and the ELDERS, and the FOUR Living ones, and they fell down on their FACES before the THRONE, and worshipped GOD,

12 ‡saying, "Amen! the BLESSING, and the GLORY, and the WISDOM, and the THANKSGIVING,

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* VATICAN MANUSCRIPT, No. 1160.—5—8. having been sealed—*omit* (A. B C.) 9. him—*omit* (B.)

‡ 9. Rev. v. 9. ‡ 9. Rev. iii. 5, 18; iv. 4; vi. 11; verse 14. ‡ 10. Psa. iii. 8; Isa. xliii. 11; Jer. iii. 23; Hoshea xiii. 4; Rev. xix. 1. ‡ 10. Rev. v. 13. ‡ 11. Rev. iv. 6. ‡ 12. Rev. v. 13. 14

τιμη και ἡ δυναμις και ἡ ισχυς τῳ θεῳ ἡμων
honor and the power and the strength to the God of us
εις τους αιωνας των αιωνων· †[αμην.]
for the ages of the ages; [so be it.]
[13] Και απεκριθη εἱς εκ των πρεσβυτερων,
And answered one of the elders,
λεγων μοι· Οὑτοι οἱ περιβεβλημενοι τας στο-
saying to me; These the ones having been clothed the robes
λας τας λευκας, τινας εισι, και ποθεν ηλθον;
the white, who are they, and whence came they?
[14] Και ειρηκα αυτῳ· Κυριε μου, συ οιδας. Και
And I said to him; O lord of me, thou knowest. And
ειπε μοι· Οὑτοι εισιν οἱ ερχομενοι εκ της θλι-
he said to me; These are they coming out of the afflic-
ψεως της μεγαλης, και επλυναν τας στολας
tion the great, and washed the robes
αὑτων, και ελευκαναν αυτας εν τῳ αἱματι
of themselves, and whitened them in the blood
του αρνιου. [15] Δια τουτο εισιν ενωπιον του
of the lamb. On account of this they are in presence of the
θρονου του θεου, και λατρευουσιν αυτῳ ἡμερας
throne of the God, and publicly serve him day
και νυκτος εν τῳ ναῳ αυτου· και ὁ καθημενος
and night in the temple of him; and the one sitting
επι του θρονου, σκηνωσει επ᾽ αυτους. [16] Ου
on the throne, pitches his tent over them. Not
πεινασουσιν ετι, ουδε διψησουσιν *[ετι,] ουδε
they will hunger more, neither will they thirst [more,] nor
μη πεσῃ επ᾽ αυτους ὁ ἡλιος, ουδε παν καυμα·
not may fall on them the sun, nor any heat;
[17] ὁτι το αρνιον το ανα μεσον του θρονου ποι-
because the lamb that in the midst of the throne will
μανει αυτους, και ὁδηγησει αυτους επι ζωης
tend them, and will lead them to of life
πηγας ὑδατων· και εξαλειψει ὁ θεος παν δακ-
fountains of waters; and will wipe away the God every tear
ρυον εκ των οφθαλμων αυτων.
from the eyes of them.

ΚΕΦ. η΄. 8.

[1] Και ὁτε ηνοιξε την σφραγιδα την ἑβδομην,
And when he opened the seal the seventh,
εγενετο σιγη εν τῳ ουρανῳ ὡς ἡμιωριον. [2] Και
was silence in the heaven about half an hour. And
ειδον τους ἑπτα αγγελους, οἱ ενωπιον του θεου
I saw the seven messengers, who in presence of the God
ἑστηκασι· και εδοθησαν αυτοις ἑπτα σαλπιγγες.
have stood; and were given to them seven trumpets.
[3] Και αλλος αγγελος ηλθε, και εσταθη επι το
And another messenger came, and stood at the
θυσιαστηριον, εχων λιβανωτον χρυσουν· και
altar, having a censer golden; and

and the HONOR, and the POWER, and the STRENGTH, be to our GOD for the AGES of the AGES."

13 And one of the ELDERS answered, saying to me, "These who have been INVESTED with WHITE ‡ROBES, who are they? and whence did they come?"

14 And I said to him, "My Lord, thou knowest." And he said to me, ‡"These are THOSE COMING out of the GREAT AFFLICTION, and ‡they washed their ROBES, and whitened them in the BLOOD of the LAMB.

15 On this account they are before the THRONE of GOD, and publicly serve him Day and Night in his TEMPLE; and HE who SITS on the THRONE ‡will tabernacle over them.

16 ‡They will hunger no more, neither will they thirst any more; ‡nor will the SUN fall on them, nor Any Heat.

17 Because THAT LAMB which is in the Midst of the THRONE ‡will tend them, and will lead them to Fountains of Waters of Life; ‡and GOD will wipe away Every Tear from their EYES."

CHAPTER VIII.

1 And ‡when he opened the SEVENTH SEAL, there was Silence in the HEAVEN about Half an Hour.

2 And I saw the SEVEN ANGELS ‡who stand in the presence of GOD, and Seven Trumpets were given to them.

3 And Another Angel came and stood by the ALTAR, having a golden Censer; and to him much

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* VATICAN MANUSCRIPT, No. 1160.—16. more—*omit.*

† 12. So be it—omitted by c.

‡ 13. verse 9. ‡ 14. Rev. vi. 9; xvii. 5. ‡ 14. Isa. i. 18; Heb. ix. 14; 1 John i. 7; Rev. i. 5. See Zech. iii. 3—5. ‡ 15. Isa. iv. 5, 7; Rev. xxi. 8. ‡ 16. Isa. xlix. 10. ‡ 16. Psa. cxxi. 6; Rev. xxi. 4. ‡ 17. Psa. xxiii. 1; xxxvi. 8; John x. 11, 14. ‡ 17. Isa. xxv. 8; Rev. xxi. 4. ‡ 1. Rev. vi. 1. ‡ 2. Luke i. 19.

ιδοθη αυτῳ θυμιαματα πολλα, ἱνα δωσῃ ταις
was given to him incenses many, so that he might give for the
προσευχαις των ἁγιων παντων επι το θυσιαστη-
prayers of the holy ones of all on the altar
ριον το χρυσουν το ενωπιον του θρονου. [4] Και
the golden that in presence of the throne. And
ανεβη ὁ καπνος των θυμιαματων ταις προσευ-
went up the smoke of the incenses with the prayers
χαις των ἁγιων εκ χειρος του αγγελου, ενωπιον
of the holy ones from hand of the messenger, in presence
του θεου. [5] Και ειληφεν ὁ αγγελος τον λιβαν-
of the God. And took the messenger the censer,
ωτον, και εγεμισεν αυτον εκ του πυρος του
and filled him from the fire of the
θυσιαστηριου, και εβαλεν εις την γην· και
altar, and cast into the earth; and
εγενοντο φωναι και βρονται και αστραπαι και
were voices and thunders and lightnings and
σεισμος.
an earthquake.

[6] Και οἱ ἑπτα αγγελοι, οἱ εχοντες τας ἑπτα
And the seven messengers, those having the seven
σαλπιγγας, ἡτοιμασαν ἑαυτους, ἱνα σαλπισωσι.
trumpets, prepared themselves, so that they might sound.
[7] Και ὁ πρωτος εσαλπισε, και εγενετο χαλαζα
And the first sounded, and was hail
και πυρ' μεμιγμενα εν αἱματι, και εβληθη εις
and fire having been mingled with blood, and they were cast into
την γην· και το τριτον της γης κατακαη, και
the earth; and the third of the earth was burnt up, and
το τριτον των δενδρων κατεκαη, και πας χορτος
the third of the trees was burnt up, and all grass
χλωρος κατεκαη.
green was burnt up.

[8] Και ὁ δευτερος αγγελος εσαλπισε, και ὡς
And the second messenger sounded, and as it were
ορος μεγα *[πυρι] καιομενον εβληθη εις την
a mountain great [with fire] burning was cast into the
θαλασσαν· και εγενετο το τριτον των θαλασ-
sea; and became the third of the sea,
σης, αἱμα· [9] και απεθανε το τριτον των κτισμα-
blood; and died the third of the creatures
των *[των] εν τῃ θαλασσῃ, τα εχοντα ψυχας·
[of those] in the sea, things having souls;
και το τριτων των πλοιων διεφθαρη.
and the third of the ships was destroyed.

[10] Και ὁ τριτος αγγελος εσαλπισε, και επεσεν
And the third messenger sounded, and fell
εκ του ουρανου αστηρ μεγας καιομενος ὡς λαμ-
from the heaven a star great burning like a
πας, και επεσεν επι το τριτον των ποταμων,
lamp, and it fell on the third of the rivers,
και επι τας πηγας των ὑδατων. [11] Και το ονόμα
and on the fountains of the waters. And the name

Incense was given, that he should give it for ‡ the PRAYERS of all the SAINTS on ‡ THAT GOLDEN ALTAR which is before the THRONE.

4 And ‡ the SMOKE of the PERFUMES went up for the PRAYERS of the SAINTS out of the Hand of the ANGEL, in the presence of GOD.

5 And the ANGEL took the CENSER, and filled it from the FIRE of the ALTAR, and threw it on the EARTH; and ‡ there were * † Thunders and Lightnings and Voices and an Earthquake.

6 And THOSE SEVEN Angels HAVING the SEVEN Trumpets prepared themselves that they might sound them.

7 And the FIRST sounded his trumpet, ‡ and there was Hail and Fire mingled with Blood, and they were thrown ‡ on the EARTH; and the THIRD of the EARTH was burnt up, and the THIRD of ‡ the TREES was burnt up, and All green Grass was burnt up.

8 And the SECOND Angel sounded his trumpet, ‡ and as it were a great burning Mountain was cast into the SEA; and ‡ the THIRD of the SEA ‡ became Blood;

9 ‡ and the THIRD of the CREATURES which were in the SEA, THINGS having Life, died; and the THIRD of the SHIPS were destroyed.

10 And the THIRD Angel sounded his trumpet, ‡ and a great Star, burning as a torch, fell from HEAVEN, ‡ and it fell on the THIRD of the RIVERS, and on the FOUNTAINS of the WATERS.

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* VATICAN MANUSCRIPT, No. 1160.—5. Thunders and Voices and (B.) 8. with Fire—*omit* (B.) 9. of those—*omit*.

† 5. Thunders and Lightnings and Voices, (A.)

‡ 3. Rev. v. 8. ‡ 3. Exod. xxx. 1; Rev. vi. 9. ‡ 4. Psa. cxli. 2; Luke i. 10. ‡ 5. Rev. xvi. 18., Rev. ix. 4. ‡ 7. Ezek. xxxviii. 2. ‡ 7. Rev. xvi. 3. ‡ 7. Isa. ii. 13, Rev. ix. 4. ‡ 8. Jer. li. 25; Amos vii. 4. ‡ 8. Rev. xvi. 3. ‡ 8. Ezek. xiv. 10. ‡ 9. Rev. xvi. 3. ‡ 10. Isa. xiv. 12; Rev. ix. 1. ‡ 10. Rev. xvi. 4.

του αστερος λεγεται ὁ Αψινθος· και γινεται το
of the star is called the Wormwood; and became the
τριτον των ὑδατων εις αψινθον· και πολλοι των
third of the waters into wormwood; and many of the
ανθρωπων απεθανον εκ των ὑδατων, ὁτι επικ-
men died of the waters, because they
ρανθησαν.
were made bitter.

[12] Και ὁ τεταρτος αγγελος εσαλπισε, και
And the fourth messenger sounded, and
επληγη το τριτον του ἡλιου και το τριτον της
was smitten the third of the sun and the third of the
σεληνης και το τριτον των αστερων, ἱνα σκο-
moon and the third of the stars, so that might be
τισθη το τριτον αυτων, και ἡ ἡμερα μη φαινη
darkened the third of them, and the day not might shine
το τριτον αὑτης, και ἡ νυξ ὁμοιως. [13] Και ει-
the third of herself, and the night in like manner. And I
δον, και ηκουσα ἑνος αετου πετομενου εν με-
saw, and I heard one eagle flying in mid-
σουρανηματι, λεγοντες φωνῃ μεγαλῃ· Ουαι,
heaven, saying with a voice great; Woe,
ουαι, ουαι τοις κατοικουσιν επι της γης, εκ των
woe, woe to those dwelling on the earth, from the
λοιπων φωνων της σαλπιγγος των τριων αγγε-
remaining sounds of the trumpet of the three messen-
λων των μελλοντων σαλπιζειν.
gers of those being about to sound.

ΚΕΦ. θʹ. 9.

[1] Και ὁ πεμπτος αγγελος εσαλπισε, και ειδον
And the fifth messenger sounded, and I saw
αστερα εκ του ουρανου πεπτωκοτα εις την γην,
a star from the heaven having fallen to the earth,
και εδοθη αυτῳ ἡ κλεις του φρεατος της αβυσ-
and was given to him the key of the pit of the deep;
σου· [2] *[και ηνοιξε το φρεαρ της αβυσσου.]
[and he opened the pit of the deep.]
Και ανεβη καπνος εκ του φρεατος ὡς καπνος
And went up a smoke out of the pit as a smoke
καμινου μεγαλης, και εσκοτισθη ὁ ἡλιος και ὁ
of a furnace great, and was darkened the sun and the
αηρ εκ του καπνου του φρεατος. [3] Και εκ του
air by the smoke of the pit. And out of the
καπνου εξηλθον ακριδες εις την γην, και εδοθη
smoke went forth locusts into the earth, and was given
αυταις εξουσια ὡς εχουσιν *[εξουσιαν] οἱ
them authority as having [authority] the
σκορπιοι της γης· [4] και ερρεθη αυταις, ἱνα μη
scorpions of the earth; and it was said to them, that not
αδικησωσι τον χορτον της γης, ουδε παν
they should injure the grass of the earth, nor any

11 And the NAME of the STAR is called WORMWOOD; and ‡the THIRD of the WATERS became Wormwood; and many of the MEN died Because of the bitterness of the WATERS.

12 And ‡the FOURTH Angel sounded his trumpet, and the THIRD of the SUN was smitten, and the THIRD of the MOON, and the THIRD of the STARS; so that the THIRD of them might be darkened, *and the DAY might not shine the THIRD of it, and the NIGHT in like manner.

13 And I saw, and ‡I heard an Eagle flying in Mid-heaven, saying with a loud Voice, ‡"Woe! Woe! Woe! to THOSE who DWELL on the EARTH, from the REMAINING Blasts of the TRUMPET of THOSE THREE Angels who are ABOUT to sound."

CHAPTER IX.

1 And the FIFTH Angel sounded his trumpet, ‡and I saw a Star having fallen from the HEAVEN to the EARTH; and there was given to him the KEY of ‡the PIT of the ABYSS.

2 And he opened the PIT of the ABYSS, and a Smoke ‡ascended out of the PIT, as a Smoke of a *great Furnace; and the SUN and the AIR were darkened by the SMOKE of the PIT.

3 And from the SMOKE went out ‡Locusts on the EARTH; and there was given them Power, ‡as the SCORPIONS of the EARTH have Power.

4 And it was said to them ‡that they should not injure ‡the GRASS of the EARTH, nor Any Green

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* VATICAN MANUSCRIPT, No. 1160.—12. and the THIRD of them appeared not; the DAY and the NIGHT likewise (B.) 2. And he opened the PIT of the ABYSS—*omit* (B.) 2. burning Furnace (B.) 3. Authority—*omit.*

‡ 11. Exod. xv. 23; Jer. ix. 15; xxiii. 15. ‡ 12. Isa. xiii. 10; Amos viii. 9. ‡ 13. Rev. xiv. 6; xix. 17. ‡ 13. Rev. ix. 12; xi. 14. ‡ 1. Rev. viii. 10. ‡ 1. Rev. xvii. 8; xx. 1. ‡ 2. Joel ii. 2, 10. ‡ 3. Exod. x. 4; Judges vii. 12. ‡ 3. ver. 10. ‡ 4. Rev. vi. 6; vii. 3. ‡ 4. Rev. viii. 7.

χλωρον, ουδε παν δενδρον, ει μη τους ανθρω-
green thing nor any tree, if not the men
πους οἱτινες ουκ εχουσι την σφραγιδα του
those who not have the seal of the
θεου επι των μετωπων αὑτων· 5 και εδοθη
God on the foreheads of themselves: and it was given
αυταις ἱνα μη αποκτεινωσιν αυτους, αλλ᾽ ἱνα
to them that not they might kill them, but that
βασανισθωσι μηνας πεντε· και ὁ βασανισμος
they might torment months five, and the torment
αυτων ὡς βασανισμος σκορπιου, ὁταν παιση
of them as a torment of a scorpion, when it may strike
ανθρωπον. 6 Και εν ταις ἡμεραις εκειναις ζη-
a man. And in the days those shall
τησουσιν οἱ ανθρωποι τον θανατον, και ου μη
seek the men the death, and not not
εὑρησουσιν αυτον· και επιθυμησουσιν αποθα-
shall find him; and they shall desire to
νειν, και φευξεται απ᾽ αυτων ὁ θανατος. 7 Και
die, and shall flee away from them the death. And
τα ὁμοιωματα των ακριδων ὁμοια ἱπποις ητοι-
the forms of the locusts like to horses having
μασμενοις εις πολεμον· και επι τας κεφαλας
been prepared for war; and on the heads
αυτων ὡς στεφανοι χρυσοι, και τα προσωπα
of them as it were crowns golden, and the faces
αυτων ὡς προσωπα ανθρωπων, 8 και ειχον τρι-
of them as faces of men, and they had hairs
χας ὡς τριχας γυναικων, και οἱ οδοντες αυτων
as hairs of women, and the teeth of them
ως λεοντων ησαν, 9 και ειχον θωρακας ὡς *[θωρα-
as of lions were, and they had breastplates as [breast-
κας] σιδηρους, και ἡ φωνη των πτερυγων αυτων
plates, iron, and the sound of the wings of them
ὡς φωνη ἁρματων ἱππων πολλων τρεχοντων
as a sound of chariots of horses many rushing
εις πολεμον. 10 Και εχουσιν ουρας ὁμοιας
into battle. And they have tails like
σκορπιοις, και κεντρα ην εν ταις ουραις αυτων·
to scorpions, and stings was in the tails of them,
και ἡ εξουσια αυτων αδικησαι τους ανθρωπους
and the authority of them to injure the men
μηνας πεντε. 11 Εχουσαν εφ᾽ αὑτων βασιλεα
months five. They have over themselves a king
τον αγγελον της αβυσσου· ονομα αυτῳ Ἑβρα-
the messenger of the deep, a name to him in He-
ιστι, Αβαδδων, και εν τῃ Ἑλληνικῃ ομομα εχει
brew, of Abaddon, and in the Greek a name he has
Απολλυων. 12 Ἡ ουαι ἡ μια απηλθεν· ιδου,
of Apollyon. The woe the one passed away; lo,
ερχονται ετι δυο ουαι μετα ταυτα.
comes more two woes after these.

13 Και ὁ ἑκτος αγγελος εσαλπισε, και ηκουσα
And the sixth messenger sounded, and I heard

thing, nor Any Tree, but the MEN who have not the SEAL of GOD on their FOREHEADS.

5 And it was said to them that they should not kill them, ‡but that they should be tormented five Months; and their TORMENT was as the Torment of a Scorpion when it stings a Man.

6 And in those DAYS MEN ‡shall seek DEATH and †not find it: and shall desire to die, and DEATH will fly from them.

7 And ‡the FORMS of the LOCUSTS were like Horses prepared for War; ‡and on their HEADS were as it were golden Crowns, and ‡their FACES were as the Faces of Men.

8 And they had Hair as the Hair of Women, and ‡their TEETH were as Lion's teeth.

9 And they had Breast-plates, as iron Breastplates, and the SOUND of their WINGS was as ‡the Sound of * Chariots of many Horses rushing to Battle.

10 And they have Tails like Scorpions, and * Stings; and in their TAILS was ‡their POWER to injure MEN five Months.

11 They have * over them a King, the ANGEL of the ABYSS; whose NAME in Hebrew is Abaddon; and in the GREEK he has the name Apollyon.

12 ‡ONE WOE is past; behold! * Two Woes more are coming after these things.

13 And the SIXTH Angel sounded his trumpet, and

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* VATICAN MANUSCRIPT, No 1160.—9. as Breastplates—*omit.* 9. many Chariots rushing to Battle. 10. the Stings in their TAILS had Power to INJURE MEN (B.) 11. for a King over them an Angel of. (A.) 12. Two Woes more are coming (B.) And after these things, the SIXTH Angel also sounded (D.)

† 6. not find it (A.)

‡ 5. Rev. xi. 7; verse 10. ‡ 6. Job iii. 21; Isa. ii. 19; Jer. viii. 3; Rev. vi. 16. ‡ 7. Joel ii. 4. ‡ 7. Num. iii. 17. ‡ 7. Dan. vii. 8. ‡ 8. Joel i. 6. ‡ 9. Joel ii. 5—7. ‡ 10. verse 5. ‡ 12. Rev. viii. 13.

φωνην μιαν εκ των τεσσαρων κερατων του θυ-
voice one from the four horns of the al-
σιαστηριου του χρυσου του ενωπιον του θεου,
tar of the golden of that in presence of the God,
[14] λεγουσαν τῳ ἑκτῳ αγγελῳ ὁ εχων την σαλ-
saying to the sixth messenger the one having the trum-
πιγγα· Λυσον τους τεσσαρας αγγελους τους
pet; Loose thou the four messengers those
δεδεμενους επι τῳ ποταμῳ τῳ μεγαλῳ Ευ-
having been bound by the river the great Eu-
φρατῃ. [15] Και ελυθησαν οἱ τεσσαρες αγγελοι
phrates. And were loosed the four messengers
οἱ ἡτοιμασμενοι εις την ὡραν και ἡμεραν και
those having been prepared for the hour and a day and
μηνα και ενιαυτον, ἱνα αποκτεινωσι το τριτον
a month and a year, so that they should kill the third
των ανθρωπων. [16] Και ὁ αριθμος των στρατευ-
of the men. And the number of the armies
ματων του ἱππικου, δυο μυριαδες μυριαδων·
of the cavalry, two myriads of myriads;
ηκουσα τον αριθμον αυτων. [17] Και οὑτως ειδον
I heard the number of them. And thus I saw
τους ἱππους εν τῃ ορασει και τους καθημενους επ'
the horses in the vision and those sitting on
αυτων, εχοντας θωρακας πυρινους και ὑακινθι-
them, having breastplates fiery and hyacin-
νους και θειωδεις· και αἱ κεφαλαι των ἱππων ὡς
thine and brimstone-like, and the heads of the horses as
κεφαλαι λεοντων, και εκ των στοματων αυτων
heads of lions, and out of the mouths of them
εκπορευεται πυρ και καπνος και θειον. [18] Απο
goes out fire and smoke and brimstone. By
των τριων πληγων τουτων απεκτανθησαν το
the three plagues these were killed the
τριτον των ανθρωπων, εκ του πυρος και του
third of the men, by the fire and the
καπνου και του θειου του εκπορευομενου εκ των
smoke and the brimstone that going forth out of the
στοματων αυτων [19] Ἡ γαρ εξουσια των ἱππων
mouths of them. The for authority of the horses
εν τῳ στοματι αυτων εστι, και εν ταις ουραις
in the mouth of them is, and in the tails
αυτων· αἱ γαρ ουραι αυτων ὁμοιαι οφεσιν, εχου-
of them; the for tails of them like serpents, hav-
σαι κεφαλας· και εν αυταις αδικουσι. [20] Και οἱ
ing heads; and with them they injure. And the
λοιποι των ανθρωπων οἱ ουκ απεκτανθησαν
remaining ones of the men who not were killed
εν ταις πληγαις ταυταις, ου μετενοησαν εκ
by the plagues these, not reformed from
των εργων των χειρων αὑτων, ἱνα μη προσκυ-
the works of the hands of themselves, so that not they might
νησωσι τα δαιμονια, και τα ειδωλα τα χρυσα
worship the demons, and the idols the golden ones
και τα αργυρα και *[τα χαλκα] και τα λιθινα
and the silver ones and [the copper ones] and the stone ones

I heard a Voice from the † FOUR Horns of the GOLDEN ALTAR which is before God,

14 saying to the SIXTH Angel who had the TRUMPET, "Unbind THOSE FOUR Angels who have been BOUND ‡ at the GREAT RIVER Euphrates."

15 And THOSE FOUR Angels were unbound, who had been PREPARED for the HOUR, and Day, and Month, and Year, so that they might kill the THIRD of the MEN.

16 And the NUMBER of the ARMIES of the CAVALRY was Two Myriads of Myriads; (‡ I heard the NUMBER of them.)

17 And thus I saw the HORSES in the VISION, and THOSE who SAT on them, having Breastplates fiery and Hyacinthine and Sulphur-like; ‡ and the HEADS of the HORSES were as the Heads of Lions, and out of their MOUTHS proceed Fire and Smoke and Sulphur.

18 By these THREE Plagues were killed the THIRD of the MEN,—by THAT FIRE and THAT SMOKE and THAT SULPHUR which PROCEED out of their MOUTHS.

19 For the POWER of the HORSES is in their MOUTH and in their TAILS; ‡ for their TAILS are like Serpents, having Heads, and with them they injure.

20 And the REST of the MEN who were not killed by these PLAGUES ‡ did not reform from the WORKS of their HANDS, that they should not worship the ‡ DEMONS, and the ‡ IDOLS of GOLD and of SILVER and of BRASS and

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* VATICAN MANUSCRIPT No. 1160.—20. and BRASS—*omit.*

† 13. FOUR omitted by A.

‡ 14 Rev xvi. 12. ‡ 16. Rev. vii. 4. ‡ 17. 1 Chron. xii. 8; Isa. v. 28, 29. ‡ 19. Isa. ix. 15 ‡ 20. Deut xxxi. 20. ‡ 20. Lev. xvii. 7; Deut. xxxii. 17; Psa. cvi. 37, 1 Cor. x. 20. ‡ 20. Psa. cxv. 4; cxxxv. 15; Dan. v 23.

* ξυλινα, ἁ ουτε βλεπειν, δυναται ουτε
the wooden ones, which neither to see, are able nor
ακουειν, ουτε περιπατειν· [21] και ου μετενοησαν
to hear, nor to walk; and not reformed
εκ των φονων αὑτων, ουτε εκ των φαρμακειων
from the murders of themselves, nor from the sorceries
αὑτων, ουτε εκ της πορνειας αὑτων, ουτε εκ
of themselves, nor from the fornication of themselves, nor from
των κλεμματων αὑτων.
the thefts of themselves.

ΚΕΦ. ι'. 10.

[1] Και ειδον *[αλλον] αγγελον ισχυρον κατα-
And I saw [another] messenger strong coming
βαινοντα εκ του ουρανου, περιβεβλημενον
down from the heaven, having been clothed with
νεφελην, και ἡ ιρις επι της κεφαλης αυτου,
a cloud, and the rainbow on the head of him,
και το προσωπον αυτου ὡς ὁ ἡλιος, και οἱ ποδες
and the face of him as the sun, and the feet
αυτου ὡς στυλοι πυρος· [2] και εχων εν τῃ χειρι
of him as pillars of fire; and having in the hand
αὑτου βιβλαριδιον ανεωγμενον· και εθηκε τον
of himself a little scroll having been opened; and he placed the
ποδα αὑτου τον δεξιον επι της θαλασσης, τον
foot of himself the right on the sea, the
δε ευωνυμον επι της γης· [3] και εκραξε φωνῃ
and left on the land; and he cried with a voice
μεγαλῃ ὡσπερ λεων μυκαται. Και ὁτε εκραξεν,
great even as a lion roars. And when he cried,
ελαλησαν αἱ ἑπτα βρονται τας ἑαυτων φωνας.
spoke the seven thunders the of themselves voices.
[4] Και ὁτε ελαλησαν αἱ ἑπτα βρονται, εμελλον
And when spoke the seven thunders, I was about
γραφειν· και ηκουσα φωνην εκ του ουρανου
to write; and I heard a voice from the heaven
λεγουσαν· Σφραγισον ἁ ελαλησαν αἱ ἑπτα
saying: Seal thou up what spoke the seven
βρονται, και μη ταυτα γραψῃς. [5] Και ὁ
thunders, and not these things thou mayest write. And the
αγγελος, ὁν ειδον ἑστωτα επι της θαλασσης
messenger, whom I saw standing on the sea
και επι της γης, ηρε την χειρα αὑτου την
and on the land, lifted up the hand of himself the
δεξιαν εις τον ουρανον, [6] και ωμοσεν εν
right towards the heaven. and he swore by
τῳ ζωντι εις τους αιωνας των αιωνων, ὁς
the one living for the ages of the ages, who
εκτισε τον ουρανον και τα εν αυτῳ, και την
created the heaven and the things in it, and the
γην και τα εν αυτῃ, *[και την θαλασσαν και
earth and the things in her, [and the sea and
τα εν αυτῃ,] ὁτι χρονος ουκετι εσται·
the things in her,] because time not yet shall be,
[7] αλλα εν ταις ἡμεραις της φωνης του ἑβδομου
but in the days of the voice of the seventh

of WOOD, which can neither see, nor hear, nor walk;

21 nor did they reform from their MURDERS, ‡ nor from their SORCERIES, nor from their FORNICATION, nor from their THEFTS.

CHAPTER X.

1 And I saw Another strong Angel come down from HEAVEN, invested with a Cloud; ‡ and the RAINBOW was over his HEAD, and ‡ his FACE was as the SUN, and his FEET as Pillars of Fire;

2 and having in his HAND *a Little scroll opened; and he placed his RIGHT FOOT on the SEA, and the LEFT on the LAND,

3 and cried with a loud Voice, as a Lion roars; and when he cried ‡ the SEVEN Thunders uttered THEIR Voices.

4 And when the SEVEN Thunders spoke, I was about to write; and I heard a Voice from HEAVEN, saying, ‡ "Seal the things which the SEVEN Thunders spoke, and write Them not."

5 And the ANGEL whom I saw standing on the SEA and on the LAND, ‡ raised his RIGHT HAND towards HEAVEN,

6 and swore by HIM who LIVES for the AGES of the AGES, ‡ who created the HEAVEN, and the THINGS in it, and the EARTH, and the THINGS in it, and the SEA, and the THINGS in it, ‡ "That the TIME shall be no longer [delayed;]

7 but ‡ in the DAYS of the BLAST of the SEVENTH

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* VATICAN MANUSCRIPT, No. 1160.—1. Another—*omit* (B.) 2. a Scroll. 6. and the SEA, and the THINGS in it—*omit.*

‡ 21. Rev. xxii. 15. ‡ 1. Ezek. i. 28. ‡ 1. Matt. xvii. 2; Rev. i. 16. ‡ 3. Rev. viii. 5. ‡ 4. Dan. viii. 26; xii. 4, 9. ‡ 5. Exod. vi. 8; Dan. xii. 7. ‡ 6. Neh. ix. 6; Rev. iv. 11; xiv. 7. ‡ 6. Dan. xii. 7; Rev. xvi. 17. ‡ 7. Rev. xi. 15.

αγγελου, ὁταν μελλῃ σαλπιζειν, και ετελεσθη
messenger, when he may be about to sound, and be finished
το μυστηριον του θεου, ὡς ευηγγελισε
the secret of the God, as he announced glad tidings
τους ἑαυτου δουλους τους προφητας.
the of himself bond-servants the prophets.
[8] Και ἡ φωνη ἡν ηκουσα εκ του ουρανου,
And the voice which I heard from the heaven
παλιν λαλουσα μετ᾽ εμου, και λεγουσα· Ὑπαγε,
again speaking with me, and saying; Go thou,
λαβε το βιβλαριδιον το ηνεῳγμενον εν τῃ
take thou the little scroll that having been opened in the
χειρι του ἀγγελου του ἑστωτος επι της θαλ-
hand of the messenger of the one standing on the sea
ασσης και επι της γης. [9] Και απελθον προς
and on the land. And I went to
τον αγγελον, λεγων *[αυτῳ,] δουναι μοι το βιβ-
the messenger, saying to him, to give to me the little
λαριδιον. Και λεγει μοι· Λαβε και καταφαγε
scroll. And he says to me; Take thou and eat thou
αυτο· και πικρανει σου την κοιλιαν, ἀλλ᾽ εν τῳ
it; and it will embitter of thee the belly, but in the
στοματι σου εσται γλυκυ ὡς μελι. [10] Και
mouth of thee it will be sweet as honey. And
ελαβον το βιβλαριδιον εκ της χειρος του αγγε-
I took the little scroll out of the hand of the messen-
λου, και κατεφαγον αυτο· και ην εν τῳ στομα-
ger, and ate it, and it was in the mouth
τι μου ὡς μελι, γλυκυ· και ὁτε εφαγον αυτο,
of me as honey, sweet; and when I ate it,
επικρανθη ἡ κοιλια μου. [11] Και λεγει μοι· Δει
was made bitter the belly of me. And he says to me; It behoves
σε παλιν προφητευσαι επι λαοις και εθνεσι και
thee again to prophesy to peoples and nations and
γλωσσαις και βασιλευσι πολλοις.
tongues and kings many.

ΚΕΦ. ια΄. 11.

[1] Και εδοθη μοι καλαμος ὁμοιος ῥαβδῳ, λε-
And was given to me a reed like to a rod, say-
γων· Εγειραι, και μετρησον τον ναον του θεου,
ing; Rise thou, and measure thou the temple of the God,
και το θυσιαστηριον, και τους προσκυνουντας
and the altar, and those worshipping
εν αυτῳ· [2] και την αυλην την εξωθεν του ναου
in it; and the court that outside of the temple
εκβαλε εξω και μη αυτην μετρησῃς, ὁτι εδο-
do thou cast out and not her thou mayest measure, because it was
θη τοις εθνεσι· και την πολιν την ἁγιαν
given to the nations; and the city the holy
πατησουσι μηνας τεσσαρακοντα δυο. [3] Και
shall they tread months forty two. And
δωσω τοις δυσι μαρτυσι μου, και προφητευ-
I will give to the two witnesses of me, and they shall pro-

Angel, when he may be about to sound, and the SECRET of GOD should be completed, as he announced its glad tidings to *his SERVANTS the PROPHETS.

8 And ‡the VOICE which I heard from HEAVEN, was again speaking with me, and saying, "Go, take THAT LITTLE SCROLL which is opened in the HAND of THAT ANGEL who IS STANDING on the SEA and on the LAND."

9 And I went to the ANGEL, telling him to give me the LITTLE SCROLL. And he says to me, ‡"Take, and eat it, and it will make Thy BELLY bitter, but in thy MOUTH it will be sweet as Honey."

10 And I took *the LITTLE SCROLL from the HAND of the ANGEL, and did eat it; ‡and it was in my MOUTH sweet as Honey; and when I ate it ‡my BELLY was embittered.

11 And *they say to me, "Thou must prophesy again concerning Peoples, and *concerning Nations, and Languages, and many Kings,"

CHAPTER XI.

1 And ‡a Reed was given me like a Rod,—saying, ‡"Rise, and measure the TEMPLE of GOD, and the ALTAR, and THOSE who WORSHIP in it.

2 But ‡THAT COURT which is *OUTSIDE the TEMPLE cast out, and do not measure it; ‡Because it was given to the NATIONS; and the HOLY CITY ‡ shall they tread ‡forty-two Months.

3 And I will endow my TWO Witnesses, and they

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* VATICAN MANUSCRIPT, No. 1160.—7. his SERVANTS the PROPHETS. 9. to him—*omit.* 10. the SCROLL. 11. they say to me (A B.) 11. concerning. WITHIN.

‡ 8. verse 4. ‡ 9. Jer. xv. 16; Ezek. ii. 8; iii. 1—3. ‡ 10. Ezek. iii 3.
‡ 10. Ezek. ii. 10. ‡ 1. Ezek. xl. 3; Zech. ii. 1; Rev. xxi. 15. ‡ 1. Num. xxii. 13.
‡ 2. Ezek. xi. 17, 20. ‡ 2. Luke xxi. 24. ‡ 2. Dan. viii. 10. ‡ 2. Rev. xiii. 5.

σουσιν ἡμερας χιλιας διακοσιας ἑξηκοντα, περι-
phesy days a thousand two hundred sixty, having
βεβλημενοι σακκους. [4] Οὑτοι εισιν αἱ δυο
been clothed with sackcloth. These are the two
ελαιαι και αἱ δυο λυχνιαι αἱ ενωπιον του κυριου
olive-trees and the two lamp-stands those in presence of the Lord
της γης ἑστωτες. [5] Και ει τις αυτους θελει
of the earth standing. And if any one them wills
αδικησαι, πυρ εκπορευεται εκ του στοματος
to injure, fire proceeds out of the mouth
αυτων, και κατεσθιει τους εχθρους αυτων· και
of them, and eats up the enemies of them; and
ει τις αυτους θελει αδικησαι, οὑτω δει αυτον
if any one them wills to injure, thus it behoves him
αποκτανθηναι.
to be killed.

[6] Οὑτοι εχουσιν τον ουρανον εξουσιαν κλει-
These have the heaven authority to
σαι, ἱνα μη ὑετος βρεχη τας ἡμερας της προ-
shut so that not rain it may rain the days of the pro-
φητειας αυτων· και εξουσιαν εχουσιν επι των
phecy of them: and authority they have over the
ὑδατων, στρεφειν αυτα εις αἱμα, και παταξαι
waters, to turn them into blood, and to smite
την γην, ὁσακις εαν θελησωσι, εν παση πλη-
the earth, as often as if they should will, with every plague.
γη. [7] Και ὁταν τελεσωσι την μαρτυριαν
And when they may finish the testimony
αὑτων, το θηριον το αναβαινον εκ της αβυσ-
of themselves, the wild beast that rising up out of the deep
σου ποιησει μετ αυτων πολεμον, και νικησει
will make with them war, and will conquer
αυτους, και αποκτενει αυτους. [8] Και το πτωμα
them and will kill them. And the dead body
αυτων εις της πλατειας πολεως της μεγαλης,
of them into the street city of the great
ἡτις καλειται πνευματικως Σοδομα και Αιγυπ-
which is called spiritually Sodom and Egypt,
τος, ὁπου και ὁ κυριος αυτων εσταυρωθη. [9] Και
where also the Lord of them was crucified. And
βλεπουσιν εκ των λαων και φυλων και γλωσ-
they look of the peoples and of tribes and of
σων και εθνων το πτωμα αυτων ἡμερας τρεις
tongues and of nations the dead body of them days three
και ἡμισυ, και τα πτωματα αυτων ουκ αφησου-
and a half, and the dead bodies of them not will suffer
σι τεθηναι εις μνημα.
to be put into a tomb.

[10] Και οἱ κατοικουντες επι της γης χαιρουσιν
And those dwelling on the earth rejoice
επ' αυτοις, και ευφρανθησονται, και δωρα πεμ-
over them, and will be glad, and gifts will
ψουσιν αλληλοις, ὁτι οὑτοι οἱ δυο προφηται
send to each other, because these the two prophets

shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth.

4 These are ‡ THOSE TWO Olive trees, and THOSE TWO Lampstands which STAND in the presence of the LORD of the EARTH.

5 And if any one desire to injure Them, ‡ Fire proceeds out of their MOUTH, and devours their ENEMIES; ‡ and if any one desire to injure Them, thus must he be killed.

6 These ‡ have Authority to shut HEAVEN, so that it may not rain in the DAYS of Their PROPHECY; and they ‡ have Authority over the WATERS to turn them into Blood, and to smite the EARTH with Every Plague, as often as they choose.

7 And when they ‡ shall have completed their TESTIMONY, ‡ THAT WILD BEAST ASCENDING ‡ out of the ABYSS ‡ will make War with them, and will conquer them, and kill them.

8 And their DEAD BODY shall be on the STREET of ‡ the GREAT CITY, which is called, spiritually, Sodom and Egypt, ‡ where also their LORD was crucified.

9 ‡ And some of the PEOPLES, and Languages, and Nations, see their DEAD BODY three Days and a half, ‡ and do not permit their DEAD BODIES to be put into a Tomb.

10 ‡ And THOSE who DWELL on the EARTH rejoice over them, and will exult ‡ and * send GIFTS to each other; ‡ Because these TWO Prophets tor-

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* VATICAN MANUSCRIPT, No. 1160.—10 give GIFTS (B.)

‡ 4. Psa. lii 8: Jer xi. 16: Zech. iv. 3, 11, 14. ‡ 5. 2 Kings i. 10, 12; Jer. i. 10, v. 14 Ezek xliii 3: Hoshea vi 5. ‡ 5. Num. xvi. 20. ‡ 6. 1 Kings xvii 1. James v 17. ‡ 6 Exod vii. 19. ‡ 7. Luke xiii. 32. ‡ 7. Rev. xiii. 1, 11; xvii 8. ‡ 7 Rev ix. 2 ‡ 7. Dan. vii. 21. Zech. xiv 2. ‡ 8. Rev. xiv. 8, xvii 1 5, xviii 10. ‡ 8 Heb xiii. 12; Rev xviii. 24. ‡ 9. Rev. xvii. 15. ‡ 10. Psa. lxxix 2. 3. ‡ 10 Rev xii. 12; xiii 8. ‡ 10. Esther ix. 19, 22. ‡ 10. Rev. xvi 10

εβασανισαν τους κατοικουντας επι της γης.
tormented those dwelling on the earth.
[11] Και μετα τας τρεις ἡμερας και ἡμισυ, πνευμα
And after the three days and a half, breath
ζωης εκ του θεου εισηλθεν εν αυτοις· και εστη-
of life from the God entered in them; and they
σαν επι τους ποδας αὑτων, και φοβος μεγας
stood on the feet of themselves, and fear great
επεσεν επι τους θεωρουντας αυτους. [12] Και
fell on those beholding them. And
ηκουσαν φωνην μεγαλην εκ του ουρανου, λεγου-
they heard a voice great from the heaven, saying
σαν αυτοις· Αναβητε ὡδε· Και ανεβησαν εις
to them; Come up hither; And they went up to
τον ουρανον εν τῃ νεφελῃ· και εθεωρησαν
the heaven in the cloud; and beheld
αυτους οἱ εχθροι αὑτων. [13] Και εν εκεινῃ τῃ
them the enemies of themselves. And in that the
ὡρᾳ εγενετο σεισμος μεγας, και το δεκατον
hour was an earthquake great, and the tenth
της πολεως επεσε, και απεκτανθησαν εν τῳ
of the city fell, and were killed in the
σεισμῳ ονοματα ανθρωπων χιλιαδες ἑπτα· και
earthquake names of men thousands seven; and
οἱ λοιποι εμφοβοι εγενοντο, και εδωκαν δοξαν
the remaining ones afraid became, and they gave glory
τῳ θεῳ του ουρανου. [14] Ἡ ουαι ἡ δευτερα
to the God of the heaven. The woe the second
απηλθεν· ιδου, ἡ ουαι ἡ τριτη ερχεται ταχυ.
passed away; lo, the woe the third comes speedily.
[15] Και ὁ ἑβδομος αγγελος εσαλπισε, και εγε-
And the seventh messenger sounded, and were
νοντο φωναι μεγαλαι εν τῳ ουρανῳ, λεγοντες·
voices great in the heaven, saying;
Εγενετο ἡ βασιλεια του κοσμου, του κυριου
Became the kingdom of the world, of the Lord
ἡμων και του Χριστου αυτου, και βασιλευσει
of us and of the Anointed of him, and he will reign
εις τους αιωνας των αιωνων. [16] Και οἱ εικοσι-
for the ages of the ages. And the twenty-
τεσσαρες πρεσβυτεροι οἱ ενωπιον του θεου
four elders those in presence of the God
καθημενοι επι τους θρονους αὑτων, επεσαν επι
sitting on the thrones of themselves, fell on
τα προσωπα αὑτων, και προσεκυνησαν τῳ θεῳ,
the faces of themselves, and worshipped the God,
[17] λεγοντες· Ευχαριστουμεν σοι, κυριε ὁ θεος ὁ
saying; We give thanks to thee, O Lord the God the
παντοκρατωρ, ὁ ων και ὁ ην, ὁτι ειλη-
almighty, the one existing and who was, because thou hast
φας την δυναμιν σου την μεγαλην, και εβασι-
taken the power of thee the great, and reigned.
λευσας. [18] Και τα εθνη ωργισθησαν, και ηλθεν
And the nations were angry, and came

mented THOSE who DWELL on the EARTH.

11 After *the THREE Days and a Half, ‡the *Breath of Life from GOD entered them, and they stood on their FEET; and great *Fear fell on THOSE who SAW them.

12 And †they heard a loud Voice saying to them, "Come up hither." ‡And they ascended to HEAVEN in the CLOUD; and their ENEMIES beheld them.

13 And in That *HOUR ‡there was a great Earthquake, ‡and the TENTH of the CITY fell, and by the EARTHQUAKE were destroyed seven Thousand Names of Men; and the REST became afraid, ‡and they gave Glory to the GOD of HEAVEN.

14 ‡The SECOND WOE is past; behold! the THIRD WOE is coming speedily.

15 ‡And the SEVENTH Angel sounded his Trumpet; and ‡there were loud Voices in HEAVEN, saying, ‡"The KINGDOM of the WORLD has become our LORD'S and his CHRIST'S, and ‡he shall reign for the AGES of the *AGES."

16 And ‡THOSE TWENTY-FOUR Elders who SIT in the presence of GOD on their THRONES, fell on their FACES, and worshipped GOD,

17 saying, "We give thanks to thee, O Lord GOD, the OMNIPOTENT, ‡THOU who ART, and THOU who WAST; Because thou hast taken thy GREAT POWER, and ‡reigned.

18 And the NATIONS were enraged, and thy

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* VATICAN MANUSCRIPT, No. 1160.—11. Three Days and a Half. 11. Spirit of God from out of LIFE entered. 11. Fear was on them. 13. DAY (B.) 15. AGES. Amen.

† 12. I heard, B. with many MSS. and versions.

‡ 11. Ezek. xxxvii. 5, 9, 10, 14. ‡ 12. Isa. xiv. 13; Rev. xii. 5. ‡ 13. Rev. vi. 12. ‡ 13. Rev. xvi. 19. ‡ 13. Josh. vii. 19; Rev. xiv. 7; xv. 4. ‡ 14. Rev. viii. 13; ix. 12; xv. 1. ‡ 15. Rev. x. 7. ‡ 15. Isa. xxvii. 13; Rev. xvi. 17; xix. 6. ‡ 15. Rev. xii. 10. ‡ 15. Dan. ii. 44; vii. 14, 18, 27. ‡ 16. Rev. iv. 4; v. 8; xix. 4. ‡ 17. Rev. i. 4, 8; iv. 8; xvi. 5. ‡ 17. Rev. xix. 6.

ἡ οργη σου, και ὁ καιρος των νεκρων, κριθηναι
the wrath of thee, and the season of the dead ones, to be judged
και δουναι τον μισθον τοις δουλοις σου τοις
and to give the reward to the bond-servants of thee the
προφηταις και τοις ἁγιοις και τοις φοβουμενοις
prophets and to the holy ones and to those fearing
το ονομα σου τοις μικροις και τοις μεγαλοις,
the name of thee the small ones and the great ones,
και διαφθειραι τους διαφθειροντας την γην.
and to destroy those destroying the earth.

[19] Και ηνοιγη ὁ ναος του θεου εν τῳ ουρανῳ,
And was opened the temple of the God in the heaven,
και ωφθη ἡ κιβωτος της διαθηκης *[του] κυριου
and was seen the ark of the covenant [of the] Lord
εν τῳ ναῳ αυτου· και εγενοντο αστραπαι και
in the temple of him; and were lightnings and
φωναι και βρονται *[και σεισμος] και χαλαζα
voices and thunders [and an earthquake] and hail
μεγαλη.
great.

ΚΕΦ. ιβ'. 12.

[1] Και σημειον μεγα ωφθη εν τῳ ουρανῳ· γυνη
And a sign great was seen in the heaven; a woman
περιβεβλημενη τον ἡλιον, και ἡ σεληνη ὑπο-
having been clothed with the sun, and the moon under-
κατω των ποδων αυτης, και επι της κεφαλης
neath the feet of her, and on the head
αυτης στεφανος αστερων δωδεκα, [2] και εν γασ-
of her a crown of stars twelve, and in womb
τρι εχουσα κραζει ωδινουσα και βασανιζομενη
having she cries out travailing and being pained
τεκειν. [3] Και ωφθη αλλο σημειον εν τῳ ουρανῳ,
to bring forth. And was seen another sign in the heaven,
και ιδου δρακων μεγας πυῤῥος, εχων κεφαλας
and lo a dragon great fiery-red, having heads
ἑπτα και κερατα δεκα, και επι τας κεφαλας
seven and horns ten, and on the heads
αυτου ἑπτα διαδηματα· [4] και ἡ ουρα αυτου συρει
of him seven diadems; and the tail of him draws
το τριτον των αστερων του ουρανου, και εβαλεν
the third of the stars of the heaven, and cast
αυτους εις την γην. Και ὁ δρακων ἑστηκεν
them into the earth. And the dragon stood
ενωπιον της γυναικος της μελλουσης τεκειν,
in presence of the woman of that being about to bring forth,
ἱνα ὁταν τεκῃ, το τεκνον αυτης κατα-
so that when she might bring forth, the child of her he might
φαγῃ. [5] Και ετεκεν υἱον αρρενα, ὁς μελλει
eat up. And she brought forth a son a male, who is about
ποιμαινειν παντα τα εθνη εν ῥαβδῳ σιδηρᾳ· και
to rule all the nations with a rod made of iron; and
ἡρπασθη το τεκνον αυτης προς τον θεον και
was snatched away the child of her to the God and

WRATH came, ‡and the APPOINTED TIME of the DEAD to be judged, and to give the REWARD to thy SERVANTS the PROPHETS, and to the SAINTS, and to THOSE who FEAR thy NAME, the ‡LITTLE and the GREAT, and ‡to destroy THOSE who DESTROY the EARTH."

19 And ‡the TEMPLE of GOD was opened in the HEAVEN, and there was seen the ARK of the Lord's COVENANT in his TEMPLE; and ‡there came Lightnings, and Voices, and Thunders, and an Earthquake, and great Hail.

CHAPTER XII.

1 And a great Sign was seen in HEAVEN; a Woman invested with the SUN, and the MOON under her FEET, and on her HEAD a Crown of Twelve Stars;

2 and being pregnant, she * cried out, ‡travailing and being pained to bring forth.

3 And Another Sign was seen in HEAVEN; and behold! ‡a great fiery-red Dragon, ‡having seven Heads and ten Horns, and on ‡his HEADS Seven Diadems.

4 And ‡his TAIL draws the THIRD ‡of the STARS of HEAVEN, and ‡cast them to the EARTH, and the DRAGON stood before THAT WOMAN who was ABOUT to bring forth, so that when she should bring forth he might devour her CHILD.

5 And she brought forth a Son, ‡who is to rule All the NATIONS with an iron Sceptre; and her CHILD was snatched away to GOD, even to his THRONE.

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* VATICAN MANUSCRIPT, No. 1160.—19. of the—*omit* (B.) 19. and an Earthquake—*omit* (B.) 2. cried (B C.)

‡ 18. Dan. vii. 9 10; Rev. vi. 10. ‡ 18. Rev. xix. 5; xx. 12. ‡ 18. Rev. xiii. 10; xviii. 6. ‡ 19. Rev. xv. 5. ‡ 19. Rev. viii. 5; xvi. 18; xvi. 21. ‡ 2. Isa. lxvi. 7; Gal. iv. 19. ‡ 3. Rev. xvii. 3. ‡ 3. Rev. xvii. 9, 10. ‡ 3. Rev. xiii. 1. ‡ 4. Rev. ix. 9, 10, 19. ‡ 4. Rev. xvii. 18. ‡ 4. Dan. viii. 10. ‡ 5. Psa. ii. 9; Rev. ii. 27; xix. 15.

προς τον θρονον αυτου. [6]Και ἡ γυνη εφυγεν
to the throne of him. And the woman fled
εις την ερημον, ὁπου εχει εκει τοπον ἡτοιμασ-
into the desert, where she has there a place having been
μενον απο του θεου, ἱνα εκει τρεφωσιν αυτην
prepared by the God, so that there they might nourish her
ἡμερας χιλιας διακοσιας ἑξηκοντα.
days a thousand two hundred sixty.
[7]Και εγενετο πολεμος εν τῳ ουρανῳ· ὁ Μι-
And was a war in the heaven; the Mi-
χαηλ και οἱ αγγελοι αυτου του πολεμησαι μετα
chael and the messengers of him of the to have fought with
του δρακοντος, και ὁ δρακων επολεμησε και οἱ
the dragon, and the dragon fought and the
αγγελοι αυτου, [8]και ουκ ισχυσεν, ουδε τοπος
messengers of him, and not were strong, neither a place
εὑρεθη αυτων ετι εν τῳ ουρανῳ. [9]Και εβληθη
was found of them longer in the heaven. And was cast
ὁ δρακων ὁ μεγας, ὁ οφις ὁ αρχαιος, ὁ καλου-
the dragon the great, the serpent the old, the one being
μενος διαβολος, και *[ὁ] σατανας, ὁ πλανων
called accuser, and [the] adversary, that one deceiving
την οικουμενην ὁλην, εβληθη εις την γην, και
the habitable whole, was cast into the earth, and
οἱ αγγελοι αυτου μετ᾽ αυτου εβληθησαν.
the messengers of him with him were cast.
[10]Και ἡκουσα φωνην μεγαλην εν τῳ ουρανῳ,
And I heard a voice great in the heaven,
λεγουσαν· Αρτι εγενετο ἡ σωτηρια και ἡ δυνα-
saying; Now came the salvation and the power
μις και ἡ βασιλεια του θεου ἡμων, και ἡ εξου-
and the kingdom of the God of us, and the author-
σια του Χριστου αυτου· ὁτι κατεβληθη ὁ κατη-
ity of the Anointed of him; because was cast down the accu-
γωρ των αδελφων ἡμων, ὁ κατηγορων αυτων
ser of the brethren of us, the one accusing them
ενωπιον του θεου ἡμων ἡμερας και νυκτος· [11]και
in presence of the God of us day and night; and
αυτοι ενικησαν αυτον δια το αἱμα του αρνιου,
they overcame him through the blood of the lamb,
και δια τον λογον της μαρτυριας αὑτων· και
and through the word of the testimony of themselves; and
ουκ ηγαπησαν την ψυχην αὑτων αχρι θανατου.
not they loved the life of themselves till death.
[12]Δια τουτο ευφραινεσθε *[οἱ] ουρανοι και οἱ
Because of this rejoice you [the] heavens and those
εν αυτοις σκηνουντες· Ουαι τῃ γῃ και τῃ
in them tabernacling; Woe to the earth and to the
θαλασσῃ, ὁτι κατεβη ὁ διαβολος προς ὑμας,
sea, because went down the accuser to you,
εχων θυμον μεγαν, ειδως, ὁτι ολιγον καιρον
having wrath great, knowing, that a little season
εχει. [13]Και ὁτε ειδεν ὁ δρακων, ὁτι εβληθη
he has. And when saw the dragon, that he was cast
εις την γην, εδιωξε την γυναικα ἡτις ετεκε τον
into the earth, he pursued the woman who brought forth the

6 And the WOMAN fled into the DESERT, where she has a Place prepared by GOD, that there they may nourish her ‡ a thousand two hundred and sixty Days.

7 And there was a War in HEAVEN; ‡ MICHAEL and his ANGELS fighting ‡ with the DRAGON. And the DRAGON fought and his ANGELS,

8 and were not strong, neither was their Place found any longer in HEAVEN.

9 And THAT GREAT DRAGON was cast out, THAT OLD SERPENT which is called the Enemy, even THAT ADVERSARY who is ‡ DECEIVING the whole HABITABLE; he was cast to the EARTH, and his ANGELS were cast with him.

10 And I heard a loud Voice in HEAVEN saying, ‡ "Now is come the SALVATION, and the POWER, and the KINGDOM of our GOD, and the AUTHORITY of his ANOINTED one, Because THAT ACCUSER of our BRETHREN, who ACCUSED them before our GOD Day and Night, has been cast out.

11 ‡ And they conquered him through the BLOOD of the LAMB, and through the WORD of their TESTIMONY; and they loved not their LIFE to Death.

12 Therefore, ‡ rejoice, Heavens! and THOSE who TABERNACLE in them. ‡ Woe to the EARTH and to the SEA! Because the ENEMY is gone down to you, having great Wrath, knowing That he has a Short Season."

13 And when the DRAGON saw That he was cast to the EARTH, he pursued ‡ the WOMAN who brought forth the MALE child.

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* VATICAN MANUSCRIPT, No. 1160.—9. the—*omit* (B.) 12. the—*omit* (B C.)

‡ 6. Rev. xi. 3. ‡ 7. Dan. x. 13, 21; xii. 1. ‡ 7. verse 3; Rev. xx. 2. ‡ 9 Rev. xx. 3. ‡ 10. Rev. xi. 15; xix. 1. ‡ 11. Rom. viii. 33, 34, 37; xvi. 20. ‡ 12. Psa. xcvi. 10; Isa. xlix. 13; Rev. xviii. 20. ‡ 12. Rev. viii. 13; xi. 10. ‡ 13 verse 5.

ῤῥενα. [14] Και εδοθησαν τῃ γυναικι δυο πτερυ-
male. And were given to the woman two wings
γες του αετου του μεγαλου, ἱνα πετηται εις
of the eagle the great, so that she might fly into
την ερημον εις τον τοπον ἑαυτης, ὁπου τρεφεται
the desert into the place of herself, where she is nourished
εκει καιρον και καιρους και ἡμισυ καιρου, απο
there a season and seasons and half of a season, from
προσωπου του οφεως. [15] Και εβαλεν ὁ οφις
face of the serpent. And cast the serpent
εκ του στοματος αὑτου οπισω της γυναικος
out of the mouth of himself after the woman
ὑδωρ ὡς ποταμον, ἱνα αυτην ποταμοφορητον
water as a river, so that her borne along by a river
ποιηση. [16] Και εβοηθησεν ἡ γη τῃ γυναικι,
he might cause. And helped the earth the woman,
και ηνοιξεν *[ἡ γη] το στομα αὑτης, και κατε-
and opened [the earth] the mouth of herself, and drank
πιε τον ποταμον, ὁν εβαλεν ὁ δρακων εκ του
up the river, which cast the dragon out of the
στοματος αὑτου. [17] Και ωργισθη ὁ δρακων επι
mouth of himself. And was enraged the dragon against
τῃ γυναικι, και απηλθε ποιησαι πολεμον μετα
the woman, and went away to make war with
των λοιπων του σπερματος αυτης, των τη-
the remaining ones of the seed of her, of those keep-
ρουντων τας εντολας του θεου, και εχοντων
ing the commandments of the God, and having
την μαρτυριαν Ιησου.
the testimony of Jesus.

[18] Και εσταθην επι την αμμον της θαλασσης·
And I was placed on the sand of the sea;
ΚΕΦ. ιγʹ. 13. [1] και ειδον εκ της θαλασσης
and I saw out of the sea
θηριον αναβαινον, εχον κερατα δεκα και κεφα-
a wild beast coming up, having horns ten and heads
λας ἑπτα, και επι των κερατων αυτου δεκα δια-
seven, and on the horns of him ten dia-
δηματα, και επι τας κεφαλας αυτου ονοματα
dems, and on the heads of him names
βλασφημιας. [2] Και το θηριον ὁ ειδον, ην
of blasphemy. And the wild beast which I saw, was
ὁμοιον παρδαλει, και οἱ ποδες αυτου ὡς αρκου,
like to a leopard, and the feet of him as of a bear,
και το στομα αυτου ὡς στομα λεοντος. Και
and the mouth of him as a mouth of a lion. And
εδωκεν αυτῳ ὁ δρακων την δυναμιν αὑτου, και
gave to him the dragon the power of himself, and
τον θρονον αὑτου, και εξουσιαν μεγαλην. [3] Και
the throne of himself, and authority great. And
μιαν εκ των κεφαλων αυτου ὡς εσφαγμενην εις
one of the heads of him as if having been slain to
θανατον· και ἡ πληγη του θανατου αυτου εθε-
death, and the stroke of the death of him was

14 And there were given to the WOMAN †the TWO Wings of the GREAT EAGLE, that she might fly ‡into the DESERT, into her PLACE, *that she should be nourished there ‡a Season, and Seasons, and half a Season, from the Face of the SERPENT.

15 And the SERPENT cast out of his MOUTH after the WOMAN, Water ‡as a River, that he might cause her to be carried away by the stream.

16 And the EARTH helped the WOMAN; and the EARTH opened her MOUTH, and drank up the RIVER which the DRAGON cast out of his MOUTH.

17 And the DRAGON was enraged against the WOMAN, ‡and went away to make War against THAT REMAINDER of her SEED, ‡who KEEP the COMMANDMENTS of GOD, and have ‡the TESTIMONY of Jesus.

CHAPTER XIII.

1 And †I was placed on the SAND of the SEA. And I saw ‡a Wild beast ascending from the SEA, ‡having ten Horns and seven Heads, and on his HORNS Ten Diadems, and on his HEADS Names of Blasphemy.

2 ‡And the BEAST which I saw was like a Leopard, and ‡his FEET as a Bear's, and his MOUTH as a Lion's Mouth; and ‡the DRAGON gave him his POWER, ‡and his THRONE, ‡and great Authority.

3 And one of his HEADS was as if mortally wounded; and yet his MORTAL WOUND was healed. And

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* VATICAN MANUSCRIPT, No. 1160.—14. so that she should be nourished there. 16. the EARTH—omit.

† 14. the two Wings, (A C.) 1. he was placed, (A C.)

‡ 14. Rev. xvii. 3. ‡ 14. Dan. vii. 25; xii. 7. ‡ 15. Isa. lix. 10. ‡ 17. Gen. iii. 15; Rev. xi. 7; xiii. 7. ‡ 17. Rev. xiv. 12. ‡ 17. 1 Cor. ii. 1; 1 John v. 10; Rev. i. 2, 9; vi. 9; xx. 4. ‡ 1. Dan. vii. 2, 7. ‡ 1. Rev. xii. 3; xvii. 3, 9, 12. ‡ 2. Dan. vii. 4—6. ‡ 2. Rev. xii. 9. ‡ 2. Rev. xvi. 10. ‡ 2. Rev. xii. 4.

ραπευθη. Και εθαυμασεν ὁλη ἡ γη οπισω του
healed. And wondered whole the earth after the
θηριου, [4] και προσεκυνησαν τῳ δρακοντι, ὁτι
wild beast, and they did homage to the dragon, because
εδωκε την εξουσιαν τῳ θηριῳ, και προσεκυνησαν
he gave the authority to the wild beast, and they did homage
τῳ θηριῳ, λεγοντες· Τις ὁμοιος τῳ θηριῳ;
to the wild beast, saying; Who like to the wild beast?
και τις δυναται πολεμησαι μετ' αυτου; [5] Και
and who is able to make war with him? And
εδοθη αυτῳ στομα λαλουν μεγαλα και βλασφη-
was given to him a mouth speaking great things and blasphe-
μιας· και εδοθη αυτῳ εξουσια ποιησαι μηνας
mies; and was given to him authority to act months
τεσσαρακοντα δυο. [6] Και ηνοιξε το στομα
forty two. And he opened the mouth
αὑτου εις βλασφημιαν προς τον Θεον, βλασ-
of himself for blasphemy against the God, to blas-
φημησαι το ονομα αυτου, και την σκηνην
pheme the name of him, and the tabernacle
αυτου, *[και] τους εν τῳ ουρανῳ, σκηνουντας.
of him, [and] those in the heaven tabernacling.
[7] Και εδοθη αυτῳ πολεμον ποιησαι μετα των
And it was given to him war to make with the
ἁγιων, και νικησαι αυτους· και εδοθη αυτῳ
holy ones, and to overcome them; and was given to him
εξουσια επι πασαν φυλην και λαον και γλωσ-
authority over every tribe and people and tongue
σαν και εθνος. [8] Και προσκυνησουσιν αυτον
and nation. And will worship him
παντες οἱ κατοικουντες επι της γης, ὡν ου
all those dwelling on the earth, of whom not
γεγραπται το ονομα εν τῳ βιβλιῳ της ζωης του
has been written the name in the scroll of the life of the
αρνιου του εσφαγμενου, απο καταβολης κοσμου.
lamb of that having beeen killed, from a casting down of a world.
[9] Ει τις εχει ους, ακουσατω. [10] Ει τις αιχ-
If any one has an ear, let him hear. If any one cap-
μαλωσιαν συναγει, εις αιχμαλωσιαν ὑπαγει· ει
tivity leads together, into captivity he shall be led; if
τις εν μαχαιρᾳ αποκτενει, δει αυτον εν μα-
any one with a sword will kill, it is necessary him with a
χαιρᾳ αποκτανθηναι. Ὡδε εστιν ἡ ὑπομονη
sword to be killed. Here is the patient endurance
και ἡ πιστις των ἁγιων.
and the faith of the holy ones.
[11] Και ειδον αλλο θηριον ἀναβαινον εκ της
And I saw another wild beast coming up out of the
γης, και ειχε κερατα *[δυο] ὁμοια αρνιῳ, και
earth, and he had horns [two] like a lamb, and
ελαλει ὡς δρακων. [12] Και την εξουσιαν του
he spoke as a dragon. And the authority of the
πρωτου θηριου πασαν ποιει ενωπιον αυτου· και
first wild beast all he does in presence of him; and

the Whole EARTH ‡ wondered after the BEAST,

4 and they worshipped the DRAGON, Because he gave the AUTHORITY to the BEAST; and they worshipped the BEAST, saying, ‡ "Who is like the BEAST? and who is able to make war with him?"

5 And there was given to him ‡ a Mouth speaking great and blasphemous things; and Authority was given him to act ‡ forty-two Months.

6 And he opened his MOUTH in Blasphemies against GOD, to blaspheme his NAME and his TABERNACLE, and THOSE who TABERNACLE in HEAVEN.

7 And it was given him ‡ to make war with the SAINTS, and to overcome them; and ‡ Authority was given him over Every Tribe and People and Language and Nation.

8 And ALL who DWELL on the EARTH shall worship him, ‡ Whose NAME has not been written ‡ from the FOUNDATION of the World in the SCROLL of the LIFE of THAT LAMB who was KILLED.

9 ‡ If any one has an Ear, let him hear.

10 If any one is † for Captivity, into Captivity he goes away; ‡ if any one will kill with the Sword, with the Sword must he be killed. ‡ Here is the PATIENT ENDURANCE and the FAITH of the SAINTS.

11 And I saw Another Wild beast ‡ ascending from the EARTH; and he had two Horns like a Lamb, and he spoke as a Dragon.

12 And all the AUTHORITY of the FIRST Beast he executes in his presence,

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* VATICAN MANUSCRIPT. No. 1160.—6. and—*omit*. 11. two—*omit*.

† 10. may lead into Captivity, if any one will kill, (B C.)

‡ 3. Rev. xvii. 8. ‡ 4. Rev. xviii. 18. ‡ 5. Dan. vii. 8, 11, 25; xi, 36. ‡ 5. Rev. xi. 2; xii. 6. ‡ 7. Dan. vii. 21; xi. 7; xii. 17. ‡ 7. Rev. xi. 18; xvii. 15. ‡ 8. Exod. xxxii. 32; Dan. xii. 1; Phil. iv. 3; Rev. iii 5; xx. 12, 15; xxi. 27. ‡ 8. Rev. xvii. 8. ‡ 9. Rev. ii. 7. ‡ 10. Matt. xxvi. 52. ‡ 10. Rev. xiv. 12. ‡ 11. Rev. xi. 7.

ποιει την γην και τους εν αυτῃ κατοικουντας
he makes the earth and those in her dwelling
ἱνα προσκυνησωσι το θηριον το πρωτον, οὑ
that they should worship the wild beast the first, of whom
εθεραπευθη ἡ πληγη του θανατου αυτου· [13] και
was healed the stroke of the death of him; and
ποιει σημεια μεγαλα, και πυρ ἱνα εκ του ουρανου
he makes signs great, and fire so that out of the heaven
καταβῃ εις την γην, ενωπιον των ανθρωπων.
it may come down into the earth, in presence of the men.
[14] Και πλανᾳ τους κατοικουντας επι της
And he deceives those dwelling on the
γης, δια τα σημεια ἁ εδοθη αυτῳ ποιησαι
earth, by means of the signs which it was given to him to do
ενωπιον του θηριου· λεγων τοις κατοικουσιν
in presence of the wild beast; saying to those dwelling
επι της γης, ποιησαι εικονα τῳ θηριῳ, ὁ εχει
on the earth, to make an image to the wild beast, which has
την πληγην της μαχαιρας και εζησε. [15] Και
the stroke of the sword and lived. And
εδοθη αυτῳ δουναι πνευμα τῃ εικονι του θηριου,
it was given to him to give breath to the image of the wild beast,
ἱνα και λαλησῃ ἡ εικων του θηριου, και
so that both should speak the image of the wild beast, and
ποιησῃ, ὁσοι αν μη προσκυνησωσι τῃ εικονι
should cause, as many as not would do homage to the image
του θηριου ἱνα αποκτανθωσι. [16] Και ποιει παντας,
of the wild beast that they should be killed. And he causes all
τους μικρους και τους μεγαλους, και τους
the little ones and the great ones, and the
πλουσιους και τους πτωχους, και τους ελευθερους
rich ones and the poor ones, and the freemen
και τους δουλους, ἱνα δωσιν αυτοις
and the bondmen, that they should give to them
χαραγμα επι της χειρος αυτων της δεξιας, η
a mark on the hand of them the right, or
επι το μετωπον αυτων· [17] και ἱνα μη τις δυνηται
on the forehead of them; and that no one may be able
αγορασαι η πωλησαι, ει μη ὁ εχων το χαραγμα,
to buy or to sell, if not the one having the mark,
*[το ονομα του θηριου,] η τον αριθμον
[the name of the wild beast,] or the number
του ονοματος αυτου. [18] Ὡδε ἡ σοφια εστιν· ὁ
of the name of him. Here the wisdom is; the
εχων νουν, ψηφισατω τον αριθμον του θηριου·
one having a mind, let him compute the number of the wild beast;
αριθμος γαρ ανθρωπου εστι, *[και] ὁ αριθμος
a number for of a man it is, [and] the number
αυτου χξς'.
of him 666.

and makes the EARTH and THOSE who DWELL in it to worship the FIRST BEAST, ‡whose MORTAL WOUND was healed.

13 And ‡he does great Signs, ‡so that even Fire he makes to come down from HEAVEN to the EARTH in presence of MEN.

14 And ‡he deceives *THOSE who DWELL on the EARTH ‡by the SIGNS which it was given him to do in the presence of the BEAST, telling THOSE who DWELL on the EARTH to make an Image to the BEAST, who has *the WOUND of the SWORD, and lived.

15 And it was given him to give Breath to the IMAGE of the BEAST, that the IMAGE of the BEAST should both speak, ‡ and cause †that as many as would not worship the IMAGE of the BEAST should be killed.

16 And he causes all, the LITTLE and the GREAT, and the RICH and the POOR, and the FREEMEN and the BONDMEN, ‡that they should give themselves *a Mark on their RIGHT HAND, or on their FOREHEAD;

17 †[and] so that no one may be able to buy or sell unless HE who HAS the MARK,—‡the NAME of the BEAST, ‡or the NUMBER of his NAME.

18 ‡Here is WISDOM. Let HIM who HAS Understanding compute the NUMBER of the BEAST; for *it is a Man's Number; and his NUMBER is 666.

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* VATICAN MANUSCRIPT, No. 1160.—14. MINE who DWELL. 14. a Wound, and lived from the Sword, (B.) 16. Marks (B.) 17. the NAME of the BEAST—*omit.* 18. and—*omit* (B.) 18. his NUMBER, 666, is a Man's Number.

† 15. that, added by A. 17. and, omitted by C.

‡ 13. Deut. xiii. 1—3; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. xvi. 14. ‡ 13. 1 Kings xviii. 38; 2 Kings i. 10, 12. ‡ 14. Rev. xii. 9; xix. 20. ‡ 14. 2 Thess. ii. 9, 10. ‡ 16. Rev. xvi. 2; xix. 20; xx. 4. ‡ 16. Rev. xiv. 9, &c. ‡ 17. Rev. xiv. 11. ‡ 17. Rev. xv. 2. ‡ 18. Rev. xvii. 9.

ΚΕΦ. ιδ΄. 14.

[1] Και ειδον, και ιδου το αρνιον ἑστηκος επι
And I saw, and lo the lamb having been standing on
το ορος Σιων, και μετ᾽ αυτου ἑκατον τεσσαρακοντατεσσαρες
the mount Sion, and with him a hundred forty
χιλιαδες, εχουσαι το ονομα
four thousands, having the name
αυτου και το ονομα του πατρος αυτου γεγραμμενον
of him and the name of the father of him having been
επι των μετωπων αὑτων. [2] Και ηκουσα
written on the foreheads of themselves. And I heard
φωνην εκ του ουρανου ὡς φωνην ὑδατων πολλων,
a voice out of the heaven as a voice of waters many,
και ὡς φωνην βροντης μεγαλης· και ἡ
and as a voice of thunder great; and the
φωνη ἡν ηκουσα, ὡς κιθαρῳδων καθαριζοντων
voice which I heard, as of harpers harping
εν ταις κιθαραις αὑτων. [3] Και ᾳδουσιν ᾡδην
on the harps of themselves. And they sing a song
καινην ενωπιον του θρονου, και ενωπιον των
new in presence of the throne, and in presence of the
τεσσαρων ζωων, και των πρεσβυτερων· και
four living ones, and of the elders; and
ουδεις ηδυνατο μαθειν την ᾡδην, ει μη αἱ ἑκατον
no one was able to learn the song, if not the hundred
τεσσαρακοντατεσσαρες χιλιαδες, οἱ ηγορασμενοι
forty-four thousands, those having
απο της γης. [4] *[Ουτοι εισιν, οἱ
been bought from the earth. [These are, those
μετα γυναικων ουκ εμολυνθησαν· παρθενοι γαρ
with women not were defiled; virgins for
εισιν·] οὑτοι εισιν οἱ ακολουθουντες τῳ αρνιῳ
they are,] these are those following the lamb
ὁπου αν ὑπαγῃ· οὑτοι ηγορασθησαν απο των
wherever he may go; these were bought from the
ανθρωπων απαρχη τῳ θεῳ και τῳ αρνιῳ· [5] και
men a first-fruit to the God and to the lamb; and
εν τῳ στοματι αυτων ουχ εὑρεθη ψευδος· αμωμοι
in the mouth of them not was found falsehood; without
γαρ εισι.
blame for they are.

[6] Και ειδον *[αλλον] αγγελον πετομενον εν
And I saw [another] messenger flying in
μεσουρανηματι, εχοντα ευαγγελιον αιωνιον
mid-heaven, having glad tidings age-lasting
ευαγγελισαι τους καθημενους επι της γης, και
to proclaim those sitting on the earth, even
επι παν εθνος και φυλην και γλωσσαν και λαον·
to every nation and tribe and tongue and people;
[7] λεγων εν φωνῃ μεγαλῃ· Φοβηθητε τον θεον
saying with a voice great; Fear you the God
και δοτε αυτῳ δοξαν, ὁτι ηλθεν ἡ ὡρα της
and give you to him glory, because is come the hour of the

CHAPTER XIV.

1 And I saw, and behold, ‡the LAMB standing on the MOUNT Zion, and with him ‡a Hundred and Forty-four Thousand [persons,] ‡having his NAME and the NAME of his FATHER written on their FOREHEADS.

2 And I heard a Voice from HEAVEN, ‡as the Sound of many Waters, and as the Sound of great Thunder; and the VOICE which I heard was as that ‡of Harpers playing on their HARPS;

3 and ‡they sing a new Song in the presence of the THRONE, and in the presence of the FOUR Living ones, and the ELDERS; and no one was able to learn the SONG except the HUNDRED FORTY-FOUR Thousand,—THOSE who were REDEEMED *from the EARTH.

4 These are those who were not defiled with WOMEN; ‡for they are Virgins. These are THOSE who FOLLOW the LAMB wherever he goes. These were ‡REDEEMED *from MEN, ‡a First-fruit to GOD and to the LAMB.

5 And ‡in their MOUTH was found no Falsehood; for they are ‡blameless.

6 And I saw an Angel ‡flying in Mid-heaven, having aionian Glad tidings to announce to THOSE who DWELL on the EARTH, even to Every Nation, and Tribe, and Language, and People,—

7 saying with a loud Voice, ‡"Fear *God, and give Glory to him; Because the HOUR of his JUDGMENT is come; ‡and

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* VATICAN MANUSCRIPT, No. 1160.—3. on the EARTH. 4. These are those who were not defiled with WOMEN; for they are Virgins—*omit* (B.) 4. by Jesus from (B.) 6. Another—*omit* (B.) 7. the LORD, and give (B.)

‡ 1. Rev. v. 5. ‡ 1. Rev. vii. 4. ‡ 1. Rev. vii. 3; xiii. 16. ‡ 2. Rev. i. 15; xix. 6. ‡ 2. Rev. v. 8. ‡ 3. Rev. v. 9; xv. 3. ‡ 4. 2 Cor. xi. 2. ‡ 4. Rev. iii. 4; vii. 15, 17; xvii. 14. ‡ 4. Rev. v. 9. ‡ 4. James i. 18. ‡ 5. Psa. xxxii. 2. ‡ 5. Eph. v. 27; Jude 24. ‡ 6. Rev. viii. 13. ‡ 7. Rev. xi. 18; xv. 4. ‡ 7. Neh. ix. 6; Psa. xxxiii. 6; cxxiv. 8; cxliv. 5, 6; Acts xiv. 15; xvii. 24.

κρισεως αυτου· και προσκυνησατε τῳ ποιησαν-
Judgment of him; and worship you the one having
τι τον ουρανον και την γην και την θαλασσαν
made the heaven and the earth and the sea
και πηγας ὑδατων.
and fountains of waters.

[8] Και αλλος αγγελος ηκολουθησε, λεγων·
And another messenger followed, saying;
Επεσεν, *[επεσε] Βαβυλων ἡ μεγαλη· ὁτι εκ
It is fallen, [is fallen] Babylon the great; because of
του οινου του θυμου της πορνειας αὑτης πεπο-
the wine of the wrath of the fornication of herself she has
τικε παντα εθνη.
given to drink all nations.

[9] Και αλλος αγγελος τριτος ηκολουθησεν
And another messenger third followed
αυτοις, λεγων εν φωνῃ μεγαλῃ· Ει τις προσ-
them, saying with a voice great; If any one wor-
κυνει το θηριον και την εικονα αυτου, και λαμ-
ships the wild beast and the image of him, and re-
βανει χαραγμα επι του μετωπου αὑτου, η επι
ceives a mark on the forehead of himself, or on
την χειρα αὑτου· [10] και αυτος πιεται εκ του
the hand of himself; even he shall drink of the
οινου του θυμου του θεου, του κεκερασμενου
wine of the wrath of the God, of that having been mingled
ακρατου εν τῳ ποτηριῳ της οργης αυτου, και
unmixed in the cup of the anger of him, and
βασανισθησεται εν πυρι και θειῳ ενωπιον των
he shall be tormented with fire and brimstone in presence of the
ἁγιων αγγελων και ενωπιον του αρνιου. [11] Και
holy messengers and in presence of the lamb. And
ὁ καπνος του βασανισμου αυτων εις αιωνας
the smoke of the torment of them for ages
αιωνων αναβαινει· και ουκ εχουσιν αναπαυσιν
of ages rises up; and not they have rest
ἡμερας και νυκτος οἱ προσκυνουντες το θηριον
day and night those worshipping the wild-beast
και την εικονα αυτου, και ει τις λαμβανει το
and the image of him, and if any one receives the
χαραγμα του ονοματος αυτου. [12] Ὡδε ὑπομο-
mark of the name of him. Here patient endur-
νη των ἁγιων εστιν, οἱ τηρουντες τας εντολας
ance of the holy ones is, those keeping the commandments
του θεου, και την πιστιν Ιησου. [13] Και ηκουσα
of the God, and the faith of Jesus. And I heard
φωνης εκ του ουρανου, λεγουσης· Γραψον· Μα-
a voice out of the heaven, saying; Write thou; Blessed
καριοι οἱ νεκροι οἱ εν κυριῳ αποθνησκοντες απ'
ones the dead ones those in Lord dying from
αρτι· ναι, λεγει το πνευμα, ἱνα αναπαυσωνται
henceforth; yes, says the spirit, so that they may rest

worship HIM who MADE the HEAVEN, and the EARTH, and the SEA, and the Fountains of Waters."

8 And Another, *a Second Angel followed, saying, ‡"Fallen is Babylon ‡the GREAT, †who has given All †the NATIONS to drink of the WINE of the WRATH of her FORNICATION."

9 And Another a Third Angel followed them, saying with a loud Voice, ‡"If any one worship the BEAST and his IMAGE, and receive a Mark on his FOREHEAD, or on his HAND,

10 even he ‡shall drink of THAT WINE of the WRATH of GOD, which is MINGLED undiluted in ‡the CUP of his INDIGNATION; and ‡he shall be tormented with ‡Fire and Sulphur in the presence of the HOLY Angels, and in the presence of the LAMB.

11 And ‡the SMOKE of their TORMENT rises up for Ages of Ages; and THEY have no Rest Day and Night, who WORSHIP the BEAST and his IMAGE, and if any one receive the MARK of his NAME.

12 ‡Here is *the PATIENCE of the SAINTS,—‡THOSE who KEEP the COMMANDMENTS of GOD, and the FAITH of Jesus."

13 And I heard a Voice from HEAVEN, saying, "Write—From this time ‡blessed are THOSE DEAD, ‡who DIE in the Lord; Yes, says the SPIRIT, ‡that they may rest from

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* VATICAN MANUSCRIPT, No. 1160.—8. a Second Angel, saying, (B C.) Fallen is Babylon the GREAT, (B. C.) 8. is fallen—*omit.* 8. her Fornication. 12. the PATIENCE (A B C.)

† 8. who, according to A C. 8. the NATIONS, A B C.

‡ 8. Isa. xxi. 9; Jer. li. 8; Rev. xviii. 2. ‡ 8. Jer. li. 7; Rev. xi. 8; xvi. 19; xvii. 2, 5; xviii. 3, 10, 18, 21; xix. 2. ‡ 9. Rev. xiii. 14—16. ‡ 10. Psa. lxxv. 8; Isa. li. 17; Jer. xxv. ‡ 10. Rev. xviii. 6. ‡ 10. Rev. xvi. 10. ‡ 10. Rev. xx. 10. ‡ 11. Isa. xxxiv. 10; Rev. xix. 3. ‡ 12. Rev. xix. 10. ‡ 12. Rev. xii. 17. ‡ 13. Eccl. iv. 1, 2; Rev. xx. 6. ‡ 13. 1 Cor. xv. 18; 1 Thess. iv. 16. ‡ 13. 2 Thess. i. 7; Heb. iv. 9, 10; Rev. vi. 11.

εκ των κοπων αὐτων· τα δε εργα αυτων ακο-
from the labors of themselves; the but works of them fol-
λουθει μετ' αυτων.
lows with them.
[14] Και ειδον, και ιδου νεφελη λευκη, και επι
And I saw, and lo a cloud white, and on
την νεφελην καθημενον ὁμοιον υἱῳ ανθρωπου,
the cloud sitting like a son of man,
εχων επι της κεφαλης αὐτου στεφανον χρυ-
having on the head of himself a crown gold-
σουν, και εν τῃ χειρι αὐτου δρεπανον *[οξυ.]
en, and in the hand of himself a sickle [sharp.]
[15] Και αλλος αγγελος εξηλθεν εκ του ναου, κρα-
And another messenger came forth out of the temple, cry-
ζων εν φωνῃ μεγαλῃ τῳ καθημενῳ επι της
ing with a voice great to the one sitting on the
νεφελης· Πεμψον το δρεπανον σου, και θερι-
cloud; Send thou the sickle of thee, and reap
σον, ὁτι ηλθεν ἡ ὡρα *[του] θερισαι, ὁτι εξη-
thou, because is come the hour [of the] to reap, because is
ρανθη ὁ θερισμος της γης. [16] Και εβαλεν ὁ
dry the harvest of the earth. And cast the
καθημενος επι την νεφελην το δρεπανον αὐτου
one sitting on the cloud the sickle of himself
επι την γην· και εθερισθη ἡ γη.
on the earth; and was reaped the earth.
[17] Και αλλος αγγελος εξηλθεν εκ του ναου
And another messenger came forth out of the temple
του εν τῳ ουρανῳ, εχων και αυτος δρεπανον
of that in the heaven, having also himself a sickle
οξυ. [18] Και αλλος αγγελος εξηλθεν εκ του
sharp. And another messenger came forth out of the
θυσιαστηριου, εχων εξουσιαν επι του πυρος·
altar, having authority over the fire;
και εφωνησε κραυγῃ μεγαλῃ τῳ εχοντι το δρε-
and he called with a cry great to the one having the sickle
πανον το οξυ, λεγων· Πεμψον σου το δρεπανον
the sharp, saying; Send thou of thee the sickle
το οξυ, και τρυγησον τους βοτρυας της αμπε-
the sharp, and cut off thou the clusters of the vine
λου της γης, ὁτι ἠκμασαν αἱ σταφυλαι αυτης·
of the earth, because are ripened the grapes of her;
[19] και εβαλεν ὁ αγγελος το δρεπανον αὐτου εις
and cast the messenger the sickle of himself into
την γην, και ετρυγησε την αμπελον της γης,
the earth, and was cut off the vine of the earth,
και εβαλεν εις την ληνον του θυμου του θεου
and cast into the wine-press of the wrath of the God
τον μεγαν. [20] Και επατηθη ἡ ληνος εξωθεν
the great. And was trodden the wine-press outside
της πολεως, και εξηλθεν αἱμα εκ της ληνου
of the city, and came forth blood out of the wine-press
αχρι των χαλινων των ἱππων απο σταδιων
even to the bridles of the horses from furlongs
χιλιων ἑξακοσιων.
a thousand six hundred.

their LABORS; † for their WORKS follow after them.

14 And I saw, and behold! a white Cloud, and on the CLOUD one sitting, ‡ like a Son of Man, ‡ having on his HEAD a golden Crown, and in his HAND a sharp Sickle.

15 And Another Angel ‡ came forth out of the TEMPLE, crying with a Loud Voice to the one SITTING on the CLOUD, ‡ "Send thy SICKLE, and reap; Because the HOUR to reap is come; Because the HARVEST ‡ of the EARTH is dry."

16 And HE who SAT on the CLOUD cast his sickle on the EARTH, and the EARTH was reaped.

17 And Another Angel came forth out of THAT TEMPLE which is in HEAVEN; **he** also having a sharp Sickle.

‡ 18 And Another Angel came forth out of the ALTAR, having Authority over the FIRE, and he called with a loud cry to the one HAVING the SHARP SICKLE, saying, ‡ "Send Thy SHARP SICKLE, and cut off the CLUSTERS of the VINE of the EARTH; Because * her GRAPES are fully ripe.

19 And the Angel cast his SICKLE to the EARTH, and gathered the fruit of the VINE of the EARTH, and cast it unto ‡ the GREAT WINE-PRESS of the WRATH of GOD.

20 And ‡ the WINE-PRESS was trodden ‡ outside of the CITY; and Blood came forth out of the WINE-PRESS, ‡ even to the BRIDLES of the HORSES, a thousand six hundred Furlongs off.

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* VATICAN MANUSCRIPT, No. 1160.—14. sharp—*omit*. 15. of the—*omit* (A B.) 18. the GRAPE of the EARTH is fully ripe (B.)

† 13. for (A C.)

‡ 14. Ezek. i. 26; Dan. vii. 13; Rev. i. 13. ‡ 14. Rev. vi. 2. ‡ 15. Rev. xvi. 17. ‡ 15. Joel iii. 13; Matt. xiii. 39. ‡ 15. Jer. li. 33; Rev. xiii. 12. ‡ 18. Joel iii. 13. ‡ 19. Rev. xix. 15. ‡ 20. Isa. lxiii. 3; Lam. i. 15. ‡ 20. Heb. xiii. 12; Rev. xi. 8. ‡ 20. Rev. xix. 14.

ΚΕΦ. ιε'. 15.

[1] Και ειδον αλλο σημειον εν τῳ ουρανῳ μεγα
And I saw another sign in the heaven great
και θαυμαστον, αγγελους ἑπτα, εχοντας πλη-
and wonderful, messengers seven, having plagues
γας ἑπτα τας εσχατας, ὁτι εν αυταις ετελεσθη
seven the last ones, because in them was finished
ὁ θυμος του θεου. [2] Και ειδον ὡς θαλασσαν
the wrath of the God. And I saw as a sea
ὑαλινην μεμιγμενην πυρι, και τους νικωντας εκ
glassy having been mingled with fire, and those being conquerors of
του θηριου και εκ της εικονος αυτου, και εκ του
the wild-beast and of the image of him, and of the
αριθμου του ονοματος αυτου, ἑστωτας επι την
number of the name of him, standing on the
θαλασσαν την ὑαλινην εχοντας κιθαρας του
sea the glassy having harps of the
θεου. [3] Και ᾳδουσι την ῳδην Μωυσεως δουλου
God. And they sing the song of Moses a bond-servant
του θεου, και την ῳδην του αρνιου, λεγοντες·
of the God, and the song of the lamb, saying;
Μεγαλα και θαυμαστα τα εργα σου, κυριε ὁ
Great and wonderful the works of thee, O Lord the
θεος ὁ παντοκρατωρ, δικαιαι και αληθιναι αἱ
God the almighty, just and true the
ὁδοι σου, ὁ βασιλευς των εθνων· [4] τις ου μη
ways of thee, the king of the nations; who not not
φοβηθῃ *[σε,] κυριε, και δοξασῃ το ονομα σου;
may fear [thee,] O Lord, and may glorify the name of thee?
ὁτι μονος ὁσιος· ὁτι παντα *[τα εθνη] ἡξουσι
because alone bountiful; because all [the nations] shall come
και προσκυνησουσιν ενωπιον σου· ὁτι τα δι-
and shall worship in presence of thee; because the right-
καιωματα σου εφανερωθησαν.
eous acts of thee were manifested.

[5] *[Και] μετα ταυτα ειδον, και ηνοιγη ὁ
[And] after these things I saw, and was opened the
ναος της σκηνης του μαρτυριου εν τῳ ουρανῳ·
temple of the tabernacle of the testimony in the heaven·
[6] και εξηλθον οἱ ἑπτα αγγελοι οἱ εχοντες τας
and came out the seven messengers those having the
ἑπτα πληγας *[εκ του ναου,] ενδεδυμενοι λινον
seven plagues [out of the temple,] having been clothed linen
καθαρον λαμπρον, και περιεζωσμενοι περι τα
pure bright, and having been girt round about the
στηθη ζωνας χρυσας. [7] Και ἑν εκ των τεσσα-
breasts girdles golden. And one of the four
ρων ζωων εδωκε τοις ἑπτα αγγελοις ἑπτα φια-
living ones gave to the seven messengers seven bowls
λας χρυσας, γεμουσας του θυμου του θεου του
golden, being full of the wrath of the God of the

CHAPTER XV.

1 And ‡I saw Another Sign in HEAVEN, great and wonderful, ‡seven Angels having the seven LAST Plagues; ‡Because by them the WRATH of GOD was to be completed.

2 And I saw as it were ‡a glassy Sea mingled with Fire, and the CONQUERORS of the *BEAST, and *of his IMAGE, and the NUMBER of his NAME, standing on the GLASSY SEA, ‡having Harps of GOD.

3 And they sing ‡the SONG of Moses the Servant of GOD, and the SONG of the LAMB, saying, ‡"Great and wonderful are thy WORKS, O LORD GOD, the OMNIPOTENT! righteous and true are thy WAYS, O KING of the NATIONS!

4 ‡Who shall not fear, O Lord, and glorify thy NAME? Since thou alone are bountiful; For ‡All the NATIONS shall come and worship in thy presence; Because thy RIGHTEOUS ACTS were made manifest."

5 And after these things I saw, and ‡the TEMPLE of the TABERNACLE of the TESTIMONY in HEAVEN was opened;

6 And THOSE SEVEN Angels HAVING the SEVEN Plagues came out of the TEMPLE, ‡clothed with pure bright †Linen, and encircled about the BREASTS with golden Girdles.

7 ‡And one of the FOUR Living ones gave to the SEVEN Angels Seven golden Bowls full of the WRATH

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* VATICAN MANUSCRIPT, No. 1160.—2. IMAGE, and of the BEAST, and of the NUMBER (B.) 4. thee—*omit* (B.) 4. the NATIONS—*omit* (B.) 5. And—*omit.* 6. out of the TEMPLE—*omit* (B.)

† 6. *Lithon*, a stone, is the reading of A C.

‡ 1. Rev. xii. 1, 3. ‡ 1. Rev. xvi. 1; xxi. 9. ‡ 1. Rev. xiv. 6. ‡ 2. Rev. iv. 6; xxi. 18. ‡ 2. Rev. xiii. 15—17. ‡ 2. Rev. v. 8; xiv. 2. ‡ 3. Exod. xv. 1; Deut. xxxi. 30; Rev. xiv. 3. ‡ 3. Deut. xxxii. 4; Psa cxi. 2; cxxxix. 14. ‡ 4. Exod. xv. 14—16; Jer. x. 7. ‡ 4. Isa. lxvi. 22. ‡ 5. Rev. xi. 19. See Num. i. 50. ‡ 6. Exod. xxviii. 6, 8; Ezek. xliv. 17, 18; Rev. i. 13. ‡ 7. Rev. iv. 6

ζωντος εις τους αιωνας των αιωνων. [8] Και εγε-
oneliving for the ages of the ages. And was
μισθη ὁ ναος καπνου εκ της δοξης του θεου και
full the temple of smoke from the glory of the God and
εκ της δυναμεως αυτου· και ουδεις ηδυνατο
from the power of him; and no one was able
εισελθειν εις τον ναον, αχρι τελεσθωσιν αἱ
to enter into the temple, till should be finished the
ἑπτα πληγαι των ἑπτα αγγελων.
seven plagues of the seven messengers.

ΚΕΦ. ις'. 16.

[1] Και ηκουσα φωνης μεγαλης εκ του ναου,
And I heard a voice great out of the temple,
λεγουσης τοις ἑπτα αγγελοις· Ὑπαγετε και
saying to the seven messengers; Go you forth and
εκχεατε τας ἑπτα φιαλας του θυμου του θεου
do you pour out the seven bowls of the wrath of the God
εις την γην.
into the earth.

[2] Και απελθεν ὁ πρωτος, και εξεχεε την
And went forth the first, and poured out the
φιαλην αὑτου επι την γην· και εγενετο ἑλκος
bowl of himself on the land; and was an ulcer
κακον και πονηρον εις τους ανθρωπους τους
bad and evil on the men those
εχοντας το χαραγμα του θηριου, και τους
having the mark of the wild-beast, and those
προσκυνουντας τη εικονι αυτου.
doing reverence to the image of him.

[3] Και ὁ δευτερος †[αγγελος] εξεχεε την
And the second [messenger] poured out the
φιαλην αὑτου εις την θαλασσαν· και εγενετο
bowl of himself into the sea; and it became
αἱμα ὡς νεκρου, και πασα ψυχη *[ζωης] απε-
blood as of a dead one, and every soul [of life] died
θανεν εν τη θαλασση.
in the sea.

[4] Και ὁ τριτος εξεχεε την φιαλην αὑτου εις
And the third poured out the bowl of himself into
τους ποταμους και εις τας πηγας των ὑδατων·
the rivers and into the fountains of the waters;
και εγενετο αἱμα. [5] Και ηκουσα του αγγελου
and it became blood. And I heard the messenger
των ὑδατων λεγοντος· Δικαιος ει, ὁ ων
of the waters saying; Righteous art thou, the one existing
και ὁ ην, ὁ ὁσιος, ὁτι ταυτα εκρινας·
and who was, the bountiful one, because these things thou hast judged;
[6] ὁτι αἱμα ἁγιων και προφητων εξεχεαν, και
because blood of holy ones and of prophets they poured out, and
αἱμα αυτους εδωκας πιειν· αξιοι εισι. [7] Και
blood to them thou gavest to drink; worthy they are. And

of THAT GOD who LIVES for the AGES of the AGES.

8 And ‡the TEMPLE was full of * Smoke ‡from the GLORY of GOD, and from his POWER; and no one was able to enter the TEMPLE, till the SEVEN Plagues of the SEVEN Angels were completed.

CHAPTER XVI.

1 And I heard a great Voice † out of the TEMPLE, saying ‡to the SEVEN Angels, "Go forth, and pour out the SEVEN Bowls ‡of the WRATH of GOD into the EARTH."

2 And the FIRST went forth, and poured out his BOWL ‡on the LAND; and ‡there came an evil and malignant Ulcer on THOSE MEN ‡HAVING the MARK of the BEAST, and on THOSE WORSHIPPING his IMAGE.

3 And the SECOND poured out his BOWL ‡into the SEA; and ‡it became Blood, as of one Dead; ‡and Every living Soul died,—THOSE in the SEA.

4 And the THIRD poured out his BOWL ‡into the RIVERS, and †[into] the FOUNTAINS of WATERS; ‡and they became Blood.

5 And I heard the ANGEL of the WATERS saying, ‡"Righteous art thou, ‡the ONE who IS, and who WAS,—the BOUNTIFUL one; Because thou hast judged These.

6 Because ‡they poured out the Blood of ‡Saints and of Prophets, ‡thou gavest them also Blood to drink; they deserve it."

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* VATICAN MANUSCRIPT, No. 1160.—8. the SMOKE (B.) 3. of life—*omit.* 6. and—*omit.*

† 1. out of the TEMPLE, omitted by B. 3. messenger, omitted by A C. 4. into, omitted by A C.

‡ 8. Exod. xl. 34; 1 Kings viii. 10; 2 Chron. v. 14; Isa. vi. 4. ‡ 8. 2 Thess. i. 9. 1. Rev. xv. 1. ‡ 1. Rev. xiv. 10; xv. 7. ‡ 2. Rev. viii. 7. ‡ 2. Exod. ix. 9—11. ‡ 2. Rev. xiii. 16, 17. ‡ 3. Rev. viii. 8. ‡ 3. Exod. vii. 17, 20. ‡ 3. Rev. viii. 9. ‡ 4. Rev. viii. 10. ‡ 4. Exod. vii. 20. ‡ 5. Rev. xv. 3. ‡ 5. Rev. i. 4, 8; iv. 8; xi. 17. ‡ 6. Matt. xxiii. 34, 35; Rev. xiii. 15. ‡ 6. Rev. xi. 18; xviii. 20. ‡ 6. Isa. xlix. 26.

ηκουσα του θυσιαστηριου λεγοντος· Ναι, κυριε
I heard the altar saying; Yes, O Lord
ὁ θεος ὁ παντοκρατωρ, αληθιναι και δικαιαι αἱ
the God the almighty. true and righteous the
κρισεις σου.
judgments of thee.

[8] Και ὁ τεταρτος εξεχεε την φιαλην αὑτου
And the fourth poured out the bowl of himself
επι τον ἡλιον· και εδοθη αυτῳ καυματισαι
on the sun; and was given to him to burn
τους ανθρωπους εν πυρι. [9] Και εκαυματισθη-
the men in fire. And were burned
σαν οἱ ανθρωποι καυμα μεγα, και εβλασφημησαν
the men heat great, and they blasphemed
το ονομα του θεου του εχοντος εξουσιαν επι
the name of the God of that having authority over
τας πληγας ταυτας· και ου μετενοησαν δουναι
the plagues these; and not they reformed to give
αυτῳ δοξαν.
to him glory.

[10] Και ὁ πεμπτος εξεχεε την φιαλην αυτου
And the fifth poured out the bowl of him
επι τον θρονον του θηριου. Και εγενετο ἡ
on the throne of the wild-beast. And became the
βασιλεια αυτου εσκοτωμενη· και εμασσωντο
kingdom of him darkened; and they bit
τας γλωσσας αὑτων εκ του πονου, [11] και
the tongues of themselves because of the anguish, and
εβλασφημησαν τον θεον του ουρανου εκ των
they blasphemed the God of the heaven because of the
πονων αὑτων και εκ των ἑλκων αὑτων· και
pains of themselves and because of the ulcers of themselves; and
ου μετενοησαν εκ των εργων αὑτων.
not they reformed from the works of themselves.

[12] Και ὁ ἑκτος εξεχεε την φιαλην αὑτου επι
And the sixth poured out the bowl of himself on
τον ποταμον τον μεγαν Ευφρατην· και εξηραν-
the river the great Euphrates; and was dried
θη το ὑδωρ αυτου, ἱνα ἑτοιμασθῃ ἡ ὁδος των
up the water of it, so that might be prepared the way of the
βασιλεων των απο ανατολων ἡλιου. [13] Και
kings of those from risings of a sun. And
ειδον εκ του στοματος του δρακοντος και εκ
I saw out of the mouth of the dragon and out of
του στοματος του θηριου και εκ του στοματος
the mouth of the wild-beast and out of the mouth
του ψευδοπροφητου πνευματα τρια ακαθαρτα
of the false-prophet spirits three unclean
ὡς βατραχοι· [14] (εισι γαρ πνευματα δαιμω-
as frogs; (they are for spirits of de-
νιων ποιουντα σημεια·) ἁ εκπορευεται επι
mons working signs;) which go forth to
τους βασιλεις της οικουμενης ὁλης, συναγα-
the kings of the habitable whole, to gather

7 And I heard the ALTAR saying, "Yes, ‡O Lord GOD, the OMNIPOTENT, ‡true and righteous are thy JUDGMENTS."

8 And the FOURTH poured out his BOWL ‡on the SUN; ‡and to him it was given to burn MEN with Fire.

9 And MEN were burned with great Heat, and *they ‡blasphemed †the NAME of THAT GOD who HAS Authority over these PLAGUES; and ‡they reformed not ‡to give him Glory.

10 And the FIFTH poured out his BOWL ‡on the THRONE of the BEAST; ‡and his KINGDOM was darkened; and they bit their TONGUES because of the PAIN,

11 and blasphemed the GOD of HEAVEN on account of their PAINS and their ‡ULCERS; and they reformed not from their WORKS.

12 And the SIXTH poured out his BOWL on the GREAT RIVER, ‡†the EUPHRATES; and its WATER was dried up, ‡so that the WAY of THOSE KINGS who are from the Sun-rising might be prepared.

13 And I saw out of the MOUTH of the ‡DRAGON, and out of the MOUTH of the BEAST, and out of the MOUTH of the ‡FALSE PROPHET, three impure Spirits, as Frogs.

14 For they are Spirits of Demons, ‡working Signs, which go forth to the KINGS of the whole HABITABLE, to gather

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* VATICAN MANUSCRIPT, No. 1160.—9. MEN blasphemed (B.)

† 9. in presence of THAT GOD, (A.) 12. the EUPHRATES, (A C.)

‡ 7. Rev. xv. 3. ‡ 7. Rev. xiii. 10; xiv. 10; xix. 2. ‡ 8. Rev. viii. 12. ‡ 8. Rev. ix. 17, 18; xiv. 18. ‡ 9. verses 11, 21. ‡ 9. Rev. ix. 20. ‡ 9. Rev. xi 13; xiv. 7. ‡ 10. Rev. xiii. 2. ‡ 10. Rev. ix. 2. ‡ 11. verse 2. ‡ 12 Rev. ix. 14. See Jer. l. 38; li. 36. ‡ 12 Isa. xli. 2, 25. ‡ 13. Rev. xii. 3, 9. ‡ 13. Rev. xix. 20; xx. 10. ‡ 14. 2 Thess. ii. 9; Rev. xiii. 13, 14; xix. 20.

γειν αυτους εις τον πολεμον της ἡμερας εκει-
together them for the war of the day of that

νης της μεγαλης του θεου του παντοκρατορος.
of the great of the God of the almighty.

[15] (Ιδου, ερχομαι ὡς κλεπτης· μακαριος ὁ γρη-
(Lo, I come as a thief; blessed the one

γορων, και τηρων τα ἱματια αὑτου, ἱνα μη
watching, and keeping the garments of himself, so that not

γυμνος περιπατῃ, και βλεπωσι την ασχημοσυ-
naked he may walk, and they may see the shame

νην αυτου.) [16] Και συνηγαγεν αυτους εις τον
of him.) And he gathered together them into the

τοπον τον καλουμενον Ἑβραιστι Αρμαγεδον.
place that being called in Hebrew Armagedon.

[17] Και ὁ ἑβδομος εξεχεε την φιαλην αὑτου
And the seventh poured out the bowl of himself

επι τον αερα· και εξηλθε φωνη μεγαλη απο
on the air; and came forth a voice great from

του ναου του ουρανου, απο του θρονου, λεγου-
the temple of the heaven, from the throne, say-

σα· Γεγονε. [18] Και εγενοντο αστραπαι και
ing; It has been done. And were lightnings and

φωναι και βρονται, και σεισμος *[εγενετο]
voices and thunders, and an earthquake [was]

μεγας, οἱος ουκ εγενετο αφ' οὑ οἱ ανθρωποι
great, such not was from of which the men

εγενοντο επι της γης, τηλικουτος σεισμος
were on the earth, so great an earthquake

οὑτω μεγας. [19] Και εγενετο ἡ πολις ἡ μεγαλη
so great. And was the city the great

εις τρια μερη, και αἱ πολεις των εθνων επεσον·
into three parts, and the cities of the nations fell;

και Βαβυλων ἡ μεγαλη εμνησθη ενωπιον του
and Babylon the great was remembered before the

θεου, δουναι αυτῃ το ποτηριον του οινου του
God, to give to her the cup of the wine of the

θυμου της οργης αὑτου· [20] και πασα νησος εφυ-
wrath of the anger of himself; and every island fled

γε, και ορη ουχ εὑρεθησαν· [21] και χαλαζα
away, and mountains not were found; and hail

μεγαλη ὡς ταλαντιαια καταβαινει εκ του ουρα-
great as if weighing a talent comes down out of the heaven

νου επι τους ανθρωπους· και εβλασφημησαν
on the men; and blasphemed

οἱ ανθρωποι τον θεον εκ της πληγης της
the men the God on account of the plague of the

χαλαζης, ὁτι μεγαλη εστιν ἡ πληγη αυτης
hail, because great is the plague of her

σφοδρα.
exceedingly.

them together for ‡the WAR of that GREAT DAY of the OMNIPOTENT GOD.

15 ‡(Behold! I am coming as a Thief; blessed is HE who WATCHES and keeps his GARMENTS, ‡so that he may not walk naked, and they should see his SHAME.)

16 And ‡he gathered them together into THAT PLACE which is CALLED in Hebrew * Armagedon.

17 And the SEVENTH poured out his BOWL on the AIR; and there came forth a †loud Voice from the TEMPLE †of HEAVEN, from the THRONE, saying, ‡"It is done."

18 And ‡there were Lightnings, and Voices, †and Thunders, ‡and there was a great Earthquake; ‡such as was not since †a Man was on the EARTH, such an Earthquake,—so great.

19 And ‡the GREAT CITY became Three Parts, and the CITIES of the NATIONS fell down; and Babylon the GREAT ‡was remembered before God, ‡to have given her the CUP of the WINE of the INDIGNATION of his WRATH.

20 And ‡Every Island fled, and no Mountains were found.

21 ‡And a great Hail, as if weighing a talent, comes down from HEAVEN on MEN; and ‡MEN blasphemed GOD on account of ‡the PLAGUE of the HAIL, Because the PLAGUE of it is exceedingly great.

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* VATICAN MANUSCRIPT, No. 1160.—16. Magedon (B.) 18. was—*omit*.

† 17. loud, omitted by B. 17. of HEAVEN, omitted by B. 18. and Thunders, omitted by B. 18. a Man, (A.)

‡ 14. Rev. xvii. 14; xix. 19; xx. 8. ‡ 15. Matt. xxiv. 43; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3. ‡ 15. Rev. iii. 4, 18. ‡ 16. Rev. xix. 19. ‡ 17. Rev. xxi. 6. ‡ 18. Rev. iv. 5; viii. 5; xi. 10. ‡ 18. Rev. xi. 13. ‡ 18. Dan. xii. 1. ‡ 19. Rev. xiv. 8; xvii. 18. ‡ 19. Rev. xviii. 5. ‡ 19. Isa. li. 17, 23; Jer. xxv. 15, 16; Rev. xiv. 10. ‡ 20. Rev. vi. 16. ‡ 21. Rev. xi. 19. ‡ 21. verses 9, 11. ‡ 21. Exod. ix. 23—25.

ΚΕΦ. ιζʹ. 17.

[1] Και ηλθεν εἱς εκ των ἑπτα αγγελων των
And came one of the seven messengers of those
εχοντων τας ἑπτα φιαλας, και ελαλησε μετ'
having the seven bowls, and spoke with
εμου, λεγων· Δευρο, δειξω σοι το κριμα της
me, saying; Come hither, I will shew to thee the judgment of the
πορνης της μεγαλης, της καθημενης επι των
harlot the great, of that sitting on the
ὑδατων των πολλων· [2] μεθ' ἡς επορνευσαν
waters the many; with whom committed fornication
οι βασιλεις της γης, και εμεθυσθησαν οἱ κατοι-
the kings of the earth, and were made drunk those inhabit-
κουντες την γην *[εκ του οινου της πορνειας
ing the earth [with the wine of the fornication
αυτης.] [3] Και απηνεγκε με εις ερημον εν
of her.] And he carried away me into a desert in
πνευματι· και ειδον γυναικα καθημενην επι
spirit; and I saw a woman sitting on
θηριον κοκκινον, γεμον ονοματων βλασφημιας,
a wild-beast scarlet, being full of names of blasphemy,
εχον κεφαλας ἑπτα και κερατα δεκα. [4] Και ἡ
having heads seven and horns ten. And the
γυνη ην περιβεβλημενη πορφυρουν και κοκκι-
woman was having been clothed purple and scarlet,
νον, και κεχρυσωμενη χρυσιῳ και λιθῳ τιμιῳ
and having been gilded with gold and a stone precious
και μαργαριταις, εχουσα χρυσουν ποτηριον εν
and pearls, having golden a cup in
τῃ χειρι αὑτης γεμον βδελυγματων, και τα
the hand of herself being full of abominations, and the
ακαθαρτα της πορνειας αὑτης, [5] και επι το
uncleannesses of the fornication of herself, and on the
μετωπον αὑτης ονομα γεγραμμενον· Μυστηριον·
forehead of herself a name having been written; Mystery;
Βαβυλων ἡ μεγαλη, ἡ μητηρ των πορνων και
Babylon the great, the mother of the harlots and
των βδελυγματων της γης. [6] Και ειδον την
of the abominations of the earth. And I saw the
γυναικα μεθυουσαν εκ του αἱματος των ἁγιων,
woman drunken with the blood of the holy ones,
και εκ του αἱματος των μαρτυρων Ιησου. Και
and with the blood of the witnesses of Jesus. And
εθαυμασα, ιδων αυτην θαυμα μεγα.
I wondered, having seen her a wonder great.

[7] Και ειπε μοι ὁ αγγελος· Διατι εθαυμασας;
And said to me the messenger; Why didst thou wonder?
εγω σοι ερω το μυστηριον της γυναικος, και
I to thee will tell the secret of the woman, and
του θηριου του βασταζοντος αυτην, του εχον-
of the wild-beast of that bearing her, of that having
τας τας ἑπτα κεφαλας και τα δεκα κερατα.
the seven heads and the ten horns.

CHAPTER XVII.

1 And ‡one of THOSE SEVEN Angels having the SEVEN Bowls came and spoke with me, saying, "Come, ‡I will show thee the JUDGMENT of ‡THAT GREAT HARLOT, ‡who sits on † Many Waters;

2 ‡with whom the KINGS of the EARTH committed fornication, and ‡the INHABITANTS of the EARTH were made drunk with the WINE of her FORNICATION."

3 And he conducted me, in Spirit, ‡into a Desert; and I saw a Woman sitting ‡on a * scarlet Beast, full of ‡ Blasphemous Names, having seven Heads and ten Horns.

4 And the WOMAN ‡was clothed in Purple and Scarlet, ‡and adorned with Gold and precious Stone and Pearls, ‡ having in her HAND a golden Cup, ‡full of Abominations, and the IMPURITIES of * her FORNICATION;

5 and on her FOREHEAD a Name written, ‡"Mystery, Babylon the GREAT, ‡the MOTHER of the HARLOTS and of the ABOMINATIONS of the EARTH."

6 And I saw ‡the WOMAN drunk ‡with the BLOOD of the SAINTS, and with the BLOOD of ‡the WITNESSES of Jesus; and having seen her, I wondered with great Wonder.

7 And the ANGEL said to me, "Why didst thou wonder? I will tell thee the SECRET of the WOMAN, and of THAT BEAST BEARING her,—THAT HAVING the SEVEN Heads and the TEN Horns.

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* VATICAN MANUSCRIPT, No. 1160.—2. with the WINE of her FORNICATION—*omit.* 3. SCARLET. 4. the FORNICATION of the EARTH (B.)

† 1. many Waters, (A.)

‡ 1. Rev. xxi. 9. ‡ 1. Rev. xvi. 19; xviii. 16, 17, 19. ‡ 1. Nahum iii. 4; Rev. xix. 2. ‡ 1. Jer. li. 13; ver. 15. ‡ 2. Rev. xviii. 3. ‡ 2. Jer. li. 7; Rev. xiv. 8; xviii. 3. ‡ 3. Rev. xii. 6, 14. ‡ 3. Rev. xii. 3. ‡ 3. Rev. xiii. 1. ‡ 4. Rev. xviii. 12, 16. ‡ 4. Dan. xi. 38. ‡ 4. Jer. li. 7; Rev. xviii. 6. ‡ 4. Rev. xiv. 6 ‡ 5. 2 Thess. ii. 7. ‡ 5. Rev. xviii. 9; xix. 2. ‡ 6. Rev. xviii. 24. ‡ 6. Rev. xiii. 15; xvi. 6. ‡ 6. Rev. vi. 9, 10; xii. 11.

[8] Το θηριον ὁ ειδες, ἠν, και ουκ εστι, και
The wild-beast which thou sawest, was, and not is, and
μελλει αναβαινειν εκ της αβυσσου, και εις απω-
is about to come up out of the abyss, and into des-
λειαν ὑπαγειν· και θαυμασονται οἱ κατοικουντες
truction to go; and will wonder those dwelling
επι της γης, ὡν ου γεγραπται τα ονοματα επι
the earth, of whom not has been written the names on
το βιβλιον της ζωης απο καταβολης κοσμου,
the scroll of the life from a casting down of a world,
βλεποντων το θηριον ὁτι ἠν, και ουκ εστι,
beholding the wild-beast because he was, and not is,
και παρεσται. [9] Ὡδε ὁ νους ὁ εχων σοφιαν.
and will be present. Here the mind the one having wisdom.
Αἱ ἑπτα κεφαλαι, ἑπτα ορη εισιν, ὁπου ἡ γυνη
The seven heads, seven mountains are, where the woman
καθηται επ' αυτων. [10] Και βασιλεις ἑπτα
sits on them. And kings seven
εισιν· οἱ πεντε επεσαν, ὁ εἱς εστιν, ὁ αλλος
are; the five fell; the one is; the other
ουπω ηλθε, και ὁταν ελθῃ, ολιγον αυτον δει
not yet is come, and when he may have come, a little him it behoves
μειναι. [11] Και το θηριον, ὁ ην, και ουκ εστι,
to remain. And the wild-beast, which was, and not is,
και αυτος ογδοος εστι, και εκ των ἑπτα εστι,
even he eighth is, and out of the seven is,
και εις απωλειαν ὑπαγει. [12] Και τα δεκα κερα-
and into destruction goes. And the ten horns
τα ἁ ειδες, δεκα βασιλεις εισιν, οἱτινες
which thou sawest, ten kings are, who
βασιλειαν ουπω ελαβον, αλλ' εξουσιαν ὡς βασι-
a kingdom not yet received, but authority as kings
λεις μιαν ὡραν λαμβανουσι μετα του θηριου.
one hour they receive with the wild-beast.
[13] Οὑτοι μιαν εχουσι γνωμην, και την δυναμιν
These one have purpose, and the power
και την εξουσιαν ἑαυτων τῳ θηριῳ διδοασιν.
and the authority of themselves to the wild-beast they give.
[14] Οὑτοι μετα του αρνιου πολεμησουσι· και το
These with the lamb will make war; and the
αρνιον νικησει αυτους, ὁτι κυριος κυριων εστι
lamb will overcome them, because a Lord of lords he is
και βασιλευς βασιλεων· και οἱ μετ' αυτου,
and a King of kings; and those with him,
κλητοι και εκλεκτοι και πιστοι. [15] Και λεγει
called ones and chosen ones and faithful ones. And he says
μοι· Τα ὑδατα ἁ ειδες, οὑ ἡ πορνη καθη-
to me; The waters which thou sawest, where the harlot sits,
ται, λαοι και οχλοι εισι, και εθνη και γλωσσαι.
peoples and crowds are, and nations and tongues.

8 The BEAST which thou sawest, was, and is not, and ‡is about to ascend out of the ABYSS, and ‡ to go into Destruction; and THOSE who DWELL on the EARTH (‡ of of whom * the NAME has not been written on the SCROLL of the LIFE from the Foundation of the World,) ‡ will wonder, seeing the BEAST, Because he was, and is not, and shall be present.

9 ‡ Here is THAT MIND which HAS Wisdom. ‡ The SEVEN Heads are seven Mountains, on which the WOMAN sits.

10 And the Kings are seven; the FIVE are fallen, the ONE is, the other is not yet come; and when he may have come, he must remain a little while.

11 And the BEAST, which was, and is not, he is both an Eighth and is of the SEVEN, ‡ and goes into Destruction.

12 And the ‡ TEN Horns which thou sawest are Ten Kings, who have not †[yet] received a Kingdom; but they receive Authority, as Kings, One Hour with the BEAST.

13 These have One Purpose, and they give their POWER and † Authority to the BEAST.

14 ‡ These will make war with the LAMB, and the LAMB will conquer them, (‡ Because he is Lord of Lords, and King of Kings,) ‡ and THOSE who are with him are CALLED, and chosen, and faithful."

15 And he says to me, ‡ "The WATERS which thou sawest, where the HARLOT sits, are Peoples, and Crowds, and Nations, and Languages.

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* VATICAN MANUSCRIPT, No. 1160.—8. the NAME, (A B.)

† 12. yet, omitted by A. 13. Authority, (A. B.)

‡ 8. Rev. xi. 7; xiii. 1. ‡ 8. Rev. xiii. 10; ver. 11. ‡ 8. Rev. xiii. 8. ‡ 8. Rev. xiii. 3. ‡ 9. Rev. xiii. 18. ‡ 9. Rev. xiii. 1. ‡ 11. verse 8. ‡ 12 Dan. vii. 20; Zech. i. 18—21; Rev. xiii. 1. ‡ 14. Rev. xvi. 14; xix. 19. ‡ 14. Deut. x. 17; 1 Tim. vi. 15; Rev. xix. 16. ‡ 14. Jer. l. 44, 45; Rev xiv. 4. ‡ 15. Isa. viii. 7; verse 1.

[6] Και τα δεκα κερατα ἁ ειδες, και το θη-
And the ten horns which thou sawest, and the wild-
ριον, οὑτοι μισησουσι την πορνην, και ηρημω-
beast, these will hate the harlot, and having made
μενην ποιησουσιν αυτην *[και γυμνην,] και
desolate will make her [even naked,] and
τας σαρκας αυτης φαγονται, και αυτην κατα-
the flesh of her will eat, and her will
καυσουσιν εν πυρι. [17] Ὁ γαρ θεος εδωκεν εις
burn with fire. The for God gave into
τας καρδιας αυτων, ποιησαι *[την] γνωμην
the hearts of them, to have done [the] purpose
αυτου, και ποιησαι γνωμην μιαν, και δουναι την
of him, and to have done purpose one, and to give the
βασιλειαν αὑτων τῳ θηριῳ, αχρι τελεσθησον-
kingdom of themselves to the wild-beast, till shall be finished
ται οἱ λογοι του θεου. [18] Και ἡ γυνη ἡν ει-
the words of the God. And the woman which thou
δες, εστιν ἡ πολις ἡ μεγαλη ἡ εχουσα βασι-
sawest, is the city the great that having king-
λειαν επι των βασιλεων της γης.
ship over the kings of the earth.

ΚΕΦ. ιη'. 18.

[1] *[Και] μετα ταυτα ειδον αλλον αγγελον
[And] after these things I saw another messenger
καταβαινοντα εκ του ουρανου, εχοντα εξουσιαν
coming down from the heaven, having authority
μεγαλην· και ἡ γη εφωτισθη εκ της δοξης
great; and the earth was illuminated from the glory
αυτου. [2] Και εκραξεν εν ισχυρᾳ φωνῃ, λεγων·
of him. And he cried out with a strong voice, saying;
Επεσον, *[επεσε,] Βαβυλων ἡ μεγαλη, και
It is fallen, [is fallen,] Babylon the great, and
εγενετο κατοικητηριον δαιμονων, και φυλακη
is become a habitation of demons, and a haunt
παντος πνευματος ακαθαρτου, και φυλακη παν-
of every spirit impure, and a haunt of
τος ορνεου ακαθαρτου και μεμισημενου· [3] ὁτι
every bird unclean and having been hated, because
εκ του οινου του θυμου της πορνειας αυτης
by the wine of the wrath of the fornication of her
πεπωκε παντα τα εθνη, και οἱ βασιλεις της
has been drunken all the nations, and the kings of the
γης μετ' αυτης επορνευσαν, και οἱ εμποροι της
earth with her fornicated, and the merchants of the
γης εκ της δυναμεως του στρηνους αυτης επ-
earth by the power of the luxuries of her were
λουτησαν.
enriched.

[4] Και ηκουσα αλλην φωνην εκ του ουρανου,
And I heard another voice from the heaven,

16 And the TEN Horns which thou sawest, and the BEAST, ‡these will hate the HARLOT, and will make her desolate ‡and naked, and will eat her FLESH, and ‡burn Her with Fire.

17 ‡For GOD inclined their HEARTS to do his PURPOSE, even to execute one Purpose, and to give their KINGDOM to the BEAST, ‡till the WORDS of GOD shall be completed.

18 And the WOMAN, whom thou sawest, ‡is THAT GREAT CITY, ‡which holds SOVEREIGNTY over the KINGS of the EARTH."

CHAPTER XVIII.

1 ‡After these things I saw Another Angel coming down from HEAVEN, having great Authority; ‡and the EARTH was illumined with his GLORY.

2 And he cried with a strong Voice, saying, ‡"Fallen! fallen! is Babylon the GREAT! and ‡is become a Habitation of Demons, and a Haunt of Every impure Spirit, and ‡a Haunt of Every unclean and hated Bird;

3 because †[of the WINE] of the WRATH of her FORNICATION All the NATIONS have †fallen, and the KINGS of the EARTH committed fornication with her, and ‡the MERCHANTS of the EARTH were enriched by the POWER of her LUXURIES."

4 And I heard Another Voice from HEAVEN, say-

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* VATICAN MANUSCRIPT, No. 1160.—16. and naked—*omit*. 17. the—*omit*. 1. And—*omit* (A. B.) 2. is fallen—*omit* (B.)

† 3. of the wine, omitted by A C. 3. fallen, (A B C.)

‡ 16. Jer. l. 41, 42; Rev. xviii. 16. ‡ 16. Ezek. xvi. 37—44; Rev. xviii. 16. ‡ 16. Rev. xviii. 8. ‡ 17. 2 Thess. ii. 11. ‡ 17. Rev. x. 7. ‡ 18. Rev. xvi. 19. ‡ 18. Rev. xii. 4. ‡ 1. Rev. xvii. 1. ‡ 1. Ezek. xliii. 2. ‡ 2. Isa. xiii. 19; [illegible] Jer. li. 8; Rev. xiv. 8. ‡ 2. Isa. xiii. 21; xxi. 8; xxxiv. 14; Jer. l. 39; li. 37. ‡ 2. Isa. xiv. 23; xxxiv. 11; Mark v. 2, 3. ‡ 3. verse 11. 15; Isa. xlvii. 15.

λεγουσαν· Εξελθετε εξ αυτης, ὁ λαος μου, ἱνα
saying; Come you out from her, the people of me, so that
μη συγκοινωνησητε ταις ἁμαρτιαις αυτης, και
not you may participate with the sins of her, and
εκ των πληγων αυτης ἱνα μη λαβητε· [5] ὁτι
from the plagues of her so that not you may receive; because
εκολληθησαν αυτης αἱ ἁμαρτιαι αχρι του ουρανου, και εμνημονευσεν ὁ θεος τα αδικηματα
adhered together of her the sins even to the heaven, and remembered the God the unjust acts
αυτης. [6] Αποδοτε αυτῃ, ὡς και αυτη απεκωκε,
of her. Give you to her, as also she gave,
και διπλωσατε †[αυτῃ] διπλα κατα τα
and double you [to her] double according to the
εργα αυτης· εν τῳ ποτηριῳ ᾡ εκερασε, κερασατε αυτῃ διπλουν· [7] ὁσα εδοξασεν ἑαυτην
works of her; in the cup which she mixed, do you mix to her double; how much she glorified herself
και εστρηνιασε, τοσουτον δοτε αυτῃ βασανισμον και πενθος. Ὁτι εν τῃ καρδιᾳ αὑτης
and lived luxuriously, so much give you to her torment and mourning. Because in the heart of herself
λεγει· Καθημαι βασιλισσα, και χηρα ουκ ειμι,
she says; I sit a queen, and a widow not I am,
και πενθος ου μη ιδω· [8] δια τουτο εν μιᾳ
and mourning not not I may see; on account of this in one
ἡμερᾳ ἡξουσιν αἱ πληγαι αυτης, θανατος *[και]
day will come the plagues of her, death [and]
πενθος και λιμος· και εν πυρι κατακαυθησεται·
mourning and famine; and with fire will be burnt up;
ὁτι ισχυρος κυριος ὁ θεος ὁ κρινας αυτην.
because strong Lord the God the one having judged her.
[9] Και κλαυσονται και κοψονται επ' αυτῃ οἱ
And shall weep and shall wail over her the
βασιλεις της γης, οἱ μετ' αυτης πορνευσαντες
kings of the earth, those with her having fornicated
και στρηνιασαντες, ὁταν βλεπωσι τον καπνον
and having lived luxuriously, when they may see the smoke
της πυρωσεως αυτης, [10] απο μακροθεν ἑστηκοτες δια τον φοβον του βασανισμου αυτης,
of the burning of her, from at a distance having stood on account of the fear of the torment of her,
λεγοντες· Ουαι, *[ουαι,] ἡ πολις μεγαλη, Βαβυλων ἡ πολις ἡ ισχυρα, ὁτι μιᾳ ὡρᾳ ηλθεν
saying; Woe, [woe,] the city great, Babylon the city the strong, because in one hour came
ἡ κρισις σου. [11] Και οἱ εμποροι της γης κλαιουσι και πενθουσιν επ' αυτῃ, ὁτι τον γομον
the judgment of thee. And the merchants of the earth weep and mourn over her, because the cargo

ing, ‡"Come out from her, my people, so that you may have no fellowship with her SINS, and that you receive not of her PLAGUES.

5 ‡because her SINS were builded together even to HEAVEN, and ‡GOD remembered *her UNRIGHTEOUS ACTS.

6 ‡Render to her as she also rendered, and repay double according to her WORKS; ‡in the CUP which she mixed, ‡mix to her double;

7 ‡as much as she glorified herself, and lived luxuriously, So much Torment and Mourning give to her. Because she says in her HEART, 'I sit a ‡Queen, and am not a Widow, and shall by no means see Mourning.'

8 Therefore in ‡One Day will her PLAGUES come—Death and Mourning and Famine; and she will be burnt up with Fire; ‡Because *strong is THAT Lord who has JUDGED her.

9 And ‡THOSE KINGS of the EARTH, who with her committed fornication and lived luxuriously, ‡will mourn and lament over her, ‡when they see the SMOKE of her burning,

10 standing at a distance on account of the FEAR of her TORMENT, saying, ‡'Alas! alas! the GREAT CITY Babylon, the STRONG CITY! ‡Because in One Hour came thy JUDGMENT.'

11 And ‡the MERCHANTS of the EARTH weep and mourn over her,

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* VATICAN MANUSCRIPT, No. 1160.—5. her for her UNRIGHTEOUS ACTS. 8. and—*omit.* 8 strong IS THAT Lord. 10. Woe—*omit.*

† 6. to her, omitted by A B C.

‡ 4. Isa. xlviii. 20; lii. 11; Jer. l. 8; li. 6, 45; 2 Cor. vi. 17. ‡ 5. Gen. xviii. 20, 21; Jer. li 9. Jonah i. 2. ‡ 5. Rev. xvi. 19. ‡ 6. Psa. cxxxvii. 8; Jer. l. 15, 29; li. 24 49; 2 Tim. iv. 14; Rev. xiii. 10. ‡ 6. Rev. xiv. 10. ‡ 6. Rev. xvi. 19. ‡ 7 Ezek. xxviii. 2. ‡ 7. Isa. xlvii. 7, 8; Zeph. ii. 15. ‡ 8. Isa. xlvii 9; verse 10. ‡ 8 Rev. xvii. 16. ‡ 8. Jer. l. 34; Rev. xi. 17. ‡ 9. Ezek. xxvi. 16, 17; Rev xvii. 9 verse 3. ‡ 9. Jer. l. 46. ‡ 9. verse 18; Rev. xix. 3. ‡ 10. Isa. xxi. 9; Rev xiv. 8. ‡ 10. Rev. xvii. 19. ‡ 11. Ezek. xxvii. 27—36; verse 3.

αυτων οὐδεις αγοραζει ουκετι· [12] γομον χρυσου
of them no one buys any more; cargo of gold
και αργυρου, και λιθου τιμιου και μαργαριτου,
and of silver, and of stone of value and of pearl,
και βυσσινου και πορφυρας, και σηρικου και
and of fine cotton and of purple, and of silk and
κοκκινου· και παν ξυλον θυινον, και παν σκευος
of scarlet; and all wood aromatic, and every vessel
ελεφαντινον, και παν σκευος εκ ξυλου τιμιω-
ivory, and every vessel of wood most
τατου και χαλκου και σιδηρου και μαρμαρου·
precious and of copper and of iron and of marble;
[13] και κιναμωμον, και αμωμον, και θυμιαματα,
and cinnamon, and amomum, and odors,
και μυρον, και λιβανον, *[και οινον,] και ελαι-
and ointment, and frankincense, [and wine,] and oil,
ον, και σεμιδαλιν, και σιτον, και κτηνη, και
and finest flour, and wheat, and cattle, and
προβατα· και ἱππων, και ῥεδων, και σωματων·
sheep; and of horses, and of chariots, and of bodies;
και ψυχας ανθρωπων. [14] Και ἡ ὀπωρα της επι-
and lives of men. And the fruit season of the earn-
θυμιας της ψυχης σου απηλθεν απο σου, και
est desire of the soul of thee went away from thee, and
παντα τα λιπαρα και τα λαμπρα απωλετο
all the dainty things and the splendid things perished
απο σου, και ουκετι ου μη εὑρησης αυτα.
from thee, and no longer not not thou mayest find them.
[15] Οἱ εμποροι τουτων οἱ πλουτησαντες απ'
The merchants of these things those having been enriched from
αυτης, απο μακροθεν στησονται, δια τον
her, from at a distance shall stand, because of the
φοβον του βασανισμου αυτης, κλαιοντες και
fear of the torment of her, weeping and
πενθουντες, [16] *[και] λεγοντες· Ουαι, *[ουαι·]
mourning, [and] saying, Woe, [woe;]
ἡ πολις ἡ μεγαλη, ἡ περιβεβλημενη βυσσινον
the city the great, that having been clothed fine cotton
και πορφυρουν και κοκκινον, και κεχρυσωμενη
and purple and scarlet, and being gilded
εν χρυσιῳ και λιθῳ τιμιῳ και μαργαριταις· ὁτι
with gold and stone precious and pearls; because
μιᾳ ὡρᾳ ηρημωθη ὁ τοσουτος πλουτος. [17] Και
in one hour is laid waste the so great wealth And
πας κυβερνητης, και πας ὁ επι τοπον πλεων,
every pilot, and every one who to a place sailing,
και ναυται, και ὁσοι την θαλασσαν εργαζον-
and sailors, and as many as the sea work,
ται, απο μακροθεν εστησαν, [18] και εκραζον βλε-
from at a distance stood, and cried out be-
ποντες τον καπνον της πυρωσεως αυτης, λε-
holding the smoke of the burning of her, say-
γοντες· *[Τις ὁμοια τῃ πολει τῃ μεγαλῃ; [19] και
ing; [What like to the city to the great? and

Because no one buys their MERCHANDISE any more;

12 ‡ the Merchandise of Gold, and of Silver, and of precious Stone, and of Pearl, and of Fine linen, and of Purple, and of Silk, and of Scarlet; and All aromatic Wood, and All Furniture of Ivory, and All Furniture of most precious Wood, and of Copper, and of Iron, and of Marble;

13 and Cinnamon, and † Amomum, and Incense, and Ointment, and Frankincense, and Wine, and Finest flour, and Wheat, and *Cattle, and Sheep, and of Horses, and of Chariots, and of Bodies, and ‡ Lives of Men.

14 And the FRUIT SEASON of thy SOUL'S ARDENT DESIRE is gone away from thee, and All the DAINTY and SPLENDID THINGS are lost to thee, and never † shall they find them.

15 ‡ THOSE MERCHANTS of these things who were enriched by her, will stand at a distance, because of the FEAR of her TORMENT, * weeping and mourning,

16 saying, Alas! alas! THAT GREAT CITY, ‡ which was CLOTHED with Fine linen, and Purple, and Scarlet, and adorned with Gold, and precious Stone, and Pearls!

17 ‡ Because in One Hour SUCH GREAT Wealth is laid waste." And ‡ Every Pilot, and Every Voyager, and Mariner, and as many as work on the SEA, stood at a distance,

18 ‡ and cried out, beholding the SMOKE of her BURNING, saying, ‡ "What city is like to the GREAT CITY!"

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* VATICAN MANUSCRIPT, No. 1160.—13. and Wine—*omit* (B.) 13. Sheep, and Cattle, (B.) 15. both weeping. 16. and—*omit* (A. B.) 16. woe—*omit* (B.) 18, 19, 22, 23, are omissions probably made through the carelessness of the transcriber. They are found in A B C.

† 13. an odoriferous shrub. 14. shall they find, (A C.)

‡ 12. Rev. xvii. 4. ‡ 13. Ezek. xxvii. 13. ‡ 15. verses 3, 11. ‡ 16. Rev. xviii. 4. ‡ 17. verse 10. ‡ 17. Isa. xxiii. 14; Ezek. xxvii. 29. ‡ 18. Ezek. xxvii. 30, 31; verse 9 ‡ 18. Rev. xiii. 4.

εβαλον χουν επι τας κεφαλας αὑτων, και εκρα-
they cast dust on the heads of themselves, and cried
ζον κλαιοντες και πενθουντες, λεγοντες·] Ουαι,
out weeping and mourning, saying;] Woe,
*[ουαι·] ἡ πολις ἡ μεγαλη, εν ᾑ επλουτησαν
[woe,] the city the great, by which were enriched
παντες οἱ εχοντες πλοια εν τῃ θαλασσῃ εκ της
all those having ships on the sea by the
τιμιοτητος αυτης, ὁτι μιᾳ ὡρᾳ ηρημωθη.
preciousness of her, because in one hour she was made desolate.
[20] Ευφραινου επ' αυτῃ, ουρανε, και οἱ ἁγιοι και
Rejoice thou over her, O heaven, and the holy ones and
οἱ αποστολοι και οἱ προφηται, ὁτι εκρινεν
the apostles and the prophets, because judged
ὁ θεος το κριμα ὑμων εξ αυτης. [21] Και ῃρεν εἱς
the God the judgment of you on her. And took up one
αγγελος ισχυρος λιθον ὡς μυλον μεγαν, και
messenger strong a stone as a millstone great, and
εβαλεν εις την θαλασσαν, λεγων· Οὑτως ὁρμη-
cast into the sea, saying; Thus with
ματι βληθησεται Βαβυλων ἡ μεγαλη πολις, και
violence shall be cast down Babylon the great city, and
ου μη εὑρεθῃ ετι. [22] Και φωνη κιθαρῳδων
not not may be found any more. And a voice of harpers
και μουσικων και αυλητων και σαλπιστων ου μη
and of musicians and of flute-players and of trumpeters not not
ακουσθῃ εν σοι ετι, και πας τεχνιτης πασης
may be heard in thee longer, and every artisan of every
τεχνης ου μη εὑρεθη εν σοι ετι, *[και φωνη
art not not may be found in thee longer, [and a sound
μυλου ου μη ακουσθῃ εν σοι ετι,] και φως
of a millstone not not may be heard in thee longer.] and a light
λυχνου ου μη φανῃ εν σοι ετι, [23] *[και φωνη
of lamp not not may shine in thee longer, [and a voice
νυμφιου και νυμφης ου μη ακουσθῃ εν σοι ετι·
of bridegroom and of bride not not may be heard in thee longer;
ὁτι] οἱ εμποροι σου ησαν οἱ μεγιστανες της
because] the merchants of thee were the great ones of the
γης, ὁτι εν τῃ φαρμακειᾳ σου επλανηθησαν
earth, because by the magical arts of thee were deceived
παντα τα εθνη. [24] Και εν αυτῃ αἱματα προφη-
all the nations. And in thee bloods of proph-
των και ἁγιων εὑρεθη, και παντων των εσφαγ-
ets and of holy ones was found, even of all of those having been
μενων επι της γης.
killed on the earth.

KEΦ. ιθ'. 19.

[1] Μετα ταυτα ηκουσα ὡς φωνην *[μεγαλην]
After these things I heard as a voice [great]

19 And ‡they cast Dust on their HEADS, and cried, ‡weeping and mourning, saying, "Alas! alas! THAT GREAT CITY, by which were enriched out of her WEALTH ALL those HAVING †the SHIPS on the SEA! Because in One Hour she was desolated."

20 ‡Exult over her, O Heaven! and you SAINTS, and you APOSTLES, and you PROPHETS; Because ‡GOD judged your JUDGMENT on her.

21 And one strong Angel took up a Stone like a great Millstone, and threw it into the SEA, saying, ‡"Thus with Violence shall Babylon, the GREAT City, be thrown down, and ‡shall by no means be found any more.

22 ‡And Voice of Harpers, and of Musicians, and of Flute-players, and of Trumpeters, shall be heard in thee no longer; and no Artisan †of any Art shall be found in thee any more; and Sound of Millstone shall be heard in thee no longer;

23 and ‡Light of Lamp shall shine no more in thee; and ‡Voice of Bridegroom and of Bride shall be heard no more in thee; ‡Because thy MERCHANTS were the GREAT ONES of the EARTH—‡Because by thy SORCERIES All the NATIONS were deceived."

24 And ‡in her the †Blood of Prophets and of Saints was found, even of ALL those ‡having been KILLED on the EARTH.

CHAPTER XIX.

1 After these things ‡I heard a loud Voice as of a

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* VATICAN MANUSCRIPT, No. 1160.—19. woe—*omit.* 1. great—*omit.* 22, 23—*om.*

† 19. Weeping and Mourning, omitted by A. 19. the SHIPS, (A B C.) 22. of any Art, omitted by A. 24. Blood, (A C.) bloods, (B.)

‡ 19. Josh. vii. 6; 1 Sam. iv. 12; Job ii. 12; Ezek. xxvii. 30. ‡ 19. verse 8. ‡ 20. Isa. xliv. 23; xlix. 13; Jer. li. 48. ‡ 20. Luke xi. 49, 50; xix. 2. ‡ 21. Jer. li. 64. ‡ 21. Rev. xii. 8; xvi. 20. ‡ 22. Isa. xxiv. 8; Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13. ‡ 23. Jer. xxv. 10. ‡ 23. Jer. vii. 34; xvi. 9; xxxiii. 11. ‡ 23. Isa. xxiii. 8. ‡ 23. 2 Kings ix. 22; Nah. iii. 4, Rev. xvii. 2, 5. ‡ 24. Rev. xvii. 6. ‡ 24. Jer. li. 49. ‡ 1. Rev. xi. 15.

οχλου πολλου εν τῳ ουρανῳ, λεγοντων· Αλλη-
of a crowd large in the heaven, saying; Praise
λουια· ἡ σωτηρια και ἡ δοξα και ἡ δυναμις του
the Lord; the salvation and the glory and the power of the
θεου ἡμων· [2] ὁτι αληθιναι και δικαιαι αἱ κρι-
God of us; because true and righteous the judg-
σεις αυτου· ὁτι εκρινε την πορνην την μεγα-
ments of him; because he judged the harlot the great,
λην, ἡτις εφθειρε την γην εν τῃ πορνειᾳ αὑτης,
which corrupted the earth with the fornication of herself,
και εξεδικησε το αἱμα των δουλων αὑτου εκ
and avenged the blood of the bond-servants of himself from
χειρος αυτης. [3] Και δευτερον ειρηκαν· Αλλη-
hand of her. And a second time they have said; Praise
λουια· και ὁ καπνος αυτης αναβαινει εις τους
the Lord; and the smoke of her rises up for the
αιωνας των αιωνων. [4] Και επεσον οἱ πρεσβυτε-
ages of the ages. And fell down the elders
ροι οἱ εικοσιτεσσαρες, και τα τεσσαρα ζωα,
these twenty-four, and the four living ones,
και προσεκυνησαν τῳ θεῳ τῳ καθημενῳ επι
and did homage to the God to the one sitting on
του θρονου, λεγοντες· Αμην· αλληλουια.
the throne, saying; So be it; praise the Lord.
[5] Και φωνη εκ του θρονου εξηλθε, λεγουσα·
And a voice from the throne came forth, saying;
Αινειτε τον θεον ἡμων παντες οἱ δουλοι αυτου,
Praise you the God of us all the bond-servants of him,
και οἱ φοβουμενοι αυτον οἱ μικροι και οἱ
and those fearing him the little ones and the
μεγαλοι.
great ones.

[6] Και ηκουσα ὡς φωνην οχλου πολλου, και
And I heard as a voice of a crowd great, and
ὡς φωνην ὑδατων πολλων, και ὡς φωνην βρον-
as a sound of waters many, and as a noise of thun-
των ισχυρων, λεγοντες· Αλληλουια· ὁτι εβα-
ders strong, saying; Praise the Lord; because reign-
σιλευσε κυριος ὁ θεος ἡμων, ὁ παντοκρατωρ.
ed Lord the God of us, the almighty.
[7] Χαιρωμεν και αγαλλιωμεθα, και δωμεν την
We should rejoice and we should exult, and we should give the
δοξαν αυτῳ· ὁτι ηλθεν ὁ γαμος του αρνιου, και
glory to him; because came the marriage of the lamb, and
ἡ γυνη αυτου ἡτοιμασεν ἑαυτην· [8] και εδοθη
the wife of him prepared herself, and it was given
αυτῃ, ἱνα περιβαληται βυσσινον λαμπρον
to her, so that she might be clothed with fine cotton bright
και καθαρον. (Το γαρ βυσσινον, τα δικαιω-
and clean. (The for fine cotton, the righteous
ματα εστι των ἁγιων.) [9] Και λεγει μοι·
acts is of the holy ones.) And he says to me;

great Crowd in HEAVEN, saying, "Hallelujah! ‡the SALVATION and the GLORY and the POWER of our God;

2 Because ‡ true and righteous are his JUDGMENTS; Because he judged the GREAT HARLOT, who corrupted the EARTH with her FORNICATION, and ‡ avenged the BLOOD of his SERVANTS [shed] by her Hands."

3 And a Second time they said, "Hallelujah!" And ‡her SMOKE rises up for the AGES of the AGES.

4 And ‡ the TWENTY-FOUR ELDERS and the FOUR Living ones fell down and worshipped THAT GOD who SITS on the THRONE, ‡saying, "Amen! Hallelujah!"

5 And a Voice came forth from the THRONE, saying, ‡"Praise our GOD, all his SERVANTS and THOSE who FEAR him, ‡the LITTLE and the GREAT."

6 ‡ And I heard as it were a Voice of a great Crowd, and as the Sound of many Waters, and as a Noise of mighty Thunders, saying, "Hallelujah; ‡Because † our Lord God, the OMNIPOTENT, reigned!

7 We may rejoice and exult and give the GLORY to him; Because ‡ the MARRIAGE of the LAMB came, and his WIFE prepared herself."

8 ‡ And it was given her that she should be clothed with Fine linen, bright † and pure; ‡ for the FINE LINEN represents the RIGHTEOUS ACTS of the SAINTS.

9 And he says to me,

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* VATICAN MANUSCRIPT.—6. Lord—*omit.*

† 6, our, omitted by A. 8 and, omitted by A.

‡ 1. Rev. iv. 11; vii. 10, 12; xii. 10. ‡ 2. Rev. xv. 3; xvi. 7. ‡ 2. Deut. xxxii. 43; Rev. vi. 10; xviii. 20. ‡ 3. Isa. xxxiv. 10; Rev. xiv; xviii. 9, 18. ‡ 4. Rev. iv. 4, 6, 10; v. 14. ‡ 4. 1 Chron. xvi 36; Neh. v. 13; viii. 6; Rev. v. 14. ‡ 5. Psa. cxxxiv. 1, &c. ‡ 5. Rev. xi. 18; xx. 12. ‡ 6. Ezek. i. 24; xliii. 2; Rev. xiv. 2. ‡ 6. Rev. xi. 15, 17; xii. 10; xxi. 22. ‡ 7. Matt xxii. 2; xxv. 10; 2 Cor. xi. 2; Eph v. 32; Rev. xxi. 2, 9. ‡ 8. Psa. xlv. 13, 14; Ezek. xvi. 10; Rev. iii. 18. ‡ 8. Psa cxxxii. 6.

Γραψον· Μακαριοι οἱ εις το δειπνον του γαμου
Write thou; Blessed ones those into the supper of the marriage
του αρνιου κεκλημενοι. Και λεγει μοι· Οὑτοι
of the lamb having been called. And he says to me; These
οἱ λογοι αληθινοι εισι του θεου. [10] Και επεσον
the words true are of the God. And I fell
εμπροσθεν των ποδων αυτου προσκυνησαι αυτῳ·
before the feet of him to worship him;
και λεγει μοι· Ὁρα μη· συνδουλος σου
and he says to me; See not; a fellow-bondservant of thee
ειμι, και των αδελφων σου των εχοντων την
I am, and of the brethren of thee of those having the
μαρτυριαν του Ιησου· τῳ θεῳ προσκυνησον.
testimony of the Jesus; to the God do thou give worship.
(Ἡ γαρ μαρτυρια †[του] Ιησου, εστι το πνευμα
(The for testimony [of the] Jesus, is the spirit
της προφητειας.)
of the prophecy.)

[11] Και ειδον τον ουρανον ανεῳγμενον, και
And I saw the heaven having been opened, and
ιδου ἱππος λευκος, και ὁ καθημενος επ' αυτον,
'lo a horse white, and the one sitting on him,
καλουμενος πιστος και αληθινος, και εν δικαιο-
being called faithful and true, and in righteous-
συνῃ κρινει και πολεμει· [12] οἱ δε οφθαλμοι
ness he judges and makes war; the but eyes
αυτου *[ὡς] φλοξ πυρος, και επι την κεφαλην
of him [as] a flame of fire, and on the head
αυτου διαδηματα πολλα· εχων ονομα γεγραμ-
of him diadems many; having a name having been
μενον ὁ ουδεις οιδεν, ει μη αυτος· [13] και περι-
written which no one knows, if not himself; and having
βεβλημενος ἱματιον βεβαμμενον αἱματι· και
been clothed with a mantle having been dipped in blood; and
καλειται το ονομα αυτου· Ὁ λογος του θεου.
is called the name of him; The word of the God.
[14] Και τα στρατευματα τα εν τῳ ουρανῳ ηκο-
And the armies those in the heaven fol-
λουθει αυτῳ εφ' ἱπποις λευκοις, ενδεδυμενοι
lowed him on horses white, having been clothed with
βυσσινον λευκον καθαρον. [15] Και εκ του στο-
fine cotton white clean. And out of the mouth
ματος αυτου εκπορευεται ῥομφαια οξεια, ἱνα εν
of him goes forth a broad-sword sharp, so that with
αυτῃ παταξῃ τα εθνη, και αυτος ποιμανει
her he may smite the nations, and he shall tend
αυτους εν ῥαβδῳ σιδηρᾳ· και αυτος πατει την
them with a rod iron; and he treads the
ληνον του οινου του θυμου της οργης του θεου
wine-press of the wine of the wrath of the anger of the God
του παντοκρατορος. [16] Και εχει επι το ἱματιον
of the almighty one. And he has on the mantle

"Write;—‡ Blessed are THOSE who have been INVITED to the MARRIAGE-SUPPER of the LAMB. He also said to me, ‡"These are the true WORDS of GOD."

10 And ‡I fell before his FEET to worship him. And he says to me, ‡"See; no! I am a Fellow-servant with thee, and of THOSE BRETHREN with thee ‡ who HAVE the TESTIMONY of JESUS; worship GOD." (For the TESTIMONY of Jesus is the SPIRIT of this PROPHECY.)

11 ‡ And I saw HEAVEN opened, and behold, ‡a white Horse; and HE who SAT on him was †[called] ‡ Faithful and True, and ‡ in Righteousness he judges and makes war.

12 ‡ And his EYES were as a Flame of Fire, and ‡on his HEAD were many Diadems; ‡having *a Name written which no one knows except himself.

13 ‡ And he was invested with a Mantle dipped in Blood; and his NAME is called, ‡ The WORD of GOD.

14 And THOSE ARMIES in HEAVEN followed him on white Horses, ‡clothed in white pure Fine linen.

15 And ‡out of his MOUTH proceeds a sharp *two-edged Broadsword, so that with it he may smite the NATIONS; and ‡he shall rule them with an Iron Sceptre; and ‡ he treads the WINEPRESS of the WINE of the INDIGNATION of the WRATH of GOD, the OMNIPOTENT.

16 And he has on his

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* VATICAN MANUSCRIPT, No. 1160.—12. as—*omit* (A.) 12. Names written, and a Name written (B.) 15. two-edged (B.)

† 10. of the, omitted by A B. 11. called, omitted by A.

‡ 9. Matt. xxii. 2, 3; Luke xiv. 15, 16. ‡ 9. Rev. xxi. 5; xxii. 6. ‡ 10. Rev. xxii. 8. ‡ 10. Acts x. 26; xiv. 14, 15; Rev. xxii. 9. ‡ 10. 1 John v. 10; Rev. xii. 17. ‡ 11. Rev. xv. 5. ‡ 11. Rev. vi. 2. ‡ 11. Rev. iii. 14. ‡ 11. Isa. xi. 4. ‡ 12. Rev. i. 14; ii. 18. ‡ 12. Rev. vi. 2. ‡ 12. Rev. ii. 17. ‡ 13. Isa. lxiii. 2, 3. ‡ 13. John i. 1; 1 John v. 7 ‡ 14. Rev. iv. 4; vii. 9. ‡ 15. Isa. xi. 4; 2 Thess. ii. 8; Rev. i. 16; verse 21. ‡ 15. Psa. ii. 9; Rev. ii. 27; xii. 5. ‡ 15. Isa. lxiii. 3; Rev. xiv. 19, 20.

και επι τον μηρον αὑτου ονομα γεγραμμενον·
and on the thigh of himself a name having been written;
Βασιλευς βασιλεων και κυριος κυριων.
King of kings and Lord of lords.
[17] Και ειδον ἑνα αγγελον ἑστωτα εν τῳ ἡλιῳ·
And I saw one messenger standing in the sun;
και εκραξε φωνῃ μεγαλῃ, λεγων πασι τοις
and he cried with a voice great, saying to all to the
ορνεοις τοις πετομενοις εν μεσουρανηματι·
birds to those flying in mid-heaven;
Δευτε, συναχθητε εις το δειπνον το μεγα του
Come you, be you assembled for the supper the great of the
θεου, [18] ἱνα φαγητε σαρκας βασιλεων και σαρκας
God, so that you may eat flesh of kings and flesh
χιλιαρχων και σαρκας ισχυρων, και σαρκας
of commanders and flesh of strong ones, and flesh
ἱππων και των καθημενων επ᾽ αυτων, και
of horses and of those sitting on them, and
σαρκας παντων ελευθερων τε και δουλων, και
flesh of all freemen both and bondmen, and
μικρων και μεγαλων. [19] Και ειδον το θηριον
little ones and great ones. And I saw the wild-beast
και τους βασιλεις της γης και τα στρατευματα
and the kings of the earth and the armies
αυτων συνηγμενα, ποιησαι πολεμον μετα του
of them having been assembled, to make war with the
καθημενου επι του ἱππου και μετα του στρατευματος
one sitting on the horse and with the army
αυτου. [20] Και επιασθη το θηριον, και ὁ
of him. And was caught the wild-beast, and the
μετ᾽ αυτου ψευδοπροφητης ὁ ποιησας τα
with him false-prophet the one having done the
σημεια ενωπιον αυτου, εν οἱς επλανησε τους
signs in presence of him, by which he deceived those
λαβοντας το χαραγμα του θηριου, και τους
having received the mark of the wild-beast, and those
προσκυνουντας τῃ εικονι αυτου· ζωντες εβληθησαν
doing homage to the image of him; living were cast
οἱ δυο εις την λιμνην του πυρος την
the two into the lake of the fire that
καιομενην εν θειῳ. [21] Και οἱ λοιποι απεκτανθησαν
burning with brimstone. And the remaining ones were killed
εν τῃ ῥομφαιᾳ του καθημενου επι του
with the broadsword of the one sitting on the
ἱππου, τῃ εξελθουσῃ εκ του στοματος αυτου·
horse, with the one going forth out of the mouth of him;
και παντα τα ορνεα εχορτασθησαν εκ των
and all the birds were filled with the
σαρκων αυτων.
flesh of them.

ΚΕΦ. κ΄. 20.

[1] Και ειδον αγγελον καταβαινοντα εκ του
And I saw a messenger coming down out of the

MANTLE and on his THIGH a Name written, ‡ King of Kings, and Lord of Lords.

17 And I saw an Angel standing in the SUN; and he cried with a loud Voice, saying ‡ to All THOSE BIRDS which FLY in Mid-heaven, ‡ "Come, assemble yourselves to the GREAT SUPPER of GOD;

18 ‡ that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of THOSE who SIT on them, and Flesh of All, both Freemen and Bondmen, both Little and Great."

19 ‡ And I saw the BEAST, and the KINGS of the EARTH, and † their ARMIES, assembled together to make War with HIM who SITS on the HORSE, and with his ARMY.

20 ‡ And the BEAST was captured, and HE who was with him,—THAT FALSE-PROPHET who PERFORMED the SIGNS in his presence, with which he deceived THOSE who received the MARK of the BEAST, and ‡ THOSE who WORSHIP his IMAGE; ‡ these TWO were cast alive into THAT LAKE of FIRE ‡ which BURNS with Sulphur.

21 And the REST ‡ were killed with THAT BROADSWORD of HIM who SITS on the HORSE, which WENT FORTH out of his MOUTH; ‡ and All the BIRDS ‡ were satiated with their FLESH.

CHAPTER XX.

1 And I saw an Angel coming down from HEA-

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* VATICAN MANUSCRIPT, No. 1160.—one—*omit* (B.)

† 19. his armies, (A.)

‡ 16. Dan ii. 47; 1 Tim. vi. 15; Rev. xvii. 14. ‡ 17. verse 21. ‡ 17. Ezek. xxxix. 17.
‡ 18. Ezek. xxxix. 18, 20. ‡ 19. Rev. xvi. 16; xvii. 13, 14. ‡ 20. Rev. xvi. 13, 14.
‡ 20. Rev. xiii. 12, 15. ‡ 20. Rev. xx. 10. See Dan. vii. 11. ‡ 20. Rev. xiv. 10; xxi. 8.
‡ 21. verse 15. ‡ 21. verses 17, 18. ‡ 21. Rev. xvii. 16.

ουρανου, εχοντα την κλειν της αβυσσου, και
heaven, having the key of the deep, and
ἁλυσιν μεγαλην επι την χειρα αὐτου. [2] Και
a chain great on the hand of himself. And
εκρατησε τον δρακοντα, τον οφιν τον αρχαιον,
he seized the dragon, the serpent the old,
ὁς εστι διαβολος και σατανας, και εδησεν αυτον
who is an accuser and an adversary, and he bound him
χιλια ετη, [3] και εβαλεν αυτον εις την αβυσσον,
a thousand years, and he cast him into the abyss
και εκλεισε και εσφραγισεν επανω αυτου,
and shut up and sealed over him,
ἱνα μη πλανᾳ ετι τα εθνη, αχρι τελεσθη
so that not he might deceive longer the nations, till might be ended
τα χιλια ετη· *[και] μετα ταυτα δει αυτον
the thousand years; [and] after these it behoves him
λυθηναι μικρον χρονον.
to be loosed a little time.

[4] Και ειδον θρονους· και εκαθισαν επ' αυτους,
And I saw thrones; and they sat on them,
και κριμα εδοθη αυτοις· και τας ψυχας των
and judgment was given to them; and the souls of those
πεπελεκισμενων δια την μαρτυριαν Ιησου
having been cut with an axe because of the testimony of Jesus
*[και] δια τον λογον του θεου, και οἱτινες
[and] because of the word of the God, and who
ου προσεκυνησαν το θηριον ουτε τη εικονι
not worshipped the wild-beast nor the image
αυτου, και ουκ ελαβον το χαραγμα επι το
of him, and not received the mark on the
μετωπον και επι την χειρα αὐτων· και εζησαν,
forehead and on the hand of themselves; and they lived,
και εβασιλευσαν μετα του Χριστου τα
and they reigned with the Anointed one the
χιλια ετη· [5] *[οἱ δε λοιποι των νεκρων ουκ
thousand years; [the but remaining ones of the dead ones not
εζησαν αχρι τελεσθη τα χιλια ετη.] Αὑτη
lived till should be ended the thousand years.] This
ἡ αναστασις ἡ πρωτη. [6] Μακαριος και ἁγιος
the resurrection the first. Blessed and holy
ὁ εχων μερος εν τη αναστασει τη πρωτη· επι
the one having a portion in the resurrection the first; over
τουτων ὁ δευτερος θανατος ουκ εχει εξουσιαν,
such ones the second death not has authority,
αλλ' εσονται ἱερεις του θεου και του Χριστου,
but they shall be priests of the God and of the Anointed one,
και βασιλευσουσι μετ' αυτου χιλια ετη. [7] Και
and they shall reign with him a thousand years And

VEN, ‡having the KEY of the ABYSS, and a great Chain on his HAND.

2 And he seized ‡the DRAGON,—the OLD SERPENT, who is an Enemy * and †the ADVERSARY, and bound him a Thousand Years,

3 and cast him into the ABYSS, and shut up and ‡sealed over him, ‡so that he might deceive the NATIONS no more, till the THOUSAND Years should be ended; after these he must be loosed a Short Time.

4 And I saw ‡Thrones, (and they sat on them, and ‡Judgment was given them,) and ‡the PERSONS of THOSE who had been BEHEADED because of the TESTIMONY of Jesus, and because of the WORD of GOD,—even those ‡who did not worship the BEAST, ‡nor his IMAGE, and did not receive the MARK on their FOREHEAD, and on their HAND; and they lived and ‡reigned with the ANOINTED one †the THOUSAND Years.

5 †But the REST of the DEAD did not live till the THOUSAND Years were ended. This is the †FIRST RESURRECTION.

6 *Blessed and holy is HE who HAS a Portion in the FIRST RESURRECTION; over these ‡the SECOND Death has no Authority, but they shall be ‡Priests of GOD and of the ANOINTED, ‡and shall reign *with him a Thousand Years.

7 And *when the

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* VATICAN MANUSCRIPT, No. 1160.—2. even THAT Adversary who DECEIVES the whole HABITABLE, and bound him. (B.) 3. and—*omit* (A. B.) 4. and—*omit*. 5. But the REST of the DEAD did not live till the THOUSAND Years were ended—*omit*. *These words were probably omitted by oversight in Vat. MS., as they are found in* A B C.—*though not in the Syriac.* 6. Both blessed and holy. 6. after these things a Thousand Years. 7. after.

† 2. the ADVERSARY, (A B.) 4. a Thousand Years, (A.) 5. And, (B.) but omitted by A. 5. And the REST of the MEN lived not (B.) 5. *First*—probably in dignity or importance.

‡ 1. Rev. i. 18; ix. 1. ‡ 2. Rev. xii. 9. ‡ 3. Dan. vi. 17. ‡ 3. Rev. xvi. 14, 16; verse 8. ‡ 4. Dan. vii. 9, 22, 27; Matt. xix. 28; Luke xxii. 30. ‡ 4. 1 Cor. vi. 2, 3. ‡ 4. Rev. vi. 9. ‡ 4. Rev. xiii. 12. ‡ 4. Rev. xiii. 15, 16. ‡ 4. Rom. viii. 17; 2 Tim. ii. 12; Rev. v. 10. ‡ 6. Rev. ii. 11; xxi. 8. ‡ 6. Isa. lxi. 6; 1 Pet. ii. 9; Rev. i. 6; v. 10. ‡ 6. verse 4.

ὅταν τελεσθῃ τα χιλια ετη, λυθησεται ὁ
when may be ended the thousand years, shall be loosed the
σατανας εκ της φυλακης αὑτου· [8] και εξελευ-
adversary out of the prison of himself; and he shall
σεται πλανησαι τα εθνη τα εν ταις τεσσαρσι
go forth to deceive the nations those in the four
γωνιαις της γης, τον Γωγ και τον Μαγωγ,
corners of the earth, the Gog and the Magog,
συναγαγειν αυτους εις πολεμον, ὧν ὁ αριθμος
to assemble them for war, of whom the number
αυτων ὡς ἡ αμμος της θαλασσης. [9] Και ανε-
of them as the sand of the sea. And they
βησαν επι το πλατος της γης, και εκυκλωσαν
went up on the breadth of the earth, and encircled
την παρεμβολην των ἁγιων, και την πολιν την
the camp of the holy ones, and the city the
ηγαπημενην· και κατεβη πυρ εκ του ουρανου
beloved, and came down fire out of the heaven
απο του θεου, και κατεφαγεν αυτους· [10] και ὁ
from the God, and ate up them; and the
διαβολος ὁ πλανων αυτους, εβληθη εις την
accuser the one deceiving them, was cast into the
λιμνην του πυρος και θειου, ὅπου και το θη-
lake of the fire and of brimstone, where both the wild-
ριον και ὁ ψευδοπροφητης· και βασανισθησον-
beast and the false-prophet; and they will be tormented
ται ἡμερας και νυκτος εις τους αιωνας των
day and night for the ages of the
αιωνων.
ages.

[11] Και ειδον θρονον μεγαν λευκον, και τον
And I saw a throne great white, and the
καθημενον επ' αυτον, οὗ απο προσωπου εφυ-
one sitting on him, of whom from face fled
γεν ἡ γη και ὁ ουρανος, και τοπος ουχ εὑρεθη
the earth and the heaven, and a place not was found
αυτοις. [12] Και ειδον τους νεκρους, μικρους και
for them. And I saw the dead ones, little ones and
μεγαλους, ἑστωτας ενωπιον του θρονου, και
great ones, having stood in presence of the throne, and
βιβλια ηνοιχθησαν· και αλλο βιβλιον ηνεῳχθη,
books were opened, and another book was opened,
ὁ εστι της ζωης· και εκριθησαν οἱ νεκροι εκ
which is of the life; and were judged the dead ones out of
των γεγραμμενων εν τοις βιβλιοις, κατα
the things having been written in the books, according to
τα εργα αυτων. [13] Και εδωκεν ἡ θαλασσα τους
the works of them. And gave up the sea the
νεκρους τους εν αυτῃ, *[και ὁ θανατος και ὁ
dead ones those in her, [and the death and the
ᾅδης εδωκαν τους νεκρους τους εν αυτοις· και
invisible gave up the dead ones those in them; and

THOUSAND Years may be completed, ‡the ADVERSARY will be loosed out of his PRISON,

8 and will go forth ‡to deceive THOSE NATIONS which are in the FOUR Corners of the EARTH, ‡GOG and MAGOG, ‡to assemble them together for War; whose NUMBER is as the SAND of the SEA.

9 ‡And they went up on the BREADTH of the EARTH, and encircled the CAMP of the SAINTS, and the BELOVED CITY; and Fire came down out of HEAVEN †from God, and consumed them.

10 ‡And THAT ENEMY who deceived them was cast into the LAKE of FIRE and Sulphur, ‡where both the BEAST and FALSE-PROPHET [were cast,] and ‡they will be tormented Day and Night for the AGES of the AGES.

11 And I saw a great white Throne, and one SITTING on it, from Whose Face ‡the EARTH and the HEAVEN fled away, ‡and no Place was found for them.

12 And I saw the DEAD, †the ‡GREAT and the LITTLE, standing before the THRONE; ‡and Books were opened; and Another ‡Book was opened, which is the book of the LIFE; and the DEAD were judged from the THINGS which had been WRITTEN in the BOOKS, ‡according to their WORKS.

13 And the SEA gave up THOSE DEAD which were in it; and DEATH and HADES gave up the DEAD which were in them; and

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* VATICAN MANUSCRIPT, No. 1160.—13. and DEATH and HADES gave up the DEAD which were in them; and they were judged each one according to their WORKS—*omit. It is thought these words were omitted by the copyist, as they are found in* A B C.

† 9. from GOD, omitted by A. 12. the GREAT and the LITTLE, (A.)

‡ 7. verse 2. ‡ 8 verses 3, 10. ‡ 8. Ezek. xxxviii. 2; xxxix. 1. ‡ 8. Rev. xvi 14 ‡ 9. Isa. viii. 8; Ezek. xxxviii. 9, 16. ‡ 10. verse 8. ‡ 10. Rev. xix. 20. ‡ 10 Rev. xiv. 10, 11. ‡ 11. 2 Pet. iii. 7, 10, 11; xxi. 1. ‡ 11. Dan. ii. 35. ‡ 12. Rev. xix. 5. ‡ 12. Dan. vii. 10. ‡ 12. Psa. lxix. 28; Dan. xii. 1; Phil. iv. 3; Rev. iii. 5, xiii 8; xxi 27. ‡ 12. Jer. xvii. 10; xxxii. 19; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23; xxii. 12, verse 13.

εκριθησαν ἑκαστος κατα τα εργα αὑτων.]
were judged each one according to the works of themselves.]
[14] Και ὁ θανατος και ὁ ᾁδης εβληθησαν εις
And the death and the invisible were cast into
την λιμνην του πυρος· οὑτος ὁ θανατος ὁ δευτε-
the lake of the fire; this the death the second
ρος εστι. [15] Και ει τις ουχ εὑρεθη εν τῃ βιβ-
is. And if any one not was found in the book
λῳ της ζωης γεγραμμενος, εβληθη εις την
of the life having been written, was cast into the
λιμνην του πυρος.
lake of the fire.

ΚΕΦ. κα′. 21.

[1] Και ειδον ουρανον καινον και γην καινην· ὁ
And I saw a heaven new and earth new; the
γαρ πρωτος ουρανος και ἡ πρωτη γη ἀπηλθον,
for first heaven and the first earth were gone,
και ἡ θαλασσα ουκ εστιν ετι. [2] Και την πολιν
and the sea not is longer. And the city
την ἁγιαν, Ἱερουσαλημ καινην ειδον καταβαι-
the holy, Jerusalem new I saw coming
νουσαν εκ του ουρανου, απο του θεου ἡτοιμασ-
down out of the heaven, from the God having been
μενην ὡς νυμφην κεκοσμημενην τῳ ανδρι
prepared as a bride having been adorned for the husband
αὑτης. [3] Και ηκουσα φωνης μεγαλης εκ του
of herself. And I heard a voice great out of the
ουρανου, λεγουσης· Ιδου, ἡ σκηνη του θεου
heaven, saying; Lo, the tabernacle of the God
μετα των ανθρωπων, και σκηνωσει μετ᾽ αυτων,
with the men, and he will tabernacle with them,
και αυτοι λαος αυτου εσονται, και αυτος ὁ θεος
and they a people of him shall be, and himself the God
μετ᾽ αυτων εσται, *[θεος αυτων·] [4] και εξα-
with them will be, [a God of them;] and he will
λειψει παν δακρυον απο των οφθαλμων αυτων,
wipe away every tear from the eyes of them,
και ὁ θανατος ουκ εσται ετι, ουτε πενθος ουτε
and the death not shall be longer, neither mourning nor
κραυγη ουτε πονος ουκ εσται ετι· ὁτι τα πρω-
crying nor pain not shall be longer; because the first
τα απηλθον. [5] *[Και] ειπεν ὁ καθημενος επι
things passed away. [And] said the one sitting on
τῳ θρονῳ· Ιδου, καινα παντα ποιω. Και λεγει
the throne; Lo, new all things I make. And he says
*[μοι·] Γραψον· ὁτι οὑτοι οἱ λογοι πιστοι και
[to me;] Write thou; because these the words faithful ones and
αληθινοι εισι. [6] Και ειπε μοι· Γεγονε. Εγω
true ones are. And he said to me; It has been done. I

they were judged each one according to their WORKS.

14 And ‡DEATH and HADES were cast into the LAKE of FIRE. ‡This is the SECOND DEATH—* the LAKE of FIRE.

15 And if any one was not found written in the BOOK of the LIFE, ‡he was cast into the LAKE of FIRE.

CHAPTER XXI.

1 And ‡I saw a new Heaven and a new Earth; ‡for the FORMER Heaven and the FORMER Earth were gone, and the SEA is no more.

2 And the HOLY CITY, a new Jerusalem, I saw coming down out of HEAVEN, from GOD, prepared ‡as a Bride adorned for her HUSBAND.

3 And I heard a loud Voice out of the †THRONE, saying, "Behold! ‡the TABERNACLE of GOD is with MEN, and he will tabernacle with them, and they shall be his † People, and GOD himself will be with them—their GOD.

4 ‡And †he will wipe away every Tear from their EYES; ‡and DEATH will be no more, ‡nor Mourning, nor Crying; neither will there be any more Pain; †Because the FORMER things passed away."

5 And ‡HE who SITS on the THRONE said, ‡"Behold! I make All things new." And he says, "Write; Because ‡These WORDS are faithful and true."

6 And he said to me, * † "They have been done.

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* VATICAN MANUSCRIPT, No. 1160.—14. the LAKE of FIRE, (A B.) 3. their GOD—omit (A. B.) 5. And—*omit.* 5. to me—*omit* (A B.) 6. I am become ALPHA and OMEGA, both the BEGINNING, (B.)

† 3. THRONE, (A.) 3. Peoples, (A.) 4. GOD, (A.) 4. Because, omitted by A. 6. They have been done, (A.)

‡ 14. 1 Cor. xv. 26, 54, 55. ‡ 14. verse 6; Rev. xxi. 8. ‡ 15. Rev. xix. 20 ‡ 1. Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13. ‡ 1. Rev. xx. 11. ‡ 2. Isa. lii. 1; Gal. iv. 26; Heb. xi. 10; xii. 22; xiii. 13; Rev. iii. 12; verse 10. ‡ 2. Isa. liv. 5; lxi. 10; 2 Cor. xi. 2. ‡ 3. Lev. xxvi. 11, 12; Ezek. xliii. 7; 2 Cor. vi. 16; Rev. vii. 15. ‡ 4. Isa. xxv. 8; Rev. vii. 17. ‡ 4. 1 Cor. xv. 26, 54; Rev. xx. 14. ‡ 4. Isa. xxxv. 10; lxi. 3; lxv. 19. ‡ 5. Rev. iv. 2, 9; v. 1; xx. 11. ‡ 5. Isa. xliii. 19; 2 Cor. v. 17 ‡ 5 Rev. xix. 9.

ειμι το Α και το Ω, ἡ αρχη και το τελος.
am the Alpha and the Omega, the beginning and the end.
Εγω τῳ διψωντι δωσω εκ της πηγης του
I to the one thirsting will give from of the fountain of the
ὑδατος της ζωης δωρεαν· [7] ὁ νικων κληρονομησει
water of the life gratis; the one overcoming shall inherit
ταυτα, και εσομαι αυτῳ θεος, και
these things, and I will be to him a God, and
αυτος εσται μοι ὁ υἱος. [8] Τοις δε δειλοις και
he shall be to me the son. To the but cowards and
απιστοις, και εβδελυγμενοις, και φονευσι και
faithless ones, and abominable ones, and murderers and
πορνοις, και φαρμακοις και ειδωλολατραις, και
fornicators, and sorcerers and idolaters, and
πασι τοις ψευδεσι, το μερος αυτων εν τῃ λιμνῃ
all the liars, the portion of them in the lake
τῃ καιομενῃ πυρι και θειῳ, ὁ εστιν ὁ θανατος
in that burning with fire and brimstone, which is the death
ὁ δευτερος.
the second.

[9] Και ηλθε εἱς των ἑπτα αγγελων των εχοντων
And came one of the seven messengers of those having
τας ἑπτα φιαλας τας γεμουσας των ἑπτα
the seven bowls those being full of the seven
πληγων των εσχατων, και ελαλησε μετ᾽ εμου,
plagues the last ones, and talked with me,
λεγων· Δευρο, δειξω σοι την νυμφην του
saying, Come thou, I will show to thee the bride of the
αρνιου την γυναικα. [10] Και απηνεγκε με εν
lamb the wife. And he bore away me in
πνευματι επ᾽ ορος μεγα και ὑψηλον, και
spirit to a mountain great and high, and
εδειξε μοι την πολιν την ἁγιαν Ἱερουσαλημ,
he showed me the city the holy Jerusalem,
καταβαινουσαν εκ του ουρανου απο του θεου,
coming down out of the heaven from the God,
[11] εχουσαν την δοξαν του θεου· ὁ φωστηρ
having the glory of the God; the luminary
αυτης ὁμοιος λιθῳ τιμιωτατῳ, ὡς λιθῳ ιασπιδι
of her like to a stone most precious, as to a stone jasper
κρυσταλλιζοντι· [12] εχουσα τειχος μεγα και
being crystalline; having a wall great and
ὑψηλον, εχουσα πυλωνας δωδεκα, και επι τοις
high, having gates twelve, and at the
πυλωσιν αγγελους δωδεκα, και ονοματα επιγεγραμμενα,
gates messengers twelve, and names having been written,
ἁ εστι των δωδεκα φυλων *[των]
which is the twelve tribes [of the]
υἱων Ισραηλ. [13] Απο ανατολων, πυλωνες τρεις·
sons of Israel. From east, gates three;
απο Βορρα, πυλωνες τρεις· απο Νοτου, πυλωνες
from North, gates three; from South, gates

‡ I am the ALPHA and the OMEGA, the BEGINNING and the END. To the THIRSTY one ‡ I will freely give WATER from the FOUNTAIN of LIFE.

7 The CONQUEROR *shall inherit these things; and ‡ I will be to Him a God, and he shall be to Me a SON.

8 ‡ But as for the COWARDS, and Unbelievers, and the * Abominable, and Murderers, and Fornicators, and Sorcerers, and Idolaters, and All LIARS,—their PORTION [will be] in ‡ THAT LAKE which BURNS with Fire and Sulphur which is the SECOND DEATH."

9 And one of ‡ THOSE SEVEN Angels, who HAD THOSE SEVEN Bowls FULL of THOSE SEVEN LAST Plagues, came and talked with me, saying, "Come, I will show thee ‡ the * BRIDE, the WIFE of the LAMB."

10 And he bore me away ‡ in Spirit to a great and high Mountain, and showed me ‡ the HOLY CITY, Jerusalem, coming down out of HEAVEN from GOD,

11 ‡ † having the GLORY of GOD; its LUMINARY was like a most precious Stone as a crystalline Jasper.

12 It had a Wall great and high; it had ‡ twelve Gates, and at the GATES twelve Angels, and Names inscribed, which are * the Names of the TWELVE Tribes of the Sons of Israel.

13 on the East three Gates; * and on the North three Gates; and on the

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* VATICAN MANUSCRIPT, No. 1160.—7. I will give to him, (B.) 8. Sinners, and Abominable, (B.) 9. WOMAN, the BRIDE of the LAMB, (B.) 12. the Names of, (L.) 12. of the—*omit* (A. B.) 13. and on the West three Gates, and on the North three Gates, and on the South three Gates.

† 11. having the GLORY of GOD, omitted by A.

‡ 6. Rev. i. 8; xxii. 13. ‡ 6. Isa. xii. 3; lv. 1; John iv. 10, 14; vii. 37; Rev. xxii. 17. ‡ 7. Zech. viii. 8; Heb. viii. 10. ‡ 8. 1 Cor. vi. 9, 10; Gal. v. 19—21; Eph. v. 5; 1 Tim. i. 9; Heb. xii. 14; Rev. xxii. 15. ‡ 8. Rev. xx. 14, 15. ‡ 9. Rev. xv. 1, 6, 7. ‡ 9. Rev. xix. 7; verse 2. ‡ 10. Rev. i. 10; xvii. 3. ‡ 10. Ezek. xlviii; verse ‡ 11. Rev. xxi. 5; verse 2. ‡ 12. Ezek. xlviii. 31—34.

τρεις· απο δυσμων, πυλωνες τρεις. [14] Και το
three; from west, gates three. And the
τειχος της πολεως εχον θεμελιους δωδεκα, και
wall of the city had foundations twelve, and
επ' αυτων δωδεκα ονοματα των δωδεκα αποστο-
on them twelve names of the twelve apos-
λων του αρνιου. [15] Και ὁ λαλων μετ' εμου,
tles of the lamb. And the one talking with me,
ειχε μετρον καλαμον χρυσουν, ἱνα μετρηση
had a measure a reed golden, so that he might measure
την πολιν, και τους πυλωνας αυτης, *[και το
the city, and the gates of her, [and the
τειχος αυτης.] [16] Και ἡ πολις τετραγωνος
wall of her.] And the city four-angled
κειται, και το μηκος αυτης ὁσον και το πλατος.
is placed, and the length of her as much as even the breadth.
Και εμετρησε την πολιν τῳ καλαμῳ επι στα-
And he measured the city with the reed to fur-
διους δωδεκα χιλιαδων· το μηκος και το πλατος
longs twelve thousands; the length and the breadth
και το ὑψος αυτης ισα εστι. [17] *[Και εμετρη-
and the height of her equal is. [And he measured]
σε] το τειχος αυτης ἑκατον τεσσαρακοντατεσ-
the wall of her one hundred forty-four
σαρων πηχων, μετρον ανθρωπου, ὁ εστιν αγγε-
cubits, a measure of a man, which is of a mes-
λου. [18] Και ην ἡ ενδομησις του τειχους
senger. And was the building of the wall
*[αυτης, ιασπις· και ἡ πολις χρυσιον καθαρον
[of her, jasper; and the city gold pure
ὁμοια ὑαλῳ καθαρῳ. [19] Και οἱ θεμελιοι του
like to glass pure. And the foundations of the
τειχους] της πολεως παντι λιθῳ τιμιῳ κεκοσ-
wall] of the city with every stone precious having been
μημενοι· ὁ θεμελιος ὁ πρωτος, ἰασπις· ὁ δευ-
adorned; the foundation the first, jasper; the sec-
τερος, σαπφειρος· ὁ τριτος, χαλκηδων· ὁ
ond, sapphire; the third, chalcedony; the
τεταρτος, σμαραγδος· [20] ὁ πεμπτος, σαρδονυξ·
fourth, emerald; the fifth, sardonyx;
ὁ ἑκτος, σαρδιος· ὁ ἑβδομος, χρυσολιθος· ὁ
the sixth, sardius; the seventh, chrysolyte; the
ογδοος, βηρυλλος· ὁ εννατος, τοπαζιον· ὁ
eighth, beryl; the ninth, topaz; the
δεκατος, χρυσοπρασος· ὁ ἑνδεκατος, ὑακινθος·
tenth, chrysoprasus; the eleventh, hyacinth;
ὁ δωδεκατος, αμεθυστος. [21] Και οἱ δωδεκα
the twelfth, amethyst. And the twelve
πυλωνες, δωδεκα μαργαριται· ανα εἱς ἑκαστος
gates, twelve pearls; in one of each
των πυλωνων ην εξ ἑνος μαργαριτου. Και ἡ
of the gates was of one pearl. And the
πλατεια της πολεως, χρυσιον καθαρον ὡς ὑαλος
broad place of the city, gold pure as glass

South three Gates; and on the West three Gates.

14 And the WALL of the CITY had twelve Foundations, and ‡on them Twelve Names of the TWELVE Apostles of the LAMB.

15 And he who SPOKE with me, ‡had a Measure, a golden Reed, that he might measure the CITY, and its GATES and its WALLS.

16 And the CITY lies quadrangular, and its LENGTH is as much even as its BREADTH. And he measured the CITY with the REED to twelve * thousand Furlongs; the LENGTH and the BREADTH and the HEIGHT of it are equal.

17 And he measured its WALL, a Hundred and Forty-four Cubits,—the Man's Measure, that is, the Angel's.

18 And the BUILDING of its WALL was Jasper; and the CITY was pure Gold, like pure Glass.

19 ‡And the FOUNDATIONS of the CITY WALL were decorated with Every precious stone. The FIRST FOUNDATION, Jasper; the SECOND, Sapphire; the THIRD, Chalcedony; the FOURTH, Emerald;

20 the FIFTH, Sardonyx; the SIXTH, Sardius; the SEVENTH, Chrysolyte; the EIGHTH, Beryl; the NINTH, Topaz; the TENTH, Chrysoprasus; the ELEVENTH, Hyacinth; the TWELFTH, Amethyst.

21 And the TWELVE Gates were Twelve Pearls, Each one of the GATES severally was of One Pearl. ‡And the BROAD PLACE of the CITY was Gold, pure as transparent Glass.

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* VATICAN MANUSCRIPT, No. 1160.—15. and its WALL—*omit* (B.) 16. times twelve Thousand. 17. and he measured—*omit* (B.) 18, 19. of it was Jasper, and the CITY was pure Gold, like pure Glass. And the FOUNDATIONS of the WALL—*omit*. *These words were probably omitted by the copyist, as they are found in* A B O.

‡ 14. Matt. xvi. 18; Gal. ii. 9; Eph. ii. 20. ‡ 15. Ezek. xl. 3; Zech. ii. 1; Rev. xi. 1
‡ 19. Isa. liv. 11. ‡ 21. Rev. xxii. 2.

διαυγης. [22] Και ναον ουκ ειδον εν αυτῃ· ὁ γαρ
transparent. And a temple not I saw in her; the for
κυριος ὁ θεος ὁ παντοκρατωρ ναος αυτης εστι,
Lord the God the almighty a temple of her is,
και το αρνιον. [23] Και ἡ πολις ου χρειαν εχει
and the lamb. And the city not need has
του ἡλιου ουδε της σεληνης, ἱνα φαινωσιν
of the sun nor of the moon, so that they may shine
αυτῃ· ἡ γαρ δοξα του θεου εφωτισεν αυτην,
in her; the for glory of the God enlightened her,
και ὁ λυχνος αυτης το αρνιον. [24] Και περιπατησουσι τα εθνη δια του φωτος αυτης.
and the lamb of her the lamb. And shall walk the nations by means of the light of her.
Και οἱ βασιλεις της γης φερουσι την δοξαν και
And the kings of the earth bring the glory and
την τιμην αὑτων εις αυτην· [25] και οἱ πυλωνες
the honor of themselves into her; and the gates
αυτης ου μη κλεισθωσιν ἡμερας· (νυξ γαρ ουκ
of her not not may be shut day; (night for not
εσται εκει·) [26] και οισουσι την δοξαν και την
will be there;) and they shall bring the glory and the
τιμην των εθνων εις αυτην. [27] Και ου μη
honor of the nations into her. And not not
εισελθῃ εις αυτην παν κοινον, και ποιουν βδελυγμα και ψευδος· ει μη οἱ γεγραμμενοι εν τῳ
may enter into her every thing common, and doing an abomination and a falsehood; if not those having been written in the
βιβλιῳ της ζωης του αρνιου.
scroll of the of life of the lamb.

ΚΕΦ. κβ'. 22.

[1] Και εδειξε μοι ποταμον ὑδατος ζωης *[λαμπρον] ὡς κρυσταλλον, εκπορευομενον εκ του
And he showed to me a river of water of life [bright] as a crystal, proceeding out of the
θρονου του θεου και του αρνιου. [2] Εν μεσῳ της
throne of the God and of the lamb. In midst of the
πλατειας αυτης και του ποταμου εντευθεν και
broad place of her and of the river on this side and
εντευθεν ξυλον ζωης, ποιουν καρπους δωδεκα,
on that side a wood of life, bearing fruits twelve,
κατα μηνα ἑκαστον αποδιδουν τον καρπον
according to month each one yielding the fruit
αὑτου· και τα φυλλα του ξυλου εις θεραπειαν
of itself; and the leaves of the wood for healing
των εθνων. [3] Και παν καταθεμα ουκ εσται ετι·
of the nations. And every curse not shall be longer;
και ὁ θρονος του θεου και του αρνιου εν αυτῃ
and the throne of the God and of the lamb in her
εσται, και οἱ δουλοι αυτου λατρευσουσιν αυτῳ·
shall be, and the bond-servants of him shall publicly serve him;

22 And ‡ I saw no Temple in it; for the LORD GOD, the OMNIPOTENT, is the TEMPLE of it, and the LAMB.

23 And ‡ the CITY has no Need of the SUN, nor of the MOON, that they might *give light to it; for the GLORY of GOD enlightened it, and its LAMP is the LAMB.

24 And ‡ the NATIONS will walk by means of its LIGHT, and the KINGS of the EARTH *bring their GLORY into it;

25 and ‡ its GATES shall not be shut by Day; for ‡ there will be no Night there;

26 and they shall bring the GLORY and the HONOR of the NATIONS *into it.

27 ‡ And nothing common, and that practises Abomination and Falsehood may by any means enter it; but THOSE ENROLLED in ‡ the BOOK of LIFE of the LAMB.

CHAPTER XXII.

1 And he showed me ‡ a River of Water of Life, bright as Crystal, proceeding from the THRONE of GOD and the LAMB.

2 ‡ In the Midst of its BROAD PLACE, and of the RIVER, on this side and on that, was ‡ a † Wood of Life, bearing twelve Fruits, yielding for each Month its own FRUIT; and the LEAVES of the WOOD were ‡ for the HEALING of the NATIONS.

3 And ‡ there will be no more any Accursed thing; and the THRONE of GOD and of the LAMB will be in it, and his SERVANTS will serve him;

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* VATICAN MANUSCRIPT, No. 1160.—23. give light; for the GLORY itself of GOD, (B.) 24. bring for him the glory and Honor of the NATIONS into it, (B.) 26. to enter into it, (B.) 1. bright—*omit.*

† 2. See Note on Rev. ii. 7.

‡ 22. John iv. 23. ‡ 23. Isa. xxiv. 23; lx. 19, 20; Rev. xxii. 5; verse 11. ‡ 2 Isa. lx. 3, 5, 11; lxvi. 12. ‡ 25. Isa. lx. 11. ‡ 25. Isa. lx. 20; Zech. xiv. 7; Rev. xxii. 5 ‡ 27. Isa. xxv. 8; lii. 1; lx. 21; Rev. xxii. 14, 15. ‡ 27. Phil. iv. 3; Rev. iii. 5; xiii. 8. xx. 12. ‡ 1. Ezek. xlvii. 1; Zech. xiv. 8. ‡ 2. Ezek. xlvii. 12; Rev. xxi. 21. ‡ 2. Gen. ii. 9; Rev. ii. 7. ‡ 2. Rev. xxi. 24. ‡ 3. Zech. xiv. 11. ‡ 3. Ezek. xlviii. 35.

και οψονται το προσωπον αυτου, και το ονομα
and they shall see the face of him. and the name
αυτου επι των μετωπων αυτων. [5] Και νυξ ουκ
of him on the foreheads of them. And night not
εσται ετι· και ου χρεια λυχνου και φωτος
shall be longer; and no need of lamp and of light
*[ἡλιου,] ὁτι κυριος ὁ θεος φωτιει *[επ᾽] αυτους·
[of sun,] because Lord the God will shine [on] them;
και βασιλευσουσιν εις τους αιωνας των αιωνων.
and they shall reign for the ages of the ages.
[6] Και ειπε μοι· Οὑτοι οἱ λογοι πιστοι και
And he said to me; These the words faithful ones and
αληθινοι· και κυριος ὁ θεος των πνευματων
true ones; and Lord the God of the spirits
των προφητων απεστειλε τον αγγελον αὑτου
of the prophets sent the messenger of himself
δειξαι τοις δουλοις αὑτου, ἁ δει γενεσ-
to show to the bond-servants of himself, the things it behoves to have
θαι εν ταχει. [7] Και ιδου, ερχομαι ταχυ· μακα-
done with speed. And lo, I come speedily; blessed
ριος ὁ τηρων τους λογους της προφητειας του
the one keeping the words of the prophecy of the
βιβλιου τουτου. [8] Και εγω Ἰωαννης ὁ ακουων
scroll this. And I John the one hearing
και βλεπων ταυτα· και ὁτε ηκουσα και εβλε-
and seeing these things; and when I heard and saw,
ψα, επεσον προσκυνησαι εμπροσθεν των ποδων
I fell down to worship before the feet
του αγγελου του δεικνυοντος μοι ταυτα. [9] Και
of the messenger the one showing to me these things. And
λεγει μοι· Ὁρα μη· συνδουλος σου ειμι, και
he says to me, See not, a fellow-bondservant of thee I am, and
των αδελφων σου των προφητων, και των τη-
of the brethren of thee of the prophets, and of those keep-
ρουντων τους λογους του βιβλιου τουτου· τῷ
ing the words of the scroll this; to the
θεῷ προσκυνησον. [10] Και λεγει μοι· Μη σφρα-
God give thou reverence. And he says to me; Not thou may-
γισῃς τους λογους του προφητειας του βιβλιου
est seal the words of the prophecy of the scroll
τουτου· ὁ καιρος εγγυς εστιν. [11] Ὁ αδικων
this; the season near is. The one acting unjustly
αδικησατω ετι, και ὁ ῥυπαρος ῥυπαρευθητω ετι·
let him be unjust still, and the filthy one let him be filthy still;
και ὁ δικαιος δικαιοσυνην ποιησατω ετι, και ὁ
and the righteous one righteousness let him do still, and the
ἁγιος ἁγιασθητω ετι.
holy one let him be holy still.
[12] Ιδου, ερχομαι ταχυ, και ὁ μισθος μου μετ᾽
Lo, I come speedily, and the reward of me with
εμου, αποδουναι ἑκαστῳ ὡς το εργον αυτου
me. to give back to each one as the work of him

4 and ‡will see his FACE; and ‡his NAME will be on their FOREHEADS.

5 ‡And Night will be no more; and no need of Lamp and Sun-Light; Because the ‡Lord GOD will shine on them; and ‡they will reign for the AGES of the AGES.

6 And he *said to me, ‡"These WORDS are faithful and true; and the Lord GOD of the SPIRITS of the PROPHETS ‡sent his ANGEL to show to his SERVANTS what it is necessary to have done speedily.

7 And ‡behold! I am coming speedily; ‡blessed is HE who KEEPS the WORDS of the PROPHECY of this BOOK."

8 And I John am HE who HEARD and SAW these things. And when I heard and * saw, ‡I fell down to worship before the FEET of THAT ANGEL who SHOWED me these things.

9 And he says to me, ‡"See; no; I am a Fellow-servant with thee, and with thy BRETHREN the PROPHETS, and with THOSE who KEEP the WORDS of this BOOK; worship GOD."

10 ‡And he says to me, "Seal not the WORDS of the PROPHECY of this BOOK; †for the TIME is near.

11 ‡Let the UNJUST one, act unjustly still; and let the FILTHY, be filthy still; and let the RIGHTEOUS, work righteousness still; and let the HOLY, be holy still.

12 Behold! ‡I am coming speedily; ‡and my REWARD is with me, to give to each one as his WORK †is.

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* VATICAN MANUSCRIPT, No. 1160.—5. of sun—*omit* (B.) 5. on—*omit* (B.) 6. says to me, (B.) 8. when I saw, (B.)
† 10. for, (A.) 12. is, (A.)

‡ 4. Matt. v. 8. ‡ 4. Rev. iii. 13; xiv. 1. ‡ 5. Rev. xxi. 23, 25. ‡ 5. Psa. xxxvi. 9; lxxxiv. 11. ‡ 5. Dan. vii. 27; Rom. v. 17; 2 Tim. ii. 12; Rev. iii. 21. ‡ 6. Rev. xix. 9; xxi. 5. ‡ 6. Rev. i. 1. ‡ 7. Rev. iii. 11; verses 10, 12, 20. ‡ 7. Rev. i. 3. ‡ 8. Rev. i. 9, 10. ‡ 9. Rev. xix. 10. ‡ 10. Dan. viii. 26; xii. 4, 9; Rev. x. 4. ‡ 10. Rev. i. 3. ‡ 11. Exod. iii. 26; Dan. xii. 10; 2 Tim. iii. 13. ‡ 12. verse 7. ‡ 12. Rev. xx. 12.

εσται. [13]Εγω το Α και το Ω, ὁ πρωτος και
shall be. I the Alpha and the Omega, the first and
ὁ εσχατος, ἡ αρχη και το τελος. [14]Μακα-
the last, the beginning and the end. Blessed
ριοι οἱ ποιουντες τας εντολας αυτου, ἱνα
those doing the commandments of him, so that
εσται ἡ εξουσια αυτων επι το ξυλον της ζωης,
shall be the authority of them over the wood of the life,
και τοις πυλωσιν εισελθωσιν εις την πολιν.
and by the gates they may enter into the city.
[15]Εξω οἱ κυνες και οἱ φαρμακοι και οἱ πορνοι
Outside the dogs and the sorcerers and the fornicators
και οἱ φονεις και οἱ ειδωλολατραι, και πας ὁ
and the murderers and the idolaters, and every one the
φιλων και ποιων ψευδος. [16]Εγω Ιησους επεμ-
one loving and doing falsehood. I Jesus sent
ψα τον αγγελον μου μαρτυρησαι ὑμιν ταυτα επι
the messenger of me to testify to you these things to
ταις εκκλησιαις· εγω ειμι ἡ ῥιζα και το γενος
the congregations; I am the root and the offspring
Δαυιδ, ὁ αστηρ ὁ λαμπρος ὁ πρωινος. [17]Και
of David, the star the bright the morning. And
το πνευμα και ἡ νυμφη λεγουσιν· Ερχου· και ὁ
the spirit and the bride say; Come thou; and the
ακουων ειπατω· Ερχου· και ὁ διψων ερχεσ-
one hearing let him say; Come thou; and the one thirsting let him
θω, ὁ θελων λαβετω ὑδωρ ζωης δωρεαν.
come, the one willing let him take water of life gratis.
[18]Μαρτυρω εγω παντι τῳ ακουοντι τους
Testify I to all to the one hearing the
λογους της προφητειας του βιβλιου τουτου·
words of the prophecy of the scroll this;
Εαν τις επιθη επ' αυτα, επιθησει ὁ θεος επ'
If any one may add to them, will add the God to
αυτον τας πληγας τας γεγραμμενας εν τῳ
him the plagues those having been written in the
βιβλιῳ τουτῳ· [19]και εαν τις αφελη απο των
scroll this; and if any one may take away from the
λογων του βιβλιου της προφητειας ταυτης,
words of the scroll of the prophecy this,
αφελει ὁ θεος το μερος αυτου απο του ξυλου της
will take the God the portion of him from the wood of the
ζωης, και εκ της πολεως της ἁγιας, των γεγ-
life, and out of the city the holy, of those having
ραμμενων εν τῳ βιβλιῳ τουτῳ. [20]Λεγει ὁ
been written in the scroll this. He says the
μαρτυρων ταυτα· Ναι ερχομαι ταχυ. Αμην,
one testifying these things, Yes I come speedily. So be it,
ερχου, κυριε Ιησου.
come thou, O Lord Jesus.

[21]Ἡ χαρις του κυριου Ιησου †[Χριστου]
The favor of the Lord Jesus [Anointed]
μετα παντων †[των ἁγιων.]
with all [of the holy ones.]

13 ‡I am the ALPHA and the OMEGA, the FIRST and the LAST, the BEGINNING and the END.

14 Blessed are THOSE who †WASH their ROBES, so that their RIGHT may be ‡to the WOOD of the LIFE, and they may enter by the GATES into the CITY.

15 ‡Without are the DOGS, and the SORCERERS, and the FORNICATORS, and the MURDERERS, and the IDOLATERS, and EVERY ONE who LOVES and practises Falsehood.

16 **I** Jesus sent my ANGEL to testify to you these things in the CONGREGATIONS. ‡I am the ROOT and the OFFSPRING of David, the BRIGHT MORNING STAR.

17 And the SPIRIT and the BRIDE say, 'Come!' and let HIM who HEARS say, 'Come!' And let HIM who is THIRSTY come,—let him who WISHES take freely of the Water of Life."

18 **I** testify to Every one who HEARS the WORDS of the PROPHECY of this BOOK, ‡If any one add to them, God will add to him THOSE PLAGUES WRITTEN in this BOOK;

19 and if any one take away from the WORDS of the BOOK of this PROPHECY, GOD will take away his PART from ‡the WOOD of the LIFE, ‡and out of the HOLY CITY,—which have been WRITTEN of in this BOOK.

20 HE who TESTIFIES these things says, "Yes, ‡I am coming speedily." Amen! Come! Lord Jesus.

21 The FAVOR of the LORD Jesus be with All!

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† 14. WASH their ROBES, (A. D.) 21. Anointed omitted by A. **21. of the** SAINTS, omitted by A. *Subscription*—APOCALYPSE OF JOHN, (A.)

‡ 13. Rev. i. 8, 11. ‡ 14. Rev. ii. 7. ‡ 15. Gal. v. 19—21. ‡ 16. Rev. v. 5. ‡ 18. Deut. iv. 2; xii. 32; Prov. xxx. 6. ‡ 19. verses 2, 14. ‡ 19. Rev. xxi. 2. ‡ 20. verse 12.

ALPHABETICAL APPENDIX

OF THE

GEOGRAPHICAL AND PROPER NAMES, WEIGHTS, MEASURES, COINS, PRECIOUS STONES, APOSTOLIC WORDS AND PHRASES, &c.,

CONTAINED IN THE

BOOKS OF THE NEW TESTAMENT.

AARON, [*a teacher, lofty,*] the first high priest of the Jews; the son of Amram, of the tribe of Levi, and brother of Moses and Miriam; appointed by God, Heb. v. 4; vii. 11.

AARON'S ROD that blossomed, Heb. ix. 4. See the account, Num. xvii.

ABADDON, [*the Destroyer,*] king of the locusts, and angel of the abyss, Rev. ix. 11.

ABEL, [*vanity,*] the second son of Adam and Eve. His history, Gen. iv. 2—11; his faith, Heb. xi. 4, his blood, Luke xi. 51; Heb. xii. 24; called "righteous" by Jesus, Matt. xxiii. 35.

ABILENE, [*the father of mourning,*] a Province of Cœlo-Syria, between Libanus and Anti-Libanus.

ABOMINATION OF DESOLATION, (Matt. xxiv. 15; Dan. ix. 27; xii. 11,) probably refers to the ensigns or banners of the Roman army, with the idolatrous, and, therefore, abominable images on them.

ABRAHAM, [*father of a multitude,*] was the son of Terah, Gen. xi. 27; the tenth from Shem, in the line of Heber, and born at Ur, a city of Chaldea, A. M. 2008. His history occupies a large portion of the book of Genesis, and is intimately connected with both the Jewish and Christian institutions. Called "the friend of God," James ii. 23, and "heir of the world," Rom. iv. 13; and because he believed God, and received the promises, he has been constituted a father to all believers, whether Jew or Gentile. See Rom. iv. 11—16.

ABRAHAM'S BOSOM.—An allusion to the posture in which the Jews and other eastern nations placed themselves at table. John reclined on the bosom of Jesus at supper; hence *Abraham's bosom* denotes both honor and felicity, Luke xvi. 22.

ABYSS, a very deep pit, referring often to that vast body of water which in Jewish opinion was laid up in some cavernous receptacle within the earth. It refers sometimes to the dark sepulchres of the east, which, hewn out in the rock, and descending far beneath the surface, formed a kind of under-world, Rom. x. 7. Also an Apocalyptic symbol of the abode and doom of those powers which are hostile to Christ and his church.

ACELDAMA, [*the field of blood,*] a piece of ground south of Jerusalem, on the other side of the brook Siloam; also called the Potter's field, Matt. xxvii. 8; Acts i. 18, 19.

ACHAIA, [*grief, trouble,*] a Province of Peloponnesus; also, a Province including all the south part of Greece.

ACHAICUS, a native of Achaia, 1 Cor. xvi. 17.

ACTS OF APOSTLES—written by Luke as a continuation of his history of the life, etc., of Jesus; and relates chiefly the actions and sufferings of Peter, John, Paul and Barnabas, in connection with the history of the Church for about 30 years, or to about A. D. 63. The chief design of the writer appears to have been to give an account of the introduction of Christianity to the Gentiles; hence we find the calling of the Gentiles, the conversion of Saul, and his labors as the apostle of the Gentiles, more minutely related than anything else. This book may be considered as a connecting link between the previous histories and the apostolic letters, and a key necessary for the right understanding of them. In this book we read how the Church was first formed and set in order, and find the true model, after which every congregation ought to be constructed.

ADAM, [*earthy,*] the first man, and father of the human race, Gen. i. 26. The name is sometimes given to man in general.

——, SECOND—Christ so called, 1 Cor. xv. 22, 45—47.

ADOPTION, or *Sonship,* from *huiothesia* occurs only in Rom. viii. 15, 23; ix. 4; Gal. iv. 5; Eph. i. 5.

ADRAMYTTIUM, [*the court of death,*] now *Edremit*, a seaport of Asia Minor, in Mysia, 70 miles north of Smyrna, Acts xxvii. 2.

ADRIA, a name of the Adriatic sea, or Gulf of Venice. See Acts xxvii. 27.

ADVERSARY, (see *Satan,*) one of the emphatical and distinguishing names of Satan; and so applied to his agents.

ADVOCATE, one that pleads the cause of another. It is one of the official titles of Jesus Christ, the Righteous one, (1 John ii. 1,) and its import may be learned from John xvii; Rom. viii. 34; Heb. vii. 25.

AGABUS, [*a locust, a feast of a father,*] a prophet who foretold a famine which came to pass in the fourth year of Claudius Cesar, A. D. 43; Acts xi. 28; and who met Paul at Cesarea, and warned him of what he would have to suffer, if he went to Jerusalem, Acts xxi. 10.

AGE, *aioon*, an indefinite period of time, past, present or future. This is the proper translation of *aioon*, which in the common version is often improperly rendered *world, always,* and *forever.* The word occurs about 100 times, in its singular and plural forms. The adjective form of the same word, *aioonios*, is found about 75 times; and is applied to *zoe, life,* 45 times; to *fire,* 3 times; to *glory,* 2 times, &c. *Eternal* or *everlasting*, as generally understood, is an improper translation of *aioonios*; in fact, we have no proper equivalent in the English language. Being an adjective and derived from the noun, *aioon*, age, it cannot properly go beyond its meaning.

AGRIPPA, [*causing pain at his birth,*] King, and Tetrarch under Claudius Cesar, Acts xxv. 13—27; xxvi.

AIR, or ATMOSPHERE, frequently a symbol of government. See Eph. ii. 2; Rev. ix. 2; xvi. 17.

ALABASTER-BOX, made of Alabaster, a bright white fossil, resembling marble, in which precious perfumes are enclosed. Matt. xxvi. 7. "Breaking of the box," is knocking off the seal. and not breaking the vessel, Mark xiv. 3.

ALEXANDER, [*the helper of men,*] one of that name mentioned in Mark xv. 21; Acts iv. 6; xix. 33; 1 Tim. i. 20; 2 Tim. iv. 14.

ALEXANDRIA, a celebrated city and seaport of Egypt, founded by Alexander the Great, about B. C. 333, and situated between the Mediterranean Sea and Lake Mareotis. A library of 700,000 volumes was burned here by the Saracens in the seventh century. Acts vi. 9; xviii. 24; xxvii. 6.

ALLEGORY, a symbolical discourse, nearly resembling a parable or fable, generally used among oriental nations to illustrate some principle or doctrine. See John x; xv; Gal. iv. 24.

ALLELUIA, or HALLELUJAH, [*Praise you the Lord.*] A common exclamation of joy and praise in the Jewish worship. The saints' song at the fall of Antichrist, Rev. xix. 1—6.

ALMIGHTY, able to do all things; an attribute of Deity; also of the glorified Jesus, Rev. i. 8; iv. 8, &c.

ALPHA and OMEGA, the *first* and *last* letters of the Greek alphabet; both applied to Christ, Rev. i. 8; xxi. 6.

ALPHEUS, [*thousand, chief,*] the father of James and Jude, Matt. x. 3; Luke vi. 15; xxi. 18. Supposed to be Cleopas, John xix. 25; Acts i. 13.—The father of Levi, or Matthew, Mark ii. 14.

ALTAR, a sort of elevated hearth on which to offer sacrifices to God. The Christian *altar* referred to, Heb. xiii. 10.

AMBASSADOR, one who holds a commission and carries a message immediately from the person of a prince. Applied exclusively to the Apostles, 2 Cor. v. 20; Eph. vi. 20.

AMETHYST.—See PRECIOUS STONES.

AMPHIPOLIS, now called *Emboli;* a city lying between Macedon and Thrace, 48 miles E by N. of Thessalonica, Acts xvii. 1.

AMPLIAS [*large,*] an individual highly esteemed by Paul, Rom. xvi. 8.

ANANIAS [*the cloud of the Lord,*] and SAPPHIRA, [*that tells,*] their *sin* and *punishment.* Acts v. 1—11.

———— *high priest*, mentioned Acts xxiii. 1—5.

———— a *disciple* of Jesus, Acts ix. 10—18.

ANATHEMA MARANATHA, a Syriac exclamation, signifying, *Accursed, our Lord comes.* This language must not be regarded as an imprecation, but as a prediction of what would certainly come to pass. In devoting any person to destruction, or in pronouncing an *anathema*, they sometimes added, "The Lord will put this sentence in execution when he comes." Hence originated the *Anathema Maranatha*, "He will be accursed when the Lord comes."

ANCHOR, "cast out at the stern." Acts xxvii. 29. This is not usual in modern navigation, but was done by the ancients, and is still done by the Egyptians.

ANDREW, [*a stout and strong man,*] an apostle of Jesus Christ, a native of Bethsaida, and brother of Peter. John i. 40; Matt. iv. 18.

ANDRONICUS, [*a man excelling others,*] Rom. xvi. 7.

ANGEL. This word, both in the Greek and Hebrew languages, signifies a *messenger.* It denotes *office*, and not the nature of the agent. The word occurs 183 times in the New Testament, and is applied to celestial beings, to men, good and bad; to the winds, fire, pestilence, and every creature which God employs as his special agent; and also to the agents of every creature. The New Testament authors speak of angels of congregations, angels of little children, the angel of Peter, and an angel of Satan. In all versions the word *unggelos* is occasionally rendered by the term *messenger*, and frequently by the word *angel*, which is, indeed, now naturalized and adopted into our language.

ANNA, [*gracious,*] a prophetess and widow, of the tribe of Asher. Luke ii. 36—38.

ANNAS, [*one who answers,*] an *high priest* of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6.

ANOINTED, The—the English translation of the Greek term, *ho Christos*, and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit, to the sacred offices of *Prophet*, *Priest*, and *King*. See Psa. ii. 6; xlv. 7; lxxxix. 20; cx. 4; Isa. lxi. 1; Luke iii. 22; iv. 18; Acts x. 38.

ANOINTING, a Jewish ceremony, by which persons and things under the law, were consecrated, or set apart for the service of God, anointing them with oil or ointment of a peculiar composition, prescribed in Exod. xxx. 23—33, the common use of which was expressly forbidden. Priests and kings were anointed with it, probably typical of the anointing of Messiah and his associates with the Holy Spirit. Samuel anointed *Saul*, (1 Sam. x. 1,) and *David*, (1 Sam. xvi. 13,) and on this account they were called the Lord's anointed ones; 1 Sam. xxiv. 6, 10; 2 Sam. xxiii. 1. The reception of the Holy Spirit by believers is called an anointing, 1 Cor. i. 21; 1 John ii. 27.

ANTICHRIST, a word only found in John's epistles. It occurs five times, 1 John ii. 18, 22; iv. 3; 2 John 7. It signifies, *against Christ*, and is defined by John to be any one who denies the Father and the Son, or that Jesus Christ has not come in the flesh.

ANTIOCH, [*speedy as a chariot.*] Two cities of this name are mentioned in Scripture; 1. The capital of Syria, on the river Orontes, 18 miles from its mouth. It was built by Seleucus Nicanor, about 300 years B. C., and named after his father Antiochus. It is now called *Antachia*. Here the disciples of Christ were first styled Christians, Acts xi. 20. 2. *Antioch*, now *Akshehr*, a town of Asia Minor, in Pisidia, 180 miles W. by N. of Tarsus.

ANTIPAS, [*against all,*] Antipas Herod, the son of Herod the Great, who beheaded John the Immerser, Matt. xiv. 3, 4; Mark vi. 17, 18; Luke iii. 19, 20, and who ridiculed Jesus, by enrobing him in mock royalty. Luke xxiii. 11.—Also, the faithful martyr mentioned Rev. ii. 13.

ANTIPATRIS, [*against the father,*] a town of Palestine, 25 miles W. S. W. of Samaria, named in honor of *Antipater*, the father of Herod.

APOLLONIA, [*destruction,*] a town of Macedonia, 30 miles E. by S. of Thessalonica. Acts xvii. 1.

APOLLOS, [*one who destroys,*] a Jew of Alexandria, described as an eloquent man, and mighty in the Scriptures. Acts xviii. 24.

APOLLYON, [*a destroyer,*] answering to the Hebrew name *Abaddon*. Rev. ix. 11.

APOSTLE, *apostolos*, one sent by another. The word is found over 80 times in the New Testament. It is applied to Jesus, as *God's* Apostle, John xvii. 18; Heb. iii. 1: to the Twelve, the intimate companions of Jesus as *his* Apostles; and to those persons sent out by congregations, such as, Barnabas, Sylvanus, Timothy, &c., as Apostles of Churches.

APPHIA, [*that produces,*] Philemon 2.

APPII FORUM, a town of Italy, near the modern town of Piperno, on the road to Naples, about 40 miles S. E. of Rome. Acts xxviii. 15.

AQUILA, [*an eagle,*] a tent-maker, mentioned Acts xviii. 23, with whom Paul wrought and lodged.

ARABIA, [*evening, wild, and desert,*] a country in Asia, lying east of the Red Sea, and south of Palestine and Syria, extending 1500 miles from north to south, and 1200 from east to west. It was divided into 1. Arabia *Felix*, or the *Happy*, in the south, which is very fertile; 2. Arabia *Petrea*, or the *Rocky*, in the north-west, including Idumea; and 3. Arabia *Deserta*, or the *Desert*, in the north and north-east. The Ismaelites chiefly peopled this region. Mentioned *historically*, 1 Kings x. 1—5; 2 Chron ix. 1—14; Gal. i. 17; *prophetically*, Isa. xxi. 13; Jer. xxv. 24.

ARABIANS, mentioned Acts ii. 11.

ARCHANGEL, or the CHIEF ANGEL, alluded to 1 Thess. iv. 16; Jude 9.

ARCHELAUS, [*the prince of the people,*] a king under Cesar, and son of Herod the Great. Matt. ii. 22.

ARCHIPPUS, [*governor of horses,*] a minister or servant of the Lord, and mentioned Col. iv. 17; Philemon 2.

AREOPAGITE, a title of the judges of the supreme tribunal of Athens, (Acts xvii. 34,) and derived from

AREOPAGUS, [*the hill of Mars,*] which signifies either the court of Athens itself, or the hill on which it was held. Acts xvii. 19.

ARETAS, [*one that pleases,*] a king of Arabia, Acts ix. 23; 2 Cor. xi. 32, 33.

ARIMATHEA, [*a lion, dead to the Lord,*] or RAMAH, a town of Judea, supposed to be the modern Ramla, a town about 30 miles N. W. of Jerusalem, on the road to Joppa.

ARISTARCHUS, [*a good prince,*] Paul's companion and fellow-prisoner, Acts xix. 29; xx. 4; xxvii. 2; Col. iv. 10; Philemon 24.

ARK, (*Noah's,*) described, Gen. vi. 14—16; and alluded to, 1 Pet. iii. 21.

ARK OF THE COVENANT, for the preservation of the tables of the law, &c., its *history*, Exod. xxv. 10—21; xxxvii. 1—9; Josh. iii. 15—17; 1 Sam. iv. 11; v. 6; vii. 1, 2; 2 Sam. vi.; xv. 24—29; 2 Chron. v. 2, 13, 14 alluded to, Heb. ix. 4. The Ark and its contents were lost by the Babylonish captivity.

ARMAGEDDON, [*mountain of destruction,*] a place in Samaria, east of Cesarea; the mountain of *Megeddon*, or *Megiddo*, a city at the foot of Mount Carmel, and noted for scenes of carnage. The Canaanites and Philistines, Jews and Egyptians, Chaldeans and Persians, Greeks and Romans, Moslems and Christians, of almost every age and nation, have encamped around Megiddo, because of its commanding position, its abundant supply of water and rich pastures. In the Apocalypse this place is referred to, probably as a symbolical name for great slaughter. Rev. xvi. 16.

ARMOR, weapons or instruments of defence. The Christian's armor described, Eph. vi. 13, &c.

ARTEMAS, [*whole, sound,*] a disciple sent by Paul into Crete, instead of Titus, Titus iii 12

ASCENSION OF CHRIST, account of, Mark xvi 19. Luke xxi 50, 51. Acts i 1—12.

——— INTO HEAVEN, a symbol of the acquisition of political dignity, Rev. xi. 12.

ASIA, [*muddy, boggy,*] in the New Testament, sometimes means *Asia Minor*, which includes the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, Lydia, Lysia, and Caria; and sometimes only a district in the western portion of it, of which Ephesus was the chief city. Asia was not known to the ancients as one of the four grand divisions of the globe.

ASSOS, [*approaching,*] a seaport of Asia Minor, in Mysia, 32 miles W. of Adramyttium, now called *Beiram*. Acts xx. 13, 14.

ASYNCRITES, [*incomparable,*] a disciple at Rome. Rom. xvi. 14.

ATHENS, [*without increase, of Minerva,*] the principal city of ancient Greece, situated on the Saronic Gulf, 46 miles E. of Corinth, and 300 S. W. of Constantinople. It was for a long time the most celebrated school in the world for learning, arts, and sciences. Acts xvii. 15—34.

ATONEMENT, from *katallagee*, reconciliation, is found once thus rendered in the Common Version, Rom. v. 11, and evidently has the original and old English sense of AT-ONE-MENT attached to it. The means by which two enemies were reconconciled or made *at-one*, or their state of harmony, was an *at-one-ment*.

ATTALIA, [*that increases,*] a seaport of Asia Minor, in Pamphylia, on a Bay of the Mediterranean; now called *Satalia*.

AUGUSTUS, [*venerable,*] the nephew and successor of Julius Cesar, and emperor of Rome at the time of our Savior's birth. He appointed the enrollment. Luke ii. 1.

AZOR, [*a helper,*] the son of Eliakim, Matt i. 13.

AZOTUS, [*pillage,*] or ASHDOD, now *Ezdoud*, a town of Palestine, in the country of the Philistines, 20 miles S. by W. of Joppa.

BABYLON, [*confusion,*] capital of Babylonia, or Chaldea, situated on the Euphrates. It was one of the most renowned cities on the globe. Its walls were 60 miles in circuit, and were reckoned one of the seven wonders of the world. The ruins of this city are now seen about 60 miles south of Bagdad.

BABYLON, (Mystical,) Rev. xiv. 8; xvi. 19. xvii.; xviii.

BALAAM, [*the old age, or ancient of the people,*] a prophet of the city of Bosor, on the Euphrates; his *history*, Num. xxii—xxiv, xxxi. 8; Josh. xiii. 22; his *sin* mentioned, Deut. xxiii. 4; Jude 11; 2 Pet. ii. 15; Rev. ii. 14.

BAPTIZE, *bapto, baptizo. Bapto* occurs 3 times, Luke xvi. 24; John xiii. 26; Rev. xix. 13, and is always translated *dip* in the common version. *Baptizo* occurs 79 times; of these, 77 times it is not translated at all, but transferred; and twice, viz., Mark vii. 4; Luke xi. 38, it is translated *wash*, without regard to the manner in which it was done. All lexicographers translate it by the word *immerse, dip,* or *plunge* not one by *sprinkle* or *pour*. No translator has ever ventured to render these words by *sprinkle* or *pour* in any version. In the Septuagint version we have *pour, dip,* and *sprinkle*, occurring in Lev xiv. 15, 16, "He shall *pour* the oil, he shall *dip* his finger in it, and he shall *sprinkle* the oil." Here we have *cheo*, to pour: *raino*, to sprinkle; and *bapto*, to dip.

BAPTISM, *baptisma, baptismos*. These words are never translated *sprinkling* or *pouring* in any version. *Baptisma* occurs 22 times, and *baptismos* 4 times.

BAPTISM BY FIRE. To be "immersed in fire" is an emblem of destruction. Compare Mal. iv. with Matt. iii. 10—12.

——— IN THE HOLY SPIRIT. Promised by Jesus, Acts i. 5; fulfilled on the day of Pentecost, Acts ii; also in the house of Cornelius, Acts xi. 16, 17. These supernatural gifts, both external and internal, and possessed by the Apostles and the first-fruits of both Jews and Gentiles, were so overwhelming, as to be figuratively called an immersion in the Holy Spirit.

BARABBAS, [*son of shame, confusion,*] a noted criminal at Jerusalem. Matt. xxvii. 16—21; Mark xv. 6—11; Luke xxiii. 18—25; John xviii. 40.

BARACHIAS, [*who blesses God,*] the father of Zachariah, mentioned Matt. xxiii. 35.

BAR-JESUS, [*son of Jesus,*] in Arabic his name was Elymas. See *Elymas*.

BAR-JONAH, [*the son of a dove, or of Jonah,*] a Syriac designation of Peter. Matt. xvi. 17; John i. 42; xxi. 15—17. See *Peter*.

BARNABAS, [*son of exhortation,*] a disciple of Jesus, and Paul's companion in labors; mentioned Acts iv. 36, 37; xi. 22—30; xii. 25; travels with Paul, Acts xiii—xv. 35; separates from him, Acts xv. 36—39; his error alluded to, Gal. ii. 1—13.

BARSABAS, [*son of rest,*] Joseph Barsabas, surnamed Justus, one of the first disciples, Acts i. 23; xv. 22.

BARTHOLOMEW, [*a son that suspends the waters,*] one of the twelve apostles, probably the same as Nathaniel. Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13.

BARTIMEUS, [*son of the honorable,*] mentioned Matt. xx. 29—33; Mark x. 46—52.

BEDS. Mr. Hanway describes the beds of Persia as consisting "only of two cotton quilts, one of which is folded double and serves as a mattress, the other as a covering, with a large flat pillow for the head." Was not the bed of the paralytic of this description? Luke iv. 19; Mark ii. 4—11, "Arise, take up thy bed," that is, thy mattress—the quilt spread under thee. *Bed* is a symbol of great tribulation and anguish. Rev. ii. 22.

BEELZEBUB, or BAALZEBUB, [*god of the fly,*] an idol of the Ekronites, 2 Kings i. 3. In the Greek New Testament it is spelled *Beelzeboul*, which means *dung-god;* the change of sound being perhaps introduced by the Jews for the purpose of throwing contempt on heathen divinities. The chief or prince of demons is called thus in Matt. xii. 24, Luke xi. 15.

BENJAMIN. [*son of my right hand,*] Jacob's youngest son. The tribe of Benjamin continued steady in its attachment to Judah when the ten tribes revolted, and formed part of the kingdom. Paul was of this tribe, Phil. iii. 5.

BEREA, [*heavy, weighty,*] a town of Macedonia now called *Verea;* Acts xvii. 10, 15.

BERNICE, [*one that brings victory,*] daughter of Agrippa, surnamed the Great, and sister to young Agrippa, king of the Jews. Acts xxv. 23.

BERYL.—See PRECIOUS STONES.

BETHABARA, [*house of passage,*] a town on the east side of the Jordan, where it was supposed to be fordable. John i. 28.

BETHANY. [*house of song, of affliction,*] a village situated at the foot of Mount Olivet, 2 miles E. of Jerusalem, on the road to Jerusalem.

BETHESDA, [*house of mercy,*] a pool of water E. of Jerusalem, and N. of the temple, mentioned John v. 2—15.

BETHLEHEM, [*house of bread,*] a town of Judea, 6 miles S. of Jerusalem. The place is noted on account of its being the birthplace of David and Jesus. It was styled *Bethlehem of Judah*, or *Bethlehem Ephratah*. (Micah v. 2,) to distinguish it from another *Bethlehem in Zebulon*, near Nazareth, Josh. xix. 15.

BETHPAGE, [*a place of figs,*] a village on Mount Olivet, near Bethany, and nearly 2 miles E. of Jerusalem.

BETHSAIDA, [*a house of fruits,*] a town of Galilee, on the west coast of the lake of Tiberias, S. W. of Capernaum; the birthplace of Philip, and residence of Andrew and Peter, John i. 44; a woe was pronounced against it by Jesus, Matt. xi. 21, and it was one of the first places ravaged by the Romans.

BIRTHRIGHT, the particular privileges enjoyed in most countries by the first-born son. With the Hebrews he was peculiarly the Lord's, Exod. xxii. 29; had a double share of his father's inheritance, Deut. xxi. 17; had dominion over his brethren, Gen. xxvii. 29; and succeeded his father in the kingdom or high priesthood. Esau, sold his *birthright* to Jacob, Gen. xxv. 31; Heb. xii. 16, 17. Reuben forfeited his on account of his incest, Gen. xlix. 2, 3; so his tribe always remained in obscurity, while his younger brothers shared the privileges—Levi had the priesthood; Judah the royalty; and Joseph the double portion.

BISHOP, *episkopos*, Overseer; synonymous with *Elder*, and *Shepherd*. See *Elder*.

BITHYNIA, [*violent precipitation,*] a country of Asia Minor, bounded on the north by the Euxine or Black Sea.

BLACK, or BLACKNESS, in prophecy is generally symbolical of affliction, disease, and distress. See Job xxx. 30; Jer. iv. 28; viii. 21; xiv. 2; Lam. iv. 8; v. 10; Joel ii. 6; Nahum ii. 10.

BLASPHEMY, *Blasphemia*, speaking against, whether God or man be the object. The word occurs 19 times in the New Testament. Under the law *blasphemy* against God was punishable with death, Lev. xxiv. 15, 16, 23; and Jesus declares *blasphemy* against the Holy Spirit unpardonable, Matt. xii. 31; Mark iii. 28, 29; Luke xii. 10.

BLASTUS, [*that buds and brings forth,*] Chamberlain to Herod, Acts xii. 20.

BLEMISH, no animal having any was to be sacrificed, Lev. xxii. 19; Deut. xv. 21; xvii. 1; Mal. i. 8, 14. Christ without *blemish*, 1 Pet. i. 19; and Christians to be so, Eph. v. 27.

BLINDNESS, instances of, Gen. xix. 11; Syrians, 2 Kings vi. 18; Paul, Acts ix. 8—18; Elymas, xiii. 11; blindness *cured*, Matt. ix. 27; xii. 22; xx. 30—34; Mark viii. 22: x. 46, 51: Luke iv. 18: vii. 21: John ix. 1. A symbol of ignorance.

BLOOD, not to be eaten, Gen. ix. 4: forbidden under the law, Lev. iii. 17: vii. 26: xvii. 10, 14: xix. 26: forbidden to Christians, Acts xv. 29. The blood is the *life* of the animal, and unwholesome for food: besides, the *fat* and *blood* were God's part of every sacrifice. *Blood* is frequently a symbol of war, carnage, and slaughter, Isa. xxxiv. 3; Ezek. xiv. 19: Rev. xiv. 20. To turn waters into blood is to embroil nations in war.

BLOOD OF CHRIST, *redemption* through it, Eph. i. 7. Col. i. 14: Rev. v. 9; *sanctification* through it, Heb. x. 29: *cleanses from sin*, 1 John i. 7: Rev. i. 6: the *wine* of the Lord's Supper called his blood, and the blood of the New Covenant, Matt. xxvi. 26:

Mark xiv. 24: Luke xxii. 20; 1 Cor. xi. 25; also called the blood of the everlasting covenant. Heb. xiii. 20.

BOANERGES, [*sons of thunder,*] a name given to James and John, Mark iii. 17.

BODY, either natural or spiritual, Man's body, in its present state, is called *natural*, in distinction from the *spiritual* body to be raised up at the resurrection. The term is used in Scripture to denote an *organized system* of any kind. We also read of *the body of sin*, which is to be put off when immersed into the death of Christ. This is to be remembered in order to understand much of the figurative language of Paul relative to Christian experience and sanctification. The Christian's body is to be kept *pure*, Rom. xii. 1; 1 Cor. vi. 13; 1 Thess. iv. 4; *to be changed* at the resurrection, 1 Cor. xv. 42—51, Phil. iii. 21; 1 John iii. 2. The Christian Church is called *the body of Christ*, Rom. xii 4. 5, 1 Cor. x. 17; xii. 12—27, &c. All Christians are members of this body; and to it belong all the Apostles, Prophets, Evangelists, Teachers, gifts, miracles, and honors bestowed by its head after his glorification. Jesus is the *head* of the body, and as the head is glorified, so will all the *members* be glorified with him In the Lord's Supper. the *bread* is called the *body* of Christ, that is, the representation of his body, which is broken in remembrance of him.

BOOK, in Hebrew, *Sepher*, in Greek, *Biblos*. Various materials were formerly used in making books. Plates of lead and copper, the barks of trees, bricks stone, and wood, were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity. Hesiod's works were written on lead; the Roman laws on brass; God's on stone; and Solon's on planks of wood. When these were last used, they were generally covered with a thin coat of wax, for ease both in writing and in blotting out, which explains the expression of David when he prays that his sins may be blotted out as a cloud, that is, the record of them. Palm leaves, being more convenient as to bulk and portableness, were afterwards made into books, and are still so used in India. Then the thin inner bark of trees, especially the elm; hence the Latin word *liber* (the inner bark of a tree,) means also a book. Afterwards the *Papyrus*, or "paper reed," was used. Isa. xix. 7. Parchment was afterwards invented in Pergamos. Books of these two last substances were rolled on sticks like cloth, and hence the word *volume*, from the Latin word, *volvo*, to roll. Books thus rolled might have several seals, so that a person might break one and read till he came to another; whereas, if one of our books had several seals, all would be broken if one was. See Rev. v.

"*Book of Life*,"—an allusion to the registers kept in ancient cities of all the names of regular citizens. Phil. iv. 3. Honorable persons, not citizens, were sometimes entered here, which was giving the freedom of the city. Vagabonds and disorderly persons had their names erased. Rev. iii. 5. See Exod. xxxii. 32, Rev. xiii. 8; xxi. 27; xxii. 19.

BOOKS, mentioned, but now extant; of *the wars of the Lord*, Num. xxi. 14, of *Jasper*. Josh. x 13; 2 Sam. i. 18; of *Samuel concerning the kingdom*, 1 Sam x 25, of *Solomon*, 1 Kings iv. 32, 33, of *the chronicles of David*, 1 Chron. xxvii. 24; of the *acts of Solomon*, 1 Kings xi 41: of *Nathan, Samuel, and Gad*, 1 Chron. xxix. 29; of *Ahijah the Shilonite* 2 Chron. ix. 29; of the *visions of Iddo*, 2 Chron. ix. 29; of *Shemaiah*, 2 Chron. xii. 15; of *Jehu*, 2 Chron. xx. 34; of the *sayings of the Seers*, 2 Chron. xxxiii. 19: *Paul's epistle to the Laodiceans*, Col. iv. 16.

BOSOR, [*taking away*,] the father of Balaam, 2 Pet. ii. 15; also called Beor, Num. xxii. 5.

BOTTLES were anciently made of leather. The skin of a goat, pulled off whole, and the places where the legs were, being tied up, formed a convenient bottle. As these grew tender by using, new wine, which had not done fermenting, could not be safely put in them. Matt. ix. 17. See Josh. ix. 4.

BOWELS, a word used formerly, as we now use the word *heart*; that is to represent pity, compassion, &c. The Hebrews understood the viscera were the seat of the intellect and of the tenderest passions.

BREAD is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase,—

BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke xxiv. 35; Acts ii. 46; xx. 11; xxvii. 35. Also, to what is emphatically styled, "*the breaking of the loaf*," in the Lord's Supper, as mentioned in Acts ii. 42. See also Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts xx. 6; 1 Cor. x. 16; xi. 23.

BREASTPLATE. A part of the Christian armor. See Eph. vi. 14; 1 Thess. v. 8. Also, a part of the high-priest's holy apparel, consisting of a piece of golden embroidery, about ten inches square, which on special occasions he wore on his breast. It was set with twelve precious stones, each bearing the name of one of the tribes of Israel See Exod. xii. 4; xxviii. 15—30; xxxix. 8—21.

BRETHREN (in Christ,) to forgive each other, Matt. v. 18, 23, 24; xviii. 21, 22; Gal. vi. 1; 2 Thess. iii. 13—15; to confess their faults, and pray for each other, James v. 16; to love each other, Rom. xii. 10; 1 Thess. iv. 9, 10; Heb. xiii. 1.

BRIDE, a newly married woman. The congregation of Christ is espoused to him now, and will become his bride in the future age, sharing his nature, royal dignity, and dominion. Psa. xlv. 10—15; 2 Cor. xi. 2; Rev. xix. 7—9. The heavenly Jerusalem so called, Rev. xxi. 9.

BRIDEGROOM, a newly married man. Christ so called, Matt. ix. 15; Luke v. 34. See also Matt. xxv. 1—13.

BRIMSTONE AND FIRE, employed to execute God's wrath, Gen. xix. 24: Luke xvii. 29: Psa. xi. 6: Ezek. xxxiii. 22. *A symbol of destruction*, Deut. xxix. 23: Job xviii. 15; Rev. xix. 20, &c.

CAIAPHAS, [*a searcher*,] a high-priest of the Jews, and son-in-law to Annas: mentioned John xi. 49, 50; xviii. 13, 14.

CAIN, [*possession*,] the first-born son of Adam: his *history*, Gen. iv.: alluded to, 1 John iii. 12: Jude 11.

CALL, to invite, from *kaleoo*, to call, which occurs about 150 times, and *proskaleoo*, to call to one, about 30 times.

CALLED, *kleetos*, derived from the above, occurs 11 times, and is applied to all who professedly obey Christ, but not to the chosen. "Many are called, but few chosen."

CALLING. *kleesis*, profession, occurs 11 times and is used once to designate a common trade, 1 Cor. vii. 20, and in all the rest the Christian's calling.

CALVARY, or Golgotha, [*the place of a skull*,] a little hill north-west of Jerusalem, on the north side of Mount Zion, so called probably from some imagined resemblance to the form of a man's head, or, as some think, because it was a place for the execution of criminals. It is memorable as the place of our Lord's crucifixion. Luke xxiii. 33.

CAMEL, [*carrier*,] a beast of burden very common in the East, where it is called "the land-ship," and 'the carrier of the desert." It was to the Hebrews an unclean animal. See Lev. xi. 4. *Camels' Hair* is woven into cloth; the coarse part into coarse cloth, such as John the Immerser wore, (See Matt. iii. 4; Matt. xi. 8;) or sackcloth, (Rev. vi. 12;) and the finest parts into beautiful shawls, &c. The proverb alluded to in Matt. xxiii. 24, illustrating the hypocrisy of the Pharisees, by the custom of passing wine through a strainer, should be read as follows: "You blind guides! which strain *out* a gnat, and swallow a camel." The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix. 24, is also found in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. This may be a proverb to describe an impossibility; or it may be an allusion to the difficult task of a camel passing through a door not over three feet high, on its knees. This feat camels are sometimes taught to accomplish, but it was considered a great difficulty.

CANA, [*zeal, possession*,] a town in Galilee, about sixteen miles N. W. of Tiberias, and six N. E. of Nazareth. The birth-place of Nathaniel, and now called *Kana-el-Jelil.* Dr. Clarke observed among the ruins large stone vessels, capable of holding many gallons, similar to those mentioned in the narrative of the marriage, at which Jesus performed his first miracle. John ii. 1—11.

CANAAN, [*merchant, trader*,] the Scripture name of what is now called Palestine, or the Holy Land. Its name is derived from Canaan, the son of Ham, and grandson of Noah, whose posterity settled here, and remained for about seven hundred years. Becoming enormously corrupt, they were devoted to destruction, and their land given to Israel. Its conquest is recorded in the book of Joshua, &c., after which it was called "the land of Israel." Its boundaries as generally laid down, are Lebanon on the north, Arabia on the east, Idumea on the south, and the Mediterranean on the west. Under David and Solomon, its extent was greatly increased, by the conquest of Ammon, Moab, Edom, &c. 1 Kings iv. 21—24. It was a most beautiful and fertile country, and the Jews multiplied in it to an astonishing degree. The Jordan runs southward through it, and forms the lakes of Merom and Tiberias, and finally empties itself into the Lake Asphaltites. This country was included in the promise made to Abraham and his seed, the Christ, Gen. xii. 7, xiii. 14—17; xv. 18—21; xvii. 8; Gal. iii. 16—18, its boundaries described, Exod. xxiii. 31: Num. xxxiv. 1—12, Josh. i. 3, 4, conquered by Joshua. Josh. xi. 16; divided by lot, Josh. xiv. 1, &c.; its borders not conquered, Josh. xiii. 1; the reason given, Judges ii. 3. Known by various names. *Canaan*, Gen. x. 15—20; xi. 31, *Land of Promise*, Heb. xi. 9, *Land of the Hebrews*, Gen. xl. 15; *Land of Israel*, frequently; *Land of Judah*, after the revolt of the ten tribes; *Holy Land*, Zech. ii. 12; and *Palestine*, Exod. xv. 14.

CANDACE, [*who possesses contrition*,] the name of an Ethiopian queen, Acts viii. 27.

CANDLESTICK, or Lampstand, made of pure gold, stood in the tabernacle on the left hand of one entering the Holy Place. It was constructed to afford seven lights, to which allusion is made in Rev. i. 12, 13, 20.

CAPERNAUM, [*the field of repentance, city of comfort*,] a city on the sea of Galilee, 60 miles north of Jerusalem, and celebrated in the Gospels as the place where Jesus principally resided during the time of his ministry, and did many of his miracles. See Matt. iv. 12—15; ix. 1; xi. 20—24; xvii. 23; Mark i. 21—35; ii. 1; John vi. 17, 59.

CAPPADOCIA, [*a sphere*,] a large province in the interior of Asia Minor, on the Pontus, separated from Phrygia by the river Halys; mentioned Acts ii. 9; 1 Pet. i. 1.

CASTOR and POLLUX, twin sons of Jupiter, and guardians of seamen, according to heathen mythology; used as a figure-head on an Egyptian ship. Acts xxviii. 11.

CAPTIVITY. God often punished the vices and infidelity of his people by the different captivities into which they were permitted to fall. The *Assyrian* captivity, mentioned, 2 Kings xviii. 9—12; the *Babylonian*, Jer. xxv. 12; and the *Roman* captivity prophesied of by Jesus, Luke xxi. 24. Christ is said to have "led captivity captive," (Eph. iv. 4,) or a multitude of captives. The allusion is to public triumphs, when captives were led in chains behind the cars of victors; even kings and great men who had captivated others; a custom not only of the Romans but eastern nations in the remotest times. The phrase imports a conquest over enemies.

CEDRON, or Kidron, a small brook, rising near Jerusalem, passing through the valley of Jehoshaphat, and flowing into the Dead Sea. It is a rapid torrent after rains, but dry or nearly so, in the midst of summer. 2 Sam. xv. 23; Jer. xxxi. 40: John xviii. 1.

CENCHREA, a port of Corinth, now called Kikries, whence Paul sailed for Ephesus, Acts xviii. 18. It was a place of some commercial note, and the seat of an early church. Rom. xvi. 1.

CENTURION, a Roman commander of a hundred soldiers, Matt. viii. 5—18; xxvii. 54; Luke vii. 2—10; xxiii. 47; Acts x. 27, 40.

CEPHAS, [*a rock, or stone*,] a Syriac name given by Jesus to Simon. John i. 42; rendered by the Greeks, *Petros*, and by the Latins, *Petrus*. See *Peter*.

CESAR, [*one cut out*,] a title given to all the Roman emperors till the destruction of that empire. The emperors alluded to by this title in the New Testament, are *Augustus*, Luke ii. 1; *Tiberius*, Luke iii. 1; xx. 22; *Claudius*, Acts xi. 28; and *Nero*, Acts xxv. 8; Phil. iv. 22. Caligula, who succeeded Tiberius, is not mentioned.

CESAREA, often called Cesarea of Palestine, situated on the coast of the Mediterranean sea, between Joppa and Tyre, built by Herod the Great, and dedicated to Augustus Cesar. It was the seat of the Roman governors of Palestine. Cornelius resided here, Acts x.; xi. 1—8; also Philip the Evangelist, Acts viii. 40; xxi. 8; and here Paul made one of his noblest defences. Acts xxv.—xxvii. 1.

CESAREA PHILIPPI, a town three or four miles east of Dan, near the eastern source of the Jordan; anciently called Paneas, now Banais. It was enlarged and embellished by Philip the tetrarch; and called Cesarea in honor of Tiberias Cesar: and the name of Philippi was added to distinguish it from Cesarea on the Mediterranean Mentioned Matt. xvi. 13: Mark viii. 27.

CHALCEDONY. See Precious Stones.

CHARGE *of Jesus* to the apostles, Matt. x. 1. &c.: to the seventy, Luke x. 1—12; to Peter, John xxi. 15—19: to the apostles before his ascension, Matt. xxviii. 18—20; Mark xvi. 15. 16; *of Paul* to the elders of Ephesus, Acts xx. 17—35.

Charges with them. Acts xxi. 24. It was meritorious among the Jews to contribute to the expenses of sacrifices and offerings, which those who had taken the vow of Nazaritism were to offer when the time of the vow was to be accomplished; whoever paid a part of these expenses were reputed to partake in the merits of him who fulfilled the vow.

CHARRAN, or Haran, now Heren, a town of Mesopotamia, 70 miles from the Euphrates, 150 miles E. N. E. of Antioch. Acts vii. 4.

CHASTITY, recommended, Col. iii. 5; 1 Thess. iv. 3; 1 Tim. v. 2; Titus ii. 5; an example of it in Joseph, Gen. xxxix. 7; in Job, xxxi. 1—11.

CHERUB, plural *Cherubim*, first mentioned Gen. iii. 24; thought by some to be an order of celestial beings, but never clearly and certainly applied to angelic nature. They were probably symbolical representations of the redeemed, and often referred to in the Old Testament, and in the book of Revelation. The cherubim are represented as living creatures, Ezek. i; x; Rev. iv; or as images wrought in tapestry, gold, or wood, Exod. xxxvi. 35; xxxvii. 7; Ezek. xli. 25; as having a plurality of *faces*, Exod. xxv. 20; Ezek. x. 14; xli. 18; and *wings*, 1 Kings vi 27; Ezek. i. 6; Rev. iv. 8. A cherub presents the highest earthly forms and powers of creation in harmonious and perfect union, being a winged figure, like a man in form, full of eyes, and with a fourfold head—of a man, a lion, an ox, and an eagle. The cherubs placed in the holy of holies, overshadowed the mercy-seat, and were made of the same mass of pure beaten gold, Exod. xxv. 19; Solomon's cherubs described, 2 Kings vi. 23—30; viii. 6. It is probable that the *seraphim* of Isaiah, (chap. vi.) the *cherubim* of Ezekiel, (chap. i.) and the *living creatures* of John, (Rev. iv.) are identical, only differing in name. It is thought by some that the Egyptian sphinxes and the winged bulls lately disinterred by Layard at Ninevah, were imitations of the Hebrew cherubs.

CHIEF CAPTAIN of the Band; an officer at the head of a detachment of soldiers belonging to the Roman legion, which was lodged in the adjacent castle, and stationed on feast days near the temple to prevent disorder. The Roman garrison was stationed in the castle of Antonia.

CHILDREN, to be instructed, Gen. xviii. 19; Deut. iv. 9; vi. 6; xi. 18; Psa. lxxviii. 5; Eph. vi. 4; *their duty*, to parents, Lev. xix. 3; Prov. i. 8; vi. 20; xiii. 1; xv. 5; xxiii. 22; Eph. vi. 1; Col. iii. 20; example of Jssus, Luke ii. 51; to honor and maintain their parents, Exod. xx. 12; Deut. v. 16; Eph. vi. 2, 3: smiting of parents punishable with death, Exod. xxi. 15, Lev. xx. 9, Deut. xxi. 18, Jesus calls his disciples children, John xiii 33; Christians called so by the apostles, Gal iv. 19; 1 John iii 1.

CHILDREN "of the bridechamber." A select number of guests, who were the constant attendants on the bridegroom during the marriage feast. Matt ix. 15.

——— "of the promise," the seed of Abraham according to the faith, on whom the promised blessings would be bestowed, Rom. ix. 8; Gal. iv. 28.

——— "of the prophets,"—their disciples, pupils, followers, Acts iii, 25.

——— "of the resurrection," Luke xx. 36. A term equivalent to "the raised up.

CHINNEROTH, Lake of, the same as Gennesareth,—which see.

CHIOS, [*open or opening*,] an island of the Ægean sea, over against Smyrna, now called *Scio*. Acts xx. 15.

CHLOE, [*green herb*,] a Corinthian convert, mentioned 1 Cor. i. 11.

CHORAZIN, [*the secret*,] a town of Galilee, at the north end of the Lake of Tiberias, a little to the east of Capernaum; one of the principal scenes of Christ's ministry. Matt. x. 21; Luke x. 13.

CHOSEN, *eklektos*, elect, chosen. This word is found 23 times. It is translated in the common version, *elect*, 16 times, and *chosen*, 7 times. The passage, "For many are called, but few chosen," Matt. xx. 6, probably alludes to the choice of Roman soldiers, from the citizens of Rome. All were liable to serve, but some only were selected.

CHRIST. (See *Anointed*.) A Greek word answering to the Hebrew word, Messiah and signifying the anointed or consecrated one, the Messiah—three terms of similar import. John i. 41. The name *Christ* is an official title, and is not a mere appellative, to distinguish our Lord from other persons named Jesus. The force of many passages of Scripture is greatly weakened by overlooking this. In the apostolical epistles, however, Christ is sometimes used as a proper name instead of Jesus.

Christs, False. our Savior predicted that many false Messiahs would come, Matt. xxiv. 24, and his word has been abundantly fulfilled. One named Coziba lived in the second century, and had many followers, and occasioned the death of more than half a million of Jews. Others have continued to appear, even down to modern times.

CHRISTIAN, *Christianos*, is found only 3 times in the New Testament—Acts xi. 26: xxvi. 28: 1 Pet. iv. 16. and was a name given at Antioch to those who believed Jesus to be the Messiah.

CHRYSOLITE. See Precious Stones.

CHRYSOPHRASUS. " "

CHURCH. See Congregation.

CILICIA, [*which rolls or overturns*,] a country in the south of Asia Miner, at the east of the Mediteranean Sea: its capital was Tarsus. Acts xxi. 39.

CIRCUMCISION, *a cutting around*, because in this rite the foreskin was cut away. This rite was given to Abraham as a sign of that covenant which God had entered into with him, that out of his loins should proceed the Messiah. To be spiritually circumcised, or to be the spiritual seed of Abraham, is to have the thing signified by that ceremony, and to perform all those duties which circumcision was designed to enforce,—namely, to believe in the Messiah, to put off the old man, and to serve him as new creatures, which is signified by our acceptance of the ordinances of the gospel, and submission to them. Phil. iii. 3.

CITY, *Babylon*, the Great City, Rev. xi. 8.

xiv. 8: xvi. 19: xvii. 18: xviii. 10, 16, 19, 21: *Jerusalem*, the Great City, Rev. xxi. 10: the Holy City, Rev. xi. 2: xxi. 2: xxii. 19. A city is the symbol of a corporate body, under one and the same police.

CLAUDA, [*a lamentable voice*,] a small island near the S. W. shore of Crete, approached by Paul in his voyage to Jerusalem, Acts xxvii. 16. It is now called *Gozzo*, and is occupied by about thirty families.

CLAUDIA, [*lame*,] a Christian woman, probably a convert of Paul, 2 Tim. iv. 21.

CLAUDIUS. See CESAR.

——— LYSIAS, the Roman tribune, mentioned Acts xxi. 33; xxii. 24; xxiii. 26.

CLEAN and UNCLEAN, terms used in a ceremonial sense; applied to certain aniamls, and to men in certain cases, by the law of Moses, Lev. xi; xv; Num. xix; Deut. xiv. A distinction between clean and unclean animals existed before the deluge, Gen. vii. 2. The Mosaic law was not merely abitrary, but grounded on reasons connected with animal sacrifices, with health, with the separation of the Jews from other nations, and their practise of moral purity, Lev. xi. 43—45; xx. 24—26; Deut. xiv. 2, 3, 21. The ritual law was still observed in the time of Christ, but under the Gospel is annulled.

CLEMENT, [*mild, gold, merciful*,] mentioned Phil. iv. 3.

CLEOPAS, [*the whole glory*,] the husband of Mary, John xix. 25, called also *Alpheus*,—which see. The one mentioned in Luke xxiv. 18, was probably a different person.

CLOUD, an emblem of prosperity and glory. *To ride on clouds*, is to rule and conquer. When no storm accompanies, or no attribute is attached to it, a cloud is the emblem of majesty and glory. By Daniel it is said, "One like the son of man came with the clouds of heaven;" to which our Lord adds, as explanatory of the symbol, "with power and great glory." Matt. xxiv. 30. Clouds are symbolical of armies and multitudes, probably by their grand and majestic movements. They betokened the presence of Jehovah, as on mount Sinai, Exod. xix. 9; in the temple, 1 Kings viii. 10; in the cloudy pillar, and on the mount of transfiguration. They are found in many representations of the majesty of God, Psa. xviii. 11, 12; xcvii. 2; and of Christ, Rev. xiv. 14—16.

——— "of witnesses," Heb. xii. 1; alludes to the spectators in the Olympic games, and transferred by a strong figure to patriarchs, prophets, worthies, God, and angels, the spectators of the Christian race.

CLOVEN TONGUES, Acts ii. 3. An emblem of the various languages in which the apostles were to preach the gospel. They were like flames of fire parted, and these parted flames looked like tongues; so a flame of fire is, with the Jews, called a tongue of fire.

CNIDUS, [*dedicated to Venus*,] a city and promontory of Asia Minor, Acts xxvii. 7.

COAL, usually in Scripture, charcoal, or the embers of fire. From recent disclosures, it is probable that mineral coal was used anciently in Syria. It is now procured in Lebanon, and a mine is worked at Cornale, eight miles from Beirut.

COAT. The Jews wore two principal garments; the interior is called the coat, or tunic, Matt. v. 40. It was made of linen, and encircled the whole body, extending down to the knees. It reached up to the neck, with long or short sleeves. Over this was worn the mantle or cloak. The coat was sometimes woven like a stocking into its proper shape and size without any seam. Exod. xxxix. 27; John xix. 23 Such coats are still worn by Arabs, and are considered of great value.

COCK-CROWING. In Matt. xxvi. 34. our Lord is represented as saying, that "before the cock crow," Peter should deny him thrice; so Luke xxii. 34; John xiii. 39. But according to Mark xiv. 30, he says, "before the cock crow *twice*, thou shalt deny me *thrice*." These passages may be reconciled by observing that ancient Greek and Latin authors mention *two* cock-crowings, one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their approaching labors, was called by way of eminence, "the cock-crowing;" and to this alone, Matthew, giving the *general sense* of our Savior's warning to Peter refers; but Mark more accurately recording his *very words*, mentions the *two cock-crowings*.

COHORT, a company of soldiers which guarded a Roman governor or magistrate, when he went into any province.

COLLECTION for poor believers, Acts xi. 29: Rom. xv. 26—28; 1 Cor. xvi. 1; 2 Cor. viii. 1—4; ix. 1.

COLOSSE, [*punishment, correction*,] a city of Phrygia, situated on a hill near the junction of the Lycus with the Meander, and not far from the cities Hierapolis and Laodicea, Col. ii. 1; iv. 13, 15. With these cities it was destroyed by an earthquake in the tenth year of Nero, about A. D. 65, while Paul was yet living. It was soon rebuilt. It is now called Chonos.

COLOSSIANS, Epistle to, written by Paul, from Rome, A. D. 62, during his imprisonment in that city, to the congregation at Colosse. This congregation was probably gathered by this apostle, as well as the one in Laodicea, though some ascribe it to Epaphras. See Acts xvi. 6; xviii. 23. Some think this epistle was written at the same time, and sent by the same bearer, as the one to the Ephesians. It is certainly devoted to the development of the same grand secret,—viz., the call of the Gentiles to a participation in the *hope of the glad tidings*, and to guard the Colossians, whether Jews or Greeks, against Judaizing and philosophizing teachers. Whoever would understand this epistle and that to the Ephesians, must read them together.

COLT, "*the foal of an ass.*" The direction given by Jesus to two of his disciples in Matt. xxi. 2, 3, to bring him the colt they would find tied in the village, that he might ride thereon into Jerusalem, according to the prophet evidently implies a *previous* understanding or acquaintance with the owners of him; for he adds, "if any one ask why you loose him, you shall answer, Because the Master needs him," Luke xix. 31. Accordingly, "as they were loosing the colt, the owners said to them, Why loose you the colt? They answered, The Master needs him," (ver. 33, 34,) "AND THEY," (the owners,) "let them go," Mark xi. 6.

COMFORTER, *parakletos*, advocate, monitor, helper, comforter. The original word only occurs five times, John xiv. 16, 26; xv. 26; xvi. 7; 1 John ii. 1. *Comforter* is the most remote meaning of the word, and does not adequately describe the office of the Paraclete; it was to help and direct as well as to console.

COMMON, profane, ceremonially unclean.

The Greek term *koinos*, properly signifies *what belongs to all*, but the Hellenists applied it to what was profane, i. e. *not holy*, and therefore of common or promiscuous use, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMON, "had all things common, Acts ii. 44. A community of goods was practised at all the Jewish feasts at Jerusalem, and no man's house was his own. So when the Spirit was poured out, on account of the detention at Jerusalem, there was a kind of community for the time being, that none might suffer from want; but the subsequent contributions of the saints show that there was not an equality of property, Acts xi. 29; 1 Cor. xvi. 1.

CONCISION, [*cutting*,] a term of reproach, applied to certain Judaizing teachers at Philippi, as mere cutters of the flesh; in contrast with the true circumcision, those who were created anew in Christ Jesus unto righteousness and true holiness, Phil. iii. 2.

CONGREGATION, *ekklesia*, occurs 114 times, and is derived from *ekkaleoo*, I call out. It is an assembly of *the called*. The whole community of professing Christians make the one body or congregation of the Lord; and those meeting in one place constitute the Christian congregation in that place.

CONSCIENCE, occurs in the common version 30 times, and once in the plural form, 2 Cor. v. 11, for which we have in the original, *suneidesis*, compounded of *sun*, together, and *eideo*, to see or know,—in Latin *conscio;* whence comes conscience, the power of judging ourselves, and the relations in which we stand to our Creator and to our fellow-creatures. The conscience is said to be *weak* when knowledge is limited, *pure* when free from accusation, and *evil* when polluted with guilt. We have a *good* conscience mentioned, 1 Tim. i. 5; 1 Pet. iii. 21; *pure*, 1 Tim. iii. 9; *clear* or *void* of offence, Acts xxiv. 16; *weak*, 1 Cor. viii. 7; *defiled*, Titus i. 15; Heb. x. 22; *seared*, 1 Tim. iv. 2.

CONTENTMENT recommended, Prov. xxx. 8 9; Heb. xiii. 5; 1 Tim. vi. 6; instances of, Gen xxxiii. 9; 2 Sam. xix. 35—37; 2 Kings iv. 13; Phil. iv. 11.

CONVERSATION, edifying, recommended. Matt. xii. 35; xxiv. 14—32; Col. iii. 16; iv. 6; 1 Thess. iv. 18; v. 11; vain and sinful to be avoided, Matt. xii. 36; Eph. iv. 29; v. 3—7; Col. iii. 8, 9; 2 Pet. ii. 7, 8.

COOS, a small island in the Mediterranean, near the south-west point of Asia Minor. Acts xxi. 1. *Hippocrotes*, the famous physician and *Appellos*, the eminent painter, were natives of this island. It is now called Stanchio.

COPPER, a metal, known and wrought before the flood, Gen. iv. 22. Where the word *brass* occurs in the common version, it should be rendered *copper*.

CORBAN, a sacred gift, Matt. xv. 5; xxiii. 18. The Pharisees taught that a man might escape all obligations to support his indigent parents, by saying of his property, "Be it corban." In this case, if he did not give his property at that time to the temple he was bound to do so at his death, though his parents should thus be left destitute. Thus did they "make void the law" of honoring their father and their mother, "through their traditions." Mark vii. 11—13.

CORINTH, [*which is satisfied, beauty*,] a celebrated city of Greece, in the north part of the Peloponesus, on the Isthmus of Corinth; 45 miles W. N. W. of Athens. It was celebrated for wealth, commerce, arts, and magnificence. Paul preached here for two years. Acts xviii. 1.

CORINTHIANS. The two epistles under this name were written by Paul to the Christians at Corinth, where he had preached with great success. Acts xviii. The first epistle written from Ephesus was in reply to intelligence received from Corinth, through the family of Chloe, 1 Cor. i. 11, and by a letter from the congregation, asking advice, vii. 1. His *chief* design appears to have been to support his own authority, dignity, and reputation; to vindicate himself from the calumnies of the factious; and to diminish the credit and influence of their aspiring leaders, by exhibiting their errors. He reproves the congregation for certain immoralities found amongst them, but which were chargeable to their factious leaders. He then treats successively of lawsuits amongst Christians; on single and married life; on eating meats offered to idols; on his call, mission, right, and authority as an apostle, &c.; and meets several errors and sins prevalent in the congregation by timely instructions as to disputes among brethren, decorum in public assemblies, the Lord's Supper, spiritual gifts, the resurrection of believers; gives directions for collections for the poor saints in Jerusalem, and closes with friendly exhortations and salutations.

Paul, having tested his *power* in Corinth by the first letter, and hearing of its success from Titus, he takes courage, writes a second letter, speaks more boldly of himself, and deals more severely and sharply with his opponents. In this he aims at the extermination of the faction which he had attacked and weakened in his first letter. He makes good all his claims to the respect, veneration, and submission of the Corinthians; strips his antagonists of every pretext; and by the most pathetic recital of his own history, and exhortations to unity and peace, closes his communications to this large and eminent congregation.

CORNELIUS, [*of a horn*,] a pious Roman centurion, stationed at Cesarea in Palestine, to whom Peter was sent from Joppa, a distance of 35 miles, to tell him "words whereby he might be saved," and on whom and his friends, the miraculous gifts of the Spirit were poured out, to the astonishment of Peter and his companions. Acts x. Cornelius, though a Gentile, was probably a proselyte to the Jewish religion at the time of Peter's vision.

CORNER-STONE, a massive stone, usually distinct from the foundation, Jer. li. 26; and so placed at the corner of the building as to bind together the two walls meeting upon it. Such a stone is found at Baalbek, twenty-eight feet long, six and a half feet wide, and four feet thick.

COUNCIL, a tribunal frequently mentioned in the New Testament. The *Great Council* so called, did not consist of the 72 elders who were originally appointed to assist Moses in the civil administration of the government, but was instituted in the time of the Maccabees. It consisted of chief priests, elders, (who were, perhaps, the heads of the tribes or families,) and scribes, amounting in the whole to 72 persons, and is called by Jewish writers, the *Sanhedrim*.

This council possessed extensive authority, taking cognizance not only of religious matters, but of appeals from inferior courts of justice, and of the general affairs of the kingdom. After Judea became a Roman province, the council was deprived of the power of inflicting capital punishments, for which reason they delivered our Savior to Pilate, demanding his death.

COVENANT, *diatheekee*, institution, arrangement, constitution, covenant, occurs in the New Testament 33 times. God's promise to Noah is called a covenant, Gen. ix. 9—17. God's covenant with Abraham, xvii. 2—9. The Sinaitic law was another covenant, Deut. iv. 13 The *new* and *better* covenant, mentioned Heb. viii. 6, 8, 10.

COVETOUSNESS, an eager, unreasonable desire of gain; a longing after the goods of another. It is called *idolatry*, Col. iii. 5. Forbidden, Exod. xx. 17; Deut. v. 21; Rom. vii. 7; xiii. 9: *censured*, Prov. xxii. 7; Luke xii. 15; Heb. xiii. 5; threatnings against it, Isa. lvii. 17; Jer. vi. 12, 13; Micah ii. 1, 2; Hab. ii. 9, 11; Rom. i. 18, 29; 1 Cor. vi. 10; Eph. v. 5; Col. iii 5; 1 Tim. vi. 9, 10.

CRESCENS, [*growing, increasing*,] a person mentioned 2 Tim. iv. 10.

CRETANS, inhabitants of Crete, Titus i. 12.

CRETE, [*fleshy*,] an island at the mouth of the Ægean sea, between Rhodes and Peloponnesus. Acts xxvii. 7. It is now called *Candia*.

CRISPUS, [*curled*,] the chief of the Jewish synagogue at Corinth, who was converted to Christianity by Paul, Acts xviii. 8; and baptized by him, 1 Cor. i. 14.

CROSS, a kind of gibbet made of pieces of wood placed transversely, whether crossing at right angles, one at the top of the other, T, or below the top, †, or diagonally, X, on which criminals were executed. To be crucified was deemed the strongest mark of infamy, and was inflicted on the vilest slave, and the most atrocious transgressors. Deut. xxi. 23; Gal. iii. 13. It is used metonymically for the doctrines of the gospel, Gal. ii. 20; vi. 14. Trouble for the sake of religion, Mark viii. 34; Matt. xvi. 24.

CROWN, a head ornament, worn in the East as a mark of dignity and honor. Those used in the games were made of parsley, pine, flowers, &c. 2 Tim. iv. 7, 8. Those for kings, of gold, adorned with gems. 2 Chron. xxiii. 11; 2 Sam. i. 10; xii. 30. Metaphorically, that is called a *crown* which gives glory or dignity. Thus Jehovah is said to be a crown of glory to Judah, Isa. lxii. 3. Christ is said to have a "crown of gold," and "many crowns," Rev. xix 12, meaning his future ineffable grandeur and sovereignty. Crown of *life*, a triumphant immortality, James i. 12; Rev. ii. 10; iii. 11; of righteousness, 2 Tim. iv. 8; of glory, 1 Pet v. 4, also incorruptible, 1 Cor. ix. 25.

CRUCIFY, to put to death by the cross. *Figuratively*, it means to subdue our evil propensitiies.

CRUCIFIXION, HOUR OF.—Mark xv. 25, states it to be the *third*, and John xix. 14, the *sixth* hour. This apparent contradiction is supposed to have arisen from confounding the letter gamma with the letter sigma which were used as numerals in ancient MSS. Therefore it ought to be the *third* hour which answers to our nine o'clock in the morning. Acts ii. 15. Of this opinion are Griesbach, Semler, Rosenmuler, Doddridge, Whitby, Bengel, Erasmus, &c. Another method of solving the difilculty, and probably the best one, is, that John writing in Asia, adopted the Roman method of reckoning time, which was the same as ours.

CRYSTAL, a hard, transparent, and colorless fossil, of a regularly angular form. The word translated *crystal* in Ezek. i. 22, is rendered *frost* in Gen. xxxi. 40; Job xxxvii. 10, and Jer. xxxvi. 30; and *ice* in Job vi. 16, xxxviii. 29, and Psa. cxlvii. 17. The word primarily denotes ice, and is given to this substance from its resemblance to it. The firmament above the cherubim, the sea of glass, the river of life, and the light of the new Jerusalem, are compared to crystal, for their purity, clearness and splendor. Ezek. i. 22; Rev. iv. 6; xxii. 1.

CUBIT, a measure used among the ancients, about 18 inches long. A cubit was originally the distance from the elbow to the extremity of the middle finger, which is the fourth part of a well-proportioned man's stature. The sacred cubit was nearly 22 inches.

CUMMIN, a plant of an oily and spicy quality, somewhat resembling fennel, Isa. xxviii. 25; Matt. xxiii. 23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In its proper sense, See Gen. xl. 13; xliv. 2; 1 Kings vii. 28. In a figurative sense, as an emblem of prosperity, See Psa. xi. 6; xvi. 5; xxiii. 5; and of Divine judgments and man's misery, Isa. li. 17, 22; Psa. lxxv. 8; Rev. xiv. 9, 10, &c. "Cup of blessing," 1 Cor. x. 16; "Cup of salvation," Psa. cxvi. 13; a "cup of cold water,"—a valuable gift in a hot climate, where water is scarce. Matt. x. 42; Mark ix. 41.

CURSE, after the fall, Gen. iii. 14—19; of Cain, iv. 11; subjoined to the law, Deut. xxvii. 13—26; of the Israelites, if disobedient, Lev. xxvi. 14—39; Deut. xxviii. 15, &c.; remarkable instances of cursing, Gen. ix. 25; 2 Kings ii. 23; Psa. cix. 6, &c.; Jer. xvii. 18; forbidden under the gospel dispensation, Matt. v. 44; Rom. xii. 14; James iii. 10. Learned commentators aver that wherever the Hebrew word so translated occurs in connection with the name of God it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. xxxiii. 11; Judges i. 15; 1 Sam. xxv. 27; 2 Kings v. 15.

CYPRUS, [*fair, fairness*,] a large and populous island in the Mediterranean, situated between Cilicia and Syria, and so called from the Cypress trees with which it abounded. Barnabas and Mnason were natives of it, Acts iv. 36; xxi. 16; the gospel preached there, Acts xi. 19; visited by Paul and Barnabas, A. D. 44, Acts xiii. 4-13. See also Acts xv. 39; xxvii. 4.

CYRENE, [*a wall, coldness*,] a city of Lybia in Africa, west of Egypt. Matt. xxvii. 32; Acts ii. 1; xi. 10.

CYRENIUS, [*one who governs*,] a governor of Syria. Luke ii. 2.

DALMANUTHA, [*bucket, branch*,] a town of Palestine, on the S. E. part of the lake of Tiberias, near Magdala. Mark viii. 10.

DALMATIA, [*deceitful lamps*,] the southern part of Illyricum, on the gulf of Venice. 2 Tim. iv. 10.

DAMARIS, [*little woman*,] an Athenian lady, who was converted by Paul, Acts xvii. 34.

DAMASCENES, [*of Damascus*,] 2 Cor. xi. 32.

DAMASCUS, [*similitude of burning*,] the most ancient city on record, and long the capital of Syria: first mentioned in Gen.

xiv. 15: xv. 2: and now probably the oldest city on the globe. It is about 160 miles from Jerusalem, and contains at the present time some 80.000 inhabitants. A street is still found here called "Straight," running a mile or more into the city from the eastern gate. Acts ix. 11.

DANIEL, [*judgment of God,*] called Belteshazzar by the Chaldeans, a prophet descended from the royal family of David, who was carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, B. C. 606. Daniel rose by his wisdom to eminence and honor, and served in the courts of Nebuchadnezzar, and Belshazzar, kings of Babylon, and afterwards under Darius the Mede, and Cyrus the Persian. His great eminence may be inferred from Ezek. xiv. 13, 14: xxviii. 2, 3, as well as from consulting his own narrative. The book which bears his name, distinctly foretells the time of Messiah's first advent; and under the emblem of a great image, and of four beasts, the successive rise and fall of the four great universal monarchies of Babylon, Persia, Greece, and Rome, after which, the kingdom of Messiah, like the stone from the mountain, shall fill the whole aarth, and have no successor. The prophecies contained in the latter part of the book extend from the days of Daniel to the resurrection of the dead. Christ testifies to the genuineness and authenticity of the book, Matt. xxiv. 15: of which there is the strongest evidence, both internal and external.

DARKNESS, upernatural, Exod. x. 21—23: Luke xxiii. 44, 45. Also, a symbol of ignorance and of affliction.

DAVID, [*beloved,*] king of Israel, prophet and psalmist. He was youngest son of Jesse, of the tribe of Judah, born in Bethlehem. B C. 1085: and one of the most remarkable men in either sacred or secular history. His life is fully recorded in 1 Sam. xvi. to 1 Kings ii. The phrase, "a man after God's own heart," does not refer to either his private or personal moral conduct, but to his *public official acts.*

DAY. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of night were shorter. Day in prophetic style, "I have given you a day for a year," is the rule: one revolution of the earth on its axis for a revolution in its orbit. Day is also used for an appointed season, Isa. xxxiv. 8: and for an enlightened state, 1 Thess. v. 5. "Last day," refers to the time of judgment: and "last days," to the time of Messiah's reign, Isa. ii. 2: Micah iv. 1.

DEACON, *diakonos*, minister, servant, occurs 31 times, and is applied to both males and females, whose business it was to serve the whole congregation in any capacity.

DEAD SEA, SEA OF SODOM, SALT SEA, or Lake Asphaltites, a salt lake in Palestine, 70 miles long, and 10 to 15 broad. It occupies the spot where the cities of Sodom and Gomorrah are supposed to have stood. The water is clear and limpid, but very salt and bitter, and of greater specific gravity than that of any other lake that is known.

DEAD PERSONS, insensible, and know not anything. Job iii. 18: xiv. 21: Psa. vi. 5; lxxxviii. 10—12; cxv. 17; cxlvi. 4: Eccl. ix. 5 xii. 7; Isa. xxxviii. 18: shall be raised, Job xix. 26, 27; Psa. xlix. 50; John v. 25; Rev. xx. 12. Instances of the dead raised, by Elijah, 1 Kings xvii. 17—23; by Elisha, 2 Kings iv. 18—37; by his bones, xiii. 21; by Jesus, Matt. ix. 25; Mark v. 41, 42; Luke vii. 15; viii. 54, 55; John xi. 1—44; by Peter, Acts ix. 40, 41; by Paul, xx. 10—12.

DEATH, how it came into the world, Gen. ii. 17; iii. 19; Rom. v. 12; vi. 23; 1 Cor. xv. 21. Natural death is a ceasing to be, or a destruction of animal life, and is certain, Job xiv; Psa. xlix. 6—20; lxxxix. 48; Eccl. viii. 8; ix. 4; called a sleep to believers, John xi. 11—14; Acts vii. 60; xiii. 36; 1 Cor. xv. 18, 51; 1 Thess. iv. 13—16. is expressive of alienation from God, and exposure to his wrath, John v. 24; Eph. ii. 1—5; Col. ii. 13; 1 John iii. 14; second death mentioned, Rev. ii. 11; xx. 6, 14; xxi. 8.

DEBTS to be faithfully paid, Psa. xxxvii. 21; Prov. iii. 27, 28; to be avoided, Rom. Rom. xiii. 8; used figuratively for our sins, Matt. vi. 12; a parable on the subject, Matt. xviii. 21—35.

DECAPOLIS, [*ten cities,*] a district of country comprising ten cities, lying chiefly to the east of the Jordan, and the lake of Tiberias.

DELUGE. See Flood.

DEMAS, [*popular,*] a fellow-laborer with Paul at Thessalonica, who afterwards deserted him, Col. iv. 14; 2 Tim. iv. 10; Philemon 24.

DEMETRIUS, [*belonging to corn,*] a silversmith of Ephesus, and an idolater for gain, Acts xix. 24. Also a disciple mentioned 3 John 12.

DEMON, from *daimoon* and *daimonion*, defined by lexicons to be a heathen god, deity, tutelary genius, evil spirit. Plato derives the word from *daeemoon*, knowing; Eusebius, from *deimainoo*, to be terrified; and Proclus, from *daioo*, to distribute. By ancient heathen writers, the word *demon*, by itself, occurs usually in a good sense. Philo affirms that Moses calls those *angels* whom the philosophers call *demons*, and they are only different names that imply one and the same substance. In later times the word was used in a bad sense. Josephus and the New Testament writers use it in this manner. Some suppose demons to be fallen angels, others the spirits of bad men; both theories, however, are without foundation. The possessions of the New Testament are always attributed to them; never to the *ho diabolus*. The word *demon* occurs about 60 times in the New Testament. Whatever may be the correct idea with regard to the demons, as *Dr. George Campbell* well observes: "They are exhibited as the causes of the most direful calamities to the unhappy persons whom they possess—dumbness, deafness, madness, palsy, epilepsy, and the like. The descriptive titles given them always denote some ill quality or other." And again, "When I find mention made of the number of demons in particular possessions, their actions so particularly distinguished from the actions of the man possessed, conversations held by the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of—when I find desires and passions ascribed particularly to them, and similitudes from the conduct which they usually observe, it is impossible for me to deny their existence."

DEMONIACS, demonized persons, or those who were supposed to have a demon or demons, occupying them, suspending the faculties of their minds, and governing the members of their bodies, so that what was said and done by them was ascribed to the indwelling demon.

DENARIUS, the principal silver coin of the Romans, and in value worth from 15 to 17 cents, according to the coinage. A denarius was the day-wages of a laborer in Palestine. Matt. xx. 2, 9.

DERBE, [*asting*,] a small town of Lycaonia, in Asia Minor, to which Paul and Barnabas fled from Lystra, A. D. 41, Acts xiv. 20. It lay at the foot of the Taurus mountains on the north, 16 or 20 miles east of Lystra.

DESERTS, applied to hilly regions, &c., thinly inhabited, Luke i. 80, Matt. iii. 1; and the word so translated in our Bibles often means no more than the common uncultivated grounds in the neighborhood of towns on which the inhabitants grazed their domestic cattle.

DEVIL, from *diabolos*, occurs some 30 times, and means a slanderer, traducer, false accuser. Paul uses the word in the plural number three times—1 Tim. iii. 11; 2 Tim. iii. 3; Titus ii. 3—and applies it to both males and females.

DIADEM, a royal head dress, rather different from the crown, and worn by queens. A prince sometimes puts on several diadems. Ptolemy having conquered Syria, entered Antioch in triumph, with the diadems of Asia and Egypt on his head. John saw on Christ's head "many diadems," Rev. xii. 3; xiii. 1; xix. 12.

DIAMOND. See Precious Stones.

DIANA, or Artemus, [*luminous, perfect*,] a celebrated goddess of the Romans and Greeks, and one of their twelve superior deities. She was like the Syrian goddess Ashtaroth, and appears to have been worshipped at Ephesus with impure rites and magical mysteries. Acts xix. 19. The temple of Diana was the pride and glory of Ephesus. It was 425 feet long, and 230 broad, and had 127 columns of white marble, each 60 feet high. It was 220 years in building, and was one of the seven wonders of the world.

DIDYMUS, [*a twin*,] the surname of Thomas. John xxi. 2.

DIONYSIUS, [*divinely touched*,] a member of the Areopagus at Athens, and a convert of Paul, Acts xvii. 34, and burnt as a martyr, A. D. 95. Being at Heliopolis in Egypt, at the time of Christ's death, on observing the supernatural darkness he exclaimed, "Either the God of nature suffers, or sympathizes with one who suffers."

DIOTREPHES, [*nourished of Jupiter*,] mentioned 3 John 9.

DIP, to immerse. The people of the East eat with their fingers instead of knives and forks, and therefore dip their hand in the dish. For fluid substances they have spoons. John xii. 26.

DISCIPLE, a learner, or follower of another, John ix. 28. It signifies in the New Testament, a follower of Christ, &c., or a convert to his gospel. John xx. 13; Acts vi. 1.

DISPENSATION, *oikonomia*, economy, administration of affairs,—from *oikos*, a house, *nemos*, to administer—economy, the management of a family; hence arrangement, dispensation, or *administration*, a more general sense—occurs 19 times.

DOG. To call a person *a dog* in the East, is expressive of the highest contempt. The term was applied by the Jews to Gentiles. It was not "proper to give the children's bread to dogs," Matt. xv. 26. The *bad* properties of dogs are obstinacy, barking, cruelty, biting, insatiable gluttony, filthiness in lust, vomiting and returning to their vomit. Hence the name is given to cavilling, unprincipled teachers, Phil. iii. 2; and to such as are excluded from the holy city, Rev. xxii. 15.

DOOR, the symbol of opportunity, way of access or introduction. John x. 7.

DORCAS in Greek the same as *Tabitha* in Syriac, that is, *gazelle*, the name of a pious and charitable woman at Joppa, whom Peter raised from the dead, Acts ix. 36—42.

DRACHMA, a silver coin common among the Greeks, which was also current among the Jews, in value about 16 cents, or 8d.

DRAGON, signifies either a large fish, as the whale, or a crocodile, or great serpent. In some places, it evidently means the deadly poisonous lizard called *Gecko* by the East Indians. By the Egyptians, Persians, and Indians the *dragon* is regarded as the established emblem of a monarch. Sometimes it is used for monarchical despotism in general. The Roman government, both in its pagan and papal forms, as a persecuting power, is represented by this symbol.

DRESS, injunctions concerning it, Deut. xxii. 5; Isa. iii. 16, &c; 1 Tim. ii. 9; 1 Pet. iii. 3.

DRINK, to swallow liquids. As the allotments of God's providence were often represented among the Jews by a *cup*, so to receive good or evil at the hand of God is represented by *drinking* its contents, John xviii. 11. To "*eat the flesh* and *drink the blood* of the son of man," is to imbibe, that is, cordially to receive and obey his precepts, John vi. 53; to partake of bread and wine, the symbols of his body and blood, in the ordinance of his own appointment, Matt. xxvi. 26; to become one with him in principle, feeling, and action. As a cordial desire and love of divine truth is often represented as *thirsting*, so *drinking* is used to express the actual reception of the Gospel and its benefits. John iv. 14; vii. 37.

DRUNKENNESS, excludes from the kingdom of God, 1 Cor. vi. 10; Gal. v. 21; *examples*, Gen. ix. 21; xix. 33, 35; 1 Sam. 25, 36; 1 Kings xvi. 9; xx. 16.

DRUSILLA, [*watered by the dew*,] the third daughter of Agrippa the Great. She first married Azizus, king of the Emesenes, but soon left him, to marry Claudius Felix. Acts xxiv. 24.

DUST. "To lick the dust," Psa. lxxii. 9, is expressive of profound submission; to throw "dust into the air," Acts xxii. 23, expresses contempt and malice, and is still an Arab practice; to "throw dust on the head" is a sign of grief and mourning, Rev. xviii. 19; and "to wipe off the dust" from one's feet was expressive of entire renunciation, Matt. x. 14; Acts xiii. 51.

EARNEST, *arraboon*, a pledge; a small part of the price of a thing, paid in hand, to confirm an agreement. The word is used three times in the New Testament, but always in a figurative sense. In 2 Cor. i. 22 it is applied to the *gifts* of the Spirit, which God bestowed on the *apostles;* and in 2 Cor. v. 5; Eph. i. 13, 14, to *believers generally*, on whom after baptism, the apostles had laid their hands; which were an earnest of far superior blessings in the age to come. Jerome has well said, "If the earnest was so great, how great must be the possession."

EARTH. The original word in both Hebrew

and Greek is used to denote the earth as a whole, and a particular land. The expression "all the earth" is sometimes used symbolically for a portion of it. Sometimes used for the people who inhabit the world, etc It is used also as the symbol of the great body of the people contrasted with the government; antichristian part of mankind, etc. There are in the political and in the moral worlds, as well as in the natural, heavens and earth, sun, moon, and stars, mountains, rivers, and seas.

EARTHQUAKE, in the time of Elijah, 1 Kings xix. 11; of Uzziah, Amos i. 1; Zech. xiv. 9; at the crucifixion of Jesus, Matt. xxvii. 54. The established symbol of the political and moral revolutions and convulsions of society. See Hag. ii. 6, 7; Heb. xii. 26; Rev. vi. 12.

EAST, towards the sun's rising. Arabia, Assyria, Chaldea, Mesopotamia, Persia, and other countries, lay eastward of Canaan; and Balaam, Cyrus, and the Magi were said therefore, to have come out of the East. Num. xxiii. 7; Isa. xlvi. 11; Matt. ii. 1, 2.

EAT. See Drink. The Babylonians and Persians used to recline or lie down on table-beds while eating, and the Jews adopted this custom, Amos vi. 4—7; Esth. i. 6; vii. 8; John xii. 3; xiii. 25.

EDIFICATION, a building up. Saints are edified when they grow in holy knowledge and practice. 1 Cor. viii. 1. Mutual edification to be consulted, Rom. xiv. 19; xv. 2; 1 Cor. xiv. 12—26; 1 Thess. v. 11; Heb. x. 24.

EGYPT, [*that binds or oppresses,*] bounded by the Mediterranean Sea on the north; Abyssinia on the south; and on the east and west by mountains, running parallel with the Nile. Egypt is now the basest of kingdoms, as declared in prophecy, Isa. xxix. 15, and has been successively tributary to Babylon, Persia, Greece, Rome, Saracens, Mamelukes, and Turks, during 2000 years. Symbolical now for wickedness, Rev. xi. 8.

ELDER, *presbuteros*, presbyter, whence the word presbytery. Anciently applied to those who presided over Israel, and applied by the Jews before the Christian era to a certain class of officers among them. Those of one synagogue were called the *presbuterion*, presbytery.

Presbuterion, occurs three times; in Luke xxii. 66, and Acts xxii. 5, it seems to apply to the Jewish Sanhedrim; and in 1 Tim. iv. 14 to the chief persons of a Christian congregation. The word is derived from

Presbuteros, an *Elder*, which occurs 67 times, and is applied to *seniors*, or persons advanced in years, ancients, ancestors, fathers; or as an appellation of dignity, to chief men, heads of families, or of congregations. Apostles were sometimes called Elders, in the sense of a senior, or old man. See John 2nd and 3rd epistles, and 1 Pet. v. 1. Still we have the phrase "apostles and elders" contradistinguished several times. See Acts xv. 2, 4, 6, 22. *Elder*, as the name of an officer in the Christian congregation, is defined Acts xx. 17, 28; Titus i. 5, 7; 1 Pet. v. 1, 5; and is evidently synonymous with *bishop*, *shepherd*, *ruler*, &c., and the same duties of overseeing, ruling, teaching, &c., were attached to the office. See the qualifications of each, as given in 1 Tim. iii. 1—7; Titus i. 5—9.

ELECTION, *eklogee*, choice, chosen, approved, beloved: it occurs only 7 times. See Chosen.

ELIJAH, or ELIAS, [*God is my Lord,*] a prophet of Israel, a native of the town of Tishbe, situated in the land of Gilead, beyond Jordan. See 1 Kings xvii—xix., xxi. 17—29; 2 Kings i., ii. 1—14; ix. 36; x. 10, 17; 2 Chron. xxi. 12—15; Luke iv. 25, 26; Rom. xi. 1—5; James v. 17, 18. Promised to be sent again to Israel, Mal. iv. 5; partially fulfilled in John the Baptist, who appeared in the spirit and power of Elijah, Luke i. 17; but was not actually that prophet, John i. 21—24.

ELISABETH, [*oath of God,*] the wife of Zacharias, mother of John the Baptist, Luke i. 5.

ELISHA, [*salvation of God,*] a prophet of Israel, son of Shaphat, Elijah's successor, 1 Kings xix. 15—21; 2 Kings ii. 3, 11—27; iv—ix; Luke iv. 27.

ELIUD, [*God is my praise,*] Matt. i. 14.

ELMODAN, [*God of measure,*] Luke iii. 27.

ELYMAS, [*a magician,*] or Bar-Jesus, struck blind for opposing Paul, Acts xiii. 8, 11.

EMBALMING, an ancient art of preserving the body from decay. The Egyptians excelled in it, and the ancient Israelites imitated them. Mentioned Gen. l. 2, 3, 26; 2 Chron. xvi. 14; John xix. 39, 40.

EMERALD. See Precious Stones.

EMMAUS, [*people despised,*] a town of Judea, 7 miles north of Jerusalem, Luke xxiv. 13.

ENEAS, [*laudable,*] Acts ix. 33.

ENEMIES, laws concerning their treatment, Exod. xxiii. 4; Prov. xxiv. 17; xxv. 21; Matt. v. 44; Luke vi. 27—36; Rom. xii. 14—21; examples, Job xxxi. 29—31; 1 Sam. xxiv; xxvi; Psa. xxxv. 4—15; Luke xxiii. 34; Acts vii. 60.

ENMITY, spoken of, Gen. iii. 13; Rom. viii. 7; James iv. 4.

ENOCH, [*dedicated, disciplined,*] son of Jared, and father of Methuselah, who pleased God, and was translated, Gen. v. 18—24; Luke iii. 37; Heb. xi. 5: Jude 14, 15.

ENON, [*cloud, his fountain,*] a place near Salim, west of the Jordan, where John baptized. John iii. 23.

ENVY condemned, Psa. xxxvii. 1; Prov. iii. 31; Rom. xiii. 13; 1 Cor. iii. 3; Gal. v. 21; James iii. 14; v. 9: 1 Pet. ii. 1.

EPAPHRAS, [*agreeable,*] mentioned Col. i. 7: iv. 12.

EPAPHRODITUS, [*agreeable, handsome,*] one sent by the Philippians with money to Paul when a prisoner at Rome. Phil. ii. 25: iv. 18.

EPENETUS, [*laudable,*] Paul's disciple, whom he calls a first-fruit of Achaia, Rom. xvi. 5.

EPHESIANS, Epistle to, written by Paul to the congregation at Ephesus, during his imprisonment at Rome, A. D. 61. The apostle shows that the calling of the Gentiles was according to God's purpose, and was the development of the secret which had been hid from ages and generations. This grand secret he had opened by the preaching of Christ to the Gentiles, "*the hope of glory,*" and on account of which he had become "a prisoner of the Lord," and "an ambassador in a chain." He exhorts both Gentiles and Jews, in consequence of this wall of separation being broken down, to maintain unity and peace. In the fourth chapter he gives sundry reasons why they should preserve unity, for all—whether Jews or Greeks, Barbarians, Sycthians, bondmen or freemen,—were but *one body*, animated by *one spirit*, cheered by *one hope*, governed by *one Lord*, while *one faith* was mutually entertained and confessed, *one immersion* initiated both into the Anointed.

and the *one God* was Father of all. Thus they were exhorted to keep the unity of the Spirit in the bond of peace.

EPHESUS, a city of Asia Minor, situated on the river Cayster, 35 miles S. by E. of Smyrna, chiefly famed for a magnificent temple of Diana, accounted as one of the seven wonders of the world. It is said to have been 425 feet long, and 220 broad. Its roof was supported by 127 pillars, 70 feet high, 27 of which were curiously carved, and the rest polished. Here the apostle Paul planted Christianity, and labored for upwards of three years, and the apostle John is said to have spent most of his life, and closed it here.

EPHRAIM, [*fruitful*,] a town of Palestine, in the country belonging to the tribe of Ephraim, 8 miles N. E. of Jerusalem. John xi. 54.

EPICUREANS, [*who give assistance*,] a sect of philosophers who adopted the doctrines of Epicurus, who flourished at Athens, B. C. 300. They maintained that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. Acts xvii. 18.

EPISTLE, or LETTER. Twenty-one of the books of the New Testament are *epistles*. Fourteen written by Paul, one by James, two by Peter, three by John, and one by Jude. The messages to the seven congregations, Rev. ii. and iii., are called epistles. For a proper understanding of the epistles it is necessary to consider the *time, occasion, design*, and *parties* addressed.

The *arrangement* of the epistles, as found in our Bible, is not the order of their date; but Lardner has given many reasons to prove that it is the *best* arrangement. The following order as to time is taken from "Horne's Introduction:"

EPISTLES OF PAUL.

1 Thess.,	from	Corinth,	A. D. 52
2 Thess.,	"	"	52
Galatians,	"	"	52
1 Corinthians,	"	Ephesus,	57
Romans,	"	Corinth,	57
2 Corinthians,	"	Philippi,	58
Ephesians,	"	Rome,	61
Philippians,	"	"	62
Colossians,	"	"	62
Philemon,	"	"	63
Hebrews,	"	Italy,	63
1 Timothy,	"	Macedonia,	64
Titus,	"	"	64
2 Timothy,	"	Rome,	65

The other epistles were written between the years 61 and 69; those of John being the latest. Critics and chronologers have not all agreed on these dates, and there is great difficulty in deciding as to some of them.

Epistles of "commendation" were much adopted in the primitive church; they were letters of introduction, and secured the warmest hospitality, 2 Cor. iii. 1.

EQUITY, the great or golden rule, Lev. xix. 18; Matt. vii. 13; xxii. 39; Rom. xiii. 8; James ii. 8.

ERASTUS, [*lovely*,] a Christian converted by Paul, and treasurer of the city of Corinth. Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20.

ESAU, [*formed, finished*, or acccording to some, *covered with hair*,] eldest son of Isaac by Rebekah, Gen. xxv. 21—34; xxvi. 34, 35; xxvii.; xxviii. 6—9, &c.; Heb. xi. 20; xii. 16, 17.

ESLI, [*near me*,] son of Naggo, one of the ancestors of Jesus, Luke iii. 25.

ESPOUSALS, the act or ceremony of marriage, Jer. ii. 2; but sometimes means only *betrothing*, or making a matrimonial engagement. Matt. i. 18; Luke i. 27, 2 Cor. xi. 2.

ESRON, [*the dart of joy*,] mentioned Matt. i. 3.

ETERNAL, *aioonios*, rendered in the common version eternal, and everlasting, is the adjective form of the word *aioon*, age, and must be related to it in meaning. There is no equivalent word in English by which *aioonios* can be exactly rendered. See AGE.

ETHIOPIA, [in Hebrew, *Cush, blackness*, in Greek, *heat*,] a very extensive country of Africa, comprehending Abyssinia, Nubia, &c., lying south of Egypt, above Syene, the modern Assonan, Ezek. xxix. 10; xxx. 6; Acts viii. 27.

EUBULUS, [*prudent*,] mentioned 2 Tim. iv. 21.

EUNICE, [*a good victory*,] the mother of Timothy, and a Jewess by birth, but married to a Greek, Timothy's father, Acts xvi. 1; 2 Tim. i. 5.

EUODIAS, [*sweet scent*,] a female disciple at Philippi, Phil. iv. 2.

EUNUCH, the name given to such officers as served in the inner courts, and chambers of kings. See Isa. lvi. 3—5; Matt. xix. 11, 12; Acts viii. 27.

EUPHRATES, one of the largest and most celebrated rivers of Asia, on which account it is frequently styled "the river." It rises in the mountains of Armenia, and after pursuing a course of 1500 miles flows into the Persian Gulf. Gen. ii. 14; xv. 18; Josh. i. 4; and prophetically alluded to, Jer. xiii. 1—8; Rev. ix. 14; xvi. 12.

EUROCLYDON, a violent and dangerous N. E. wind, common in the Mediterranean about the beginning of winter. Acts xxvii. 14. It is called by sailors a *Levanter*.

EUTYCHUS, [*fortunate*,] a young man at Troas, who fell from an open window of the third floor, while Paul was preaching, into the court below, Acts xx. 5—12.

EVANGELIST, [*a publisher of glad tidings*,] a name which was given to those who went from place to place to preach the gospel, Philip, one of the seven deacons, is termed *the Evangelist*, Acts xxi. 8. Paul exhorts Timothy to "do the work of an Evangelist," 2 Tim. iv. 5. And in Eph. iv. 11, *Euanggelistas* (Evangelists) are expressly distinguished from *poimenas kai didaskalous*, (pastors and teachers,) showing the former to be itinerant, the latter stationary.

EVE, [*living*,] the name of the first woman, and mother of the human race, Gen. i. 26—31; ii. 18—25; iii; iv. 1, 2, 25; v. 2; mentioned by Paul, 2 Cor. xi. 3; 1 Tim. ii. 13, 14.

EVENING. The Jews had two evenings. The first was the after part of the day; the second was the hour or two immediately after dark. Where the word occurs in Exod. xii. 6; Num. ix. 3; Deut. xxviii 4, &c., it reads in the original "between the evenings," and means the *twilight*. This was the time the paschal lamb was to be sacrificed. Deut. xvi. 6.

EVIL, sometimes signifies punishment; in which sense, and in which only, God is said to create it, Isa. xlv. 7. Evil is also used synonymously with the word *sin*, in which sense God never creates it. For "God *cannot* be tempted with evil (sin,) neither tempteth (causeth to sin,) he any man," James i. 13. *Ho poneros*, the evil one, is a term in many places equivalent to *ho diabolos*, or *ho Satanas*. See Matt. v. 37, vi. 12.

xiii. 19; Luke xi. 4; Eph. vi. 16; 2 Thess. iii. 3.

EXACTION censured, Deut. xv. 2; Matt. xviii. 28, Luke iii. 13.

EXAMINATION of self, expressly commanded, 2 Cor. xiii. 5; Gal. vi. 4. See also Matt. vii. 3; Luke xv. 17, 18; 1 Cor. xi. 28.

EXCLUDE, or EXCOMMUNICATE, is to separate or withdraw from an unworthy member of the congregation. An excluded person forfeits,—(1.) The fellowship of the church. Matt. xviii. 17. (2.) The common society of the members, except so far as civil relations require it, 2 Thess. iii. 6, 14; Rom. xvi. 17. (3.) All the privileges belonging to the people of God. The design of exclusion is, (1.) To purge the church. (2.) To warn other members. (3.) To reclaim the offender.

EXHORTATION, *paraklesis*, exhortation, consolation, comfort, occurs 29 times. A christian duty. Acts xi. 23; xiii. 15; xv. 32; Rom. xii. 8, 1 Cor. xiv. 3.

EYE. In most languages this important organ is used by figurative application, the symbol of a large number of objects and ideas. Hence we read of an "evil eye," Matt. xx. 15; "bountiful eye," Prov. xxii. 9, "haughty eyes," Prov. vi. 17; "wanton eyes," Isa. iii. 16; "eyes of an adulteress," 2 Pet. ii. 14; "the lust of the eyes," 1 John ii. 16. As applied to the Almighty, *eyes* denote his infinite *knowledge*, Prov. xv 3; Psa. xi. 4; watchful *providence*, Psa. xxxii. 8; *omnipresence*, Heb. iv. 13; Rev. ii. 18; v. 6. As applied to man, they denote the *understanding*, Psa. cxix. 18; Eph. i. 18, &c. As in the Persian monarchy, the favorite ministers of state were called "the king's eyes," so the angels of the Lord may be "his eyes," running to and fro the earth, to execute his judgments, and to watch and attend for his glory. The eyes are said to be *opened*, when the mind is savingly instructed in spiritual things, Acts xxvi. 18; and sealed up, *blinded*, *closed*, or *darkened*, when the mind is destitute of spiritual knowledge, and so ignorant, obstinate, or biassed, that it cannot discern between good and evil. Isa, xliv. 18; Acts xxviii. 27; Rom. xi. 10.

FABLES, religious tales of human invention; the traditions of elders; the doctrines of men, not to be regarded, 1 Tim. i. 14; iv. 7; vi. 20; Matt. xv. 9; Titus i. 14.

FACE, in scripture, is often used to denote *presence* in the general sense, and there is no other word to denote presence in the Hebrew language. It is used as a token of God's favor, Psa. xxxi. 16; lxvii. 1; Dan. ix. 17. Often found in the plural number in the original, probably referring to the *faces* of the cherubim, the symbol of the divine presence.

FAIR HAVENS, an unsafe harbor in Crete, N. E. of Cape Leon, or Matala. It bears the same name to this day. Acts xxvii. 8.

FAITH, *pistis*, belief, trust, confidence, occurs 244 times, and the verb *pisteuoo*, I believe, 246 times. The simple meaning of this term is, the conviction that the testimony is true. Hence Paul defines it to be "the confidence of things hoped for, the conviction of things not seen." Heb. xi. 1. "Without faith it is impossible to please God." Heb. xi. 6; that is, a belief of those things which he has made known for salvation. See Jude 3; Acts viii. 12; Mark xvi. 15, 16; Acts xxvi. 6, 22, xxviii. 20, 23, 31.

FAN, an instrument for separating chaff from grain, formerly made in the shape of a shovel, with a long handle. With this the grain was tossed into the air when the wind blew, so that the chaff was driven away. Matt. iii. 12.

FASTING mentioned, Matt. ix. 14, 15; Mark ii. 20; Luke v. 25; 2 Cor. vi. 5; with prayer, 1 Cor. vii. 5; the kind acceptable to God, Joel ii. 12, 13; Zech. vii. 5—14; Matt. vi. 17, 18. Moses fasted twice for forty days, Deut. ix. 9, 18; Jesus, Matt. iv. 2; Luke iv. 2. Fasting in all ages and among all nations, has been usual in times of distress; and though our Savior did not appoint any fast days, yet he gave reasons, why after his death, his disciples should fast. Partial, or total abstinence from food, occasionally, is beneficial to both body and mind.

FATHER. This word, besides its obvious and primary sense bears, in Scripture, a number of other applications. Applied to God, to ancestors, near or remote: is also applied as a title of respect to any head, chief, ruler, or elder, especially to kings, prophets, and priests: and the author, source, or beginner, of anything is said to be the father of it, and in this sense it is very commonly used in the East at the present day. The authority of a father was very great in patriarchial times, and any outrage against a parent was made a capital crime. Lev. xx. 9.

FAULT, treatment of, in a brother, Matt. xviii. 15—17; Gal. vi. 1 2; to be mutually confessed James v. 16.

FELIX, [*happy*,] the successor of Cumanus in the government of Judea. History gives him a bad character, and he might well tremble at the words of Paul. Acts xxiv. 25.

FELLOWSHIP, Communion, or Joint Participation. There is a fellowship with the Father, and with the Son, and with each other 1 John i. 3, 7, which is both honorable and commendable; but there is also a fellowship to be avoided, 1 Cor. x. 20; 2 Cor. vi. 14; Eph. v. 11. The word also means a communication of worldly substance for the benefit of others. See Acts ii. 42; Rom. xii. 13; xv. 27; 2 Cor. viii. 4: ix. 13: Gal. vi. 6: Phil. i. 5: iv. 15: Heb. xiii. 16.

FESTIVALS, occasions of public religious observances, recurring at certain set times, among the Hebrews. The festivals of divine appointment were: 1. The *Sabbath*, or seventh day of the week. 2. The *Passover*, which lasted eight days, beginning on the 15th of Nisan. Exod. xii. 14. 3. The Feast of *Pentecost* or of *Weeks*, fifty days after the Passover. 4. The Feast of *Trumpets*, held on the first and second days of Tizri, the commencement of the civil year. 5. The *Day of Atonement*, kept on the tenth of Tizri, or September. 6. The Feast of *In-gathering* or of *Tabernacles*, which lasted for a week. 7. The *Sabbatical Year*, during which the land was to lie fallow, and its spontaneous produce to be shared in common by servants, the poor, strangers, and cattle. It was the year of release from personal slavery, Exod. xxi. 2: and from debts, Deut. xv. 1, 2. 8. The *Jubilee* was a more solemn festival, held every seventh sabbatical year, that is, every fiftieth year. 9. The *New Moon*, at the beginning of the month. Other festivals were observed by the Jews, but of human origin: one of which is mentioned, John x. 22: the Feast of the *Dedication*, established by Judas Maccabees, B. C. 170, to commemorate the cleansing of the temple, after its profanation by Antiochus.

Another feast was that of *Lots*, or *Purim*, when the entire book of Esther is read in the synagogue.

FESTUS, (*festival, joyful*,) successor of Felix, as governor of Judea, and appointed by Nero in the first year of his reign. Acts xxiv. 27; xxv; xxvi.

FIERY DARTS, javelins or arrows having combustible matter at the lower part, which being set on fire was darted against the enemy, or into towns to burn them.

FIG-TREE, a tree well known and very common in Palestine. The tree is large, and affords good shelter. See 1 Kings iv. 25; John i. 48. The blasting of the fig-tree by Jesus, (Matt. xxi. 19; Mark xi. 13, 14,) because he found no figs on it, when "the season of figs was not yet," is thought by infidels to have been an unreasonable and petulant act. But it must be remembered that the tree was barren, which is proved by having *leaves* but no *fruit*; (for on the fig-tree *fruit* appears before the leaf:) also the fig harvest or "time for gathering figs" had not yet come. May not this act have shown the hypocritical exterior of the Jews, and prefigured their approaching ruin?

FIGURE, shape, resemblance. Adam, Isaac, &c., and some ancient ceremonies, were figures or types, as they shadowed forth Jesus Christ. Rom. v. 14; Heb. xi. 19, &c.

FILTH, excrements; "the filth of the world," 1 Cor. iv. 13. The same word in the original was applied to those poor wretches, who being taken from the dregs of the people, were sacrificed to Gentile deities, and loaded with curses, insults, and injuries, while on the way to the altars on which they were to bleed. Hence the allusion.

FIRE, the state of combustion; flame. An emblem of fierce destruction; the symbol of a curse, but never of a blessing. "Fire from heaven," "fire of the Lord," usually denotes lightning in the Old Testament; but, when connected with sacrifices, the "fire of the Lord" is often understood as the fire of the altar, and sometimes the holocaust itself. This fire was originally kindled supernaturally, and was ever after kept up. The "fire that never shall be quenched," Mark ix. 43, is a periphrasis for Gehenna. Kimchi (on Psa. xxvii. 13) says, "that it was a place in the land near to Jerusalem, and was a place contemptible; where they cast things defiled and carcasses; and there was there a continual fire to burn polluted things and bones; and therefore the condemnation of the wicked in a parabolical way is called Gehinnom."

FIRST. 1. What is before others, in time or order; so Adam is called the *first* man, and Christ the *second* Adam. 2. What exceeds others in degree of badness or of excellency; so Paul calls himself the *first* or *chief* of sinners. Hence,

FIRST-BORN or "FIRST-BEGOTTEN of every creature" may mean the "*chief* of the whole creation." Col. i. 15.

FIRST-FRUITS. The first ripe products of the land of Israel, were accounted the Lord's property, and, as such were presented to him, through the priests, as an acknowledgment of their dependence on him, Exod. xxiii. 16, 19. Christ is called the *first-fruits* of them that slept," I Cor. xv. 20; and the family of Stephanus, the *first-fruits* of Achaia. 1 Cor. xvi. 15.

FISHERMEN. most of the apostles probably were, Matt. iv. 8; Mark i. 16; 1—11.

FISHES, miraculous draughts, Luke John xxi. 6; one caught to pay tribute, Matt. xvii. 27; fish with bread miraculously multiplied by Jesus to feed thousands, Matt. xiv. 15—21; xv. 32—39; John vi. 5—14.

FLAX, "smoking flax," Matt. xii. 20. Flax being anciently used for the wicks of lamps, it refers to the wick of a lamp, which, for want of oil, becomes dim and ready to go out, so that but little remains but smoke.

FLESH, (of animals) after the flood, permitted to be eaten, Gen. ix. 3. The word *flesh* is applied, generally, to both man and beast, Gen. vi. 13, 17, 19; vii. 15; but more particularly to mankind, and is in fact, the only Hebrew word, which answers to that term, Psa. cxlv. 21; Isa. xl. 5, 6. "*Flesh and blood*" is also an Hebraism for mankind in the present corruptible state. See 1 Cor. xv. 50; Matt. xvi. 17; Gal. i. 16; Eph. vi. 12.

FLOOD, or GENERAL DELUGE, occurred A. M. 1656. See account, Gen. vi; vii. Referred to as a warning of Christ's coming, Matt. xxiv. 38; Luke xvii. 27; as an assurance that God will punish sin, 2 Pet. ii. 5; also, as a type of baptism and salvation, 1 Pet. iii. 20; and of the final destruction of ungodly men, 2 Pet. iii. 6, 7.

FOLLOW "the Lamb whithersoever he goes," Rev. xiv. 4. An allusion to the oath taken by the Roman soldiers, part of which was to follow their generals *wherever* they should lead. See 2 Sam. xv. 21.

FOOD. The Jews were restricted in their use of animal food to animals called "clean." See Lev. xi. and Deut. xiv. The reasons seems to have been moral, political, and physiological; and particularly to keep Israel distinct from other people. Lev. xx. 24—26; Deut. xiv. 2, 3. Nearly every creature pronounced unclean was held *sacred* by adjacent nations. Ensnaring intercourse with idolaters was thus effectually obstructed, as those who cannot eat and drink together, are not likely to become intimate. Christians are forbidden to eat blood, things strangled, and things offered to idols. See Acts xv. There is no record, that the flesh of animals was used as food by the antidiluvians, as permission to use it was first given to Noah, Gen. ix. 3. *Fruit* evidently was the primeval food of man, Gen. ii. 16; anatomy and physiology prove that it is best adapted for the full development and sustenance of man's physical, intellectual, and moral nature; and to partake of the fruit of the tree of life, in the future, is held forth as the highest possible good.

FOOL. The fool of Scripture is not an idiot, but an absurd person; not one who does not reason at all, but one who reasons wrong; also any one who is not regulated by the dictates of reason and religion. Whatever is without good reason, and does not secure men's true and future good, is foolish; hence we read of foolish talking, foolish lusts, foolish questions, &c., Eph. v. 4; 1 Tim. vi. 9; Titus iii. 9.

FORBEARANCE recommended, Matt. xviii. 33; 1 Cor. xiii. 4, 7; Eph. iv. 2; Col. iii. 13; 1 Thess. v. 14; manifested by God to man, Psa. l. 21; Eccl. viii. 11; Matt. xviii. 27; Rom. ii. 4; 2 Pet. iii. 9, 15.

FOREHEAD. Public profession of religion. Rev. vii. 3, 13, 16; xiv. 1. Marks on the forehead may be illustrated by the custom in idolatrous countries, of bearing on the forehead the mark of the gods whose votaries they are. Some, however, think it an allusion to the custom of marking cattle, &c., with the sign of ownership.

FOREKNOWLEDGE, *prognosis*, occurs twice, Acts ii. 23; I Pet. i. 2; *proginosko*, I foreknow, occurs five times, Acts xxvi. 5; Rom. viii. 29, xi. 2; 1 Pet. i 20; 2 Pet. iii 17. *Know* in the Hebrew idiom, signifies sometimes to approve, acknowledge, and to make known. "The Lord knows (approves) them that are his." "The world knows (acknowledges) us not."

FORGIVENESS promised, Isa. lv. 7; Luke i. 77; xxiv. 47· Acts ii 38, &c.; enjoined Matt. vi. 15; xviii. 21; Eph. iv. 32; Col. iii 13; James ii. 13.

FORNICATION means, 1. Criminal intercourse between unmarried persons, 1 Cor. vii. 2. 2. Adultery, Matt. v. 32. 3. Idolatry, 2 Chron. xxi. 11 4 Heresy, Rev. xix. 2. The word occurs much more frequently in its metaphorical than in its ordinary sense. Jer. iii. 8, 9; Ezek. xvi. 26.

FORTUNATAS, [*lucky. fortunate,*] a disciple mentioned 1 Cor. xvi. 17, who visited Paul at Ephesus.

FOX, a wild animal, probably a jackal, mentioned historically, Judges xv. 4, 5; Lam. v. 18; comparatively, Matt. viii. 20; symbolically for a cunning and deceitful person, Ezek. xiii. 4; Luke xiii. 32.

FRANKINCENSE, a sweet scented gum, used in the incense, which when placed on live coals, sends up a dense fragrant smoke. Luke i. 10; Rev viii. 3.

FROGS, plague of, Exod. viii. The frog was held sacred in Egypt, because it was the emblem of Orisis; and was produced by the Nile, which was also esteemed as peculiarly sacred; thus Jehovah used their very gods as a means to punish them.

FRUGALITY recommended, Prov. xviii. 9; John vi. 12.

FRUITS used figuratively for proofs, Matt. iii. 8; vii. 16; 2 Cor. ix. 10, Gal. v. 22, 23; Phil. 1. 11; James iii. 17.

FULNESS OF TIME, *plerooma ton chronon*, the fulness or completion of any period of time, Gal iv. 4; Eph i. 10. The completion of the period which was to precede the Messiah.

FULNESS OF THE GENTILES. The completion of the salvation of the Gentiles, during the present dispensation.

FURLONG, the eighth part of a mile, Luke xxiv. 13; John vi. 19; xi. 18.

GABBATHA, [*high, elevated,* or *the pavement,*] a large court or apartment, used as Pilate's judgment seat, John xix. 13. It was evidently *outside* of the prætorium.

GABRIEL, [*the mighty one of God,*] the angel, mentioned Luke i. 11, 26, who appeared at different times to Daniel, Zacharias, &c. Dan. viii. 16; ix. 21.

GADARA, the chief city of Perea, in Cœlo-Syria, a few miles east of the Lake Tiberias. Mark v. 1.

GADARENES, the inhabitants of Gadara. Luke viii. 26.

GAIUS, [*lord, earthy,*] the name of one or two eminent Christians, mentioned Acts xix. 29; xx. 4; 1 Cor. i. 14; 3 John 1.

GALATIA, an extensive province of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the south by Lycaonia, on the east by Pontus and Cappadocia, and on the west by Phrygia and Bithynia It took its name from the Gauls who settled there 250 years B. C.

GALATIANS, Epistle to, written by Paul, probably from Ephesus, A. D. 53, and discusses much the same topics as that to the Romans, but a little fuller on one or two points. Having founded the congregation of Galatia, he speaks authoritatively as a teacher and an apostle. The principal topics discussed are,—his apostolic character, the gifts which the Holy Spirit conferred by his hands, the Abrahamic gospel and covenant, the promised inheritance of the land, the law of Sinai, and the contrast between the two covenants.

GALILEE, [*wheel, heap,*] the northern part of Palestine, divided into Upper and Lower. Upper Galilee, the northern portion, was called "Galilee of the Gentiles," from its having a more mixed population, i. e. less purely Jewish than the others. This mixture of population corrupted the dialect; hence Peter was detected by his speech, Mark xiv. 70. The disciples were mostly from this country, and on this account were called Galileans. Luke xxiii. 6; Acts ii. 7.

———— Sea of. See GENNESARETH.

GALL. a general name for whatever is very bitter or nauseous. Primarily it denotes the substance secreted in the gall-bladder of animals, commonly called bile. Metaphorically it means great trouble, Jer. viii. 14; exceeding wickedness, Amos vi. 12; abominable depravity, Acts viii. 25.

GALLIO, [*who lives on milk,*] proconsul of Achaia, A. D. 53, elder brother to Seneca, the famous moralist. The Jews dragged Paul before his tribunal. Acts xviii. 12.

GAMALIEL, [*recompense of God,*] the distinguished Pharisee under whom Paul studied law, grandson of Hillel, the famous Rabbi.

GARDEN, a place planted with beautiful plants and fruit-bearing and other trees, and generally hedged or walled. Several gardens are mentioned in the Scriptures; as the garden of Eden, Ahab's garden of herbs, the royal garden near the fortress of Zion, the royal garden of the Persian kings at Susa, the garden of Joseph of Arimathea, and the garden of Gethsemane. See John xviii. 1; xix. 41.

GARMENTS. To lay up stores of raiment, especially by the rich, was very common in the East, where the fashion of dress seldom changes. Sometimes thousands of garments were laid up. Hence Jesus warns men of the folly of laying up treasures which the moth may consume. Matt. vi. 19; Luke xii. 33; James v. 2. Princes, especially great kings and priests, generally wore white garments. White was also worn on occasions of great joy. In mourning men generally wore sackcloth or haircloth. Hence *garment* is used as a symbol of the condition or state a person is in. To be *clothed in white*, denotes prosperity or victory. To put on *clean* garments after washing signifies freedom from care and evil, together with honor and joy.

GATE, the entrance to a residence or fortified place. Gates are put figuratively for public places of towns and palaces. The gates of a town are also put for the town itself. The *gates of death* is a metaphorical expression expressive of imminent danger of death. The *gates of hades* is used in a similar manner for counsels, designs, or authority. Matt. xvi. 18.

GAZA, [*strong, or a goat,*] a city of the Philistines. Referred to as "Gaza, which is desert," Acts viii. 26.

GEHENNA. the Greek word translated *hell* in the common version, occurs 12 times. It is the Grecian mode of spelling the Hebrew words which are translated, "The valley of Hinnom." This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment.

GENEALOGY, a list of ancestors, set down both in their direct and collateral order. The Hebrews carefully preserved their family registers, through a period of more than 3500 years. Without these genealogies the priests could not exercise their sacred office. See Ezra ii. 62. It appears that the principal design of preserving accurate lists of the ancestry of God's ancient people, was, that it might be certainly known of what tribe and family the Messiah was born. The difference in the genealogies of Christ, as given by Matthew and Luke, arose from one giving the line of Joseph, and the other of Mary. The Jews lost their registers after the war with the Romans, and their final dispersion.

GENERATION, *genea*, occurs 40 times, and means sometimes a line of descent, as in Matt. i. 1; or persons existing at any particular period, Matt. i. 17. Some translate *genea* which occurs in Matt. xxiv. 34, by the word *race*, which sense is scarcely admissible. Macknight says that *hee genea autee*, as it is found in that passage, means the generation or persons *then* living contemporary with Christ.

GENNESARETH, [*garden of the prince*,] a fine lake, 17 miles long, and 5 or 6 broad, situated about 50 miles north of Jerusalem. Its waters are very pure and sweet, and it abounds with fish. It is surrounded by fine scenery, and was much frequented by our Savior and his disciples. It is also called *Chinnereth*, Num. xxxiv. 11; the *Sea of Galilee*, Matt. iv. 18; and the *Sea of Tiberias*, John vi. 1, 23.

GENTILES, literally, the nations; and was applied by the Jews to all who were not of their religion, or who were ignorant of God.

GENTLENESS, though little admired by the world, compared with enterprise, bravery, &c., is in the sight of God, an imperative virtue, James iii. 17. Recommended, 2 Tim. ii. 24; Titus iii. 2. *Christ* an example, 2 Cor. x. 1; the *apostles*, 1 Thess. ii. 7.

GERGESENES, [*those who come from pilgrimage*,] a people mentioned Matt. viii. 28; probably the same as Gadarenes.

GETHSEMANE, [*a very fat valley*,] a retired garden at the foot of Mount of Olives, Luke xxii. 10. The remains of its stone wall are yet seen, and eight ancient olive trees. Matt. xxvi. 30—46.

GIFT OF THE HOLY SPIRIT. This phrase occurs twice, Acts ii. 38; x. 45. It is called "the gift of God," Acts viii. 20, and "the same gift," xi. 17. *Dorea* and not *charis*, is the word used here for gift. *Dorea* is also found in John iv. 10. Rom v. 15 17; 2 Cor ix 15; Eph iii 7; iv 7; Heb vi 4 —in all 11 times.

GLORY. It is believed that the classical Greek writers never use *doxa*, in the sense of *light* and *splendor*. though it is often found in the Scriptures with that meaning attached. See Exod. xvi. 7, 10; xxiv. 17; xl. 34, 35. The *Shekinah* was a peculiar display of the glory of God, Exod. iii. 2—5; xiii. 21, 22; Lev. xvi. 2; 2 Chron vii. 1, 2. The following passages will illustrate the New Testament use, Matt. vi. 29; 1 Cor. xv. 41; Heb. i. 3; Rom. i. 23; 2 Thess. i. 7; 1 Cor. xi. 7, &c.

GLUTTONY censured, Deut. xxi. 20: Prov. xxiii. 1, 20; xxv 16; 1 Pet. iv. 3.

GNASHING of teeth, rage, Psa. xxxv. 16: Acts vii. 54: anguish, Psa. cxii. 10: Matt. viii. 12: xiii. 42, 50: xxii. 13.

GNAT, a small winged insect, very common in warm countries. Our Savior's allusion to the gnat is a kind of proverb, "Blind guides! who strain (or filter) *out* a gnat, and swallow a camel." This he applied to those who were superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. The Jewish law reckoned both gnats and camels unclean.

GOD, the Supreme, Omnipotent, and Eternal one, of whom are all things. The two principal Hebrew names of the Supreme Being used in the Scriptures are *Jehovah*, (or *Yahveh*.) and *Elohim*. Dr. Havernick defines Jehovah to be the *Existing One*. and considers *Elohim*. though in the plural number, as the abstract expression for absolute *Deity*. *Jehovah*, however, he regards as the revealed Elohim, the Manifest, Only, Personal, and Holy Elohim: Elohim is the Creator, Jehovah the Redeemer, &c. In a subordinate sense the term Elohim, or gods, is applied to angels. Psa. xcvii. 7; Heb. i. 6; to judges or great men. Exod. xxii. 28; Psa. lxxxii. 1: John x. 34, 35; 1 Cor. viii. 5; and to idols. Deut. xxxii. 17.

GOG and MAGOG, mentioned Ezek. xxxviii; xxxix; Rev. xx. 8.

GOLD, employed as a comparison, Psa. xix 10; as a simile, Job xxiii. 10: 1 Pet. i. 7; Rev. xxi. 18, 21.

GOLGOTHA, [*a heap of skulls*.] See CALVARY.

GOMORRAH, [*rebellious people*.] See SODOM.

GOSPEL, *euanggelion*, good news, glad tidings. Gospel is a Saxon word, meaning, *God's spell*, or the *Word of God*, embracing "the things concerning the kingdom of God, and the name of Jesus Anointed," Acts viii. 12, and the joyful news that salvation and an inheritance in that kingdom may be obtained through faith and obedience. *Euanggelion* occurs 76 times; *euanggelizo*. to proclaim good news, 56 times; from which also *euanggelistai*, evangelists, one who tells glad tidings. Acts xxi. 8; Eph. iv. 11; 2 Tim iv. 5.

GRACE, *charis*, favor, and occurs 156 times. The lexicons attach some fifteen meanings to it. Parkhurst observes, "While the miraculous influences of the Spirit are called gifts, or separately a gift; and though I firmly believe his blessed operations or influences in the hearts of ordinary believers in general; yet, that *charis*, is ever in the New Testament particularly used for these, is more than I dare, after attentive examination, assert."

GRASS, in the common version, generally signifies *herbage*, or all shrubs not included under the term tree. Matt. vi. 30; Rev. viii. 7. Grass "cast into the oven." Shaw tells us that myrtle, rosemary, and other plants, are used in Barbary to heat their ovens.

GRAVE. See TOMB OF SEPULCHRE.

GREECE, in Hebrew *Javan*, Isa. lxvi. 19; a country in the S. E. of Europe, extending 400 miles from north to south, and 850 from east to west. Few countries are more favored by nature, as to soil, climate, and productions. Many of the most renowned men of antiquity had their birth here. Part of ancient Greece is now included in Albania and Roumelia in Turkey. Mentioned Dan. viii. 21—25; x. 20; xi. 2; Zech. ix. 13; Acts xx. 2.

GRECIANS. Greeks, the inhabitants of Greece, Joel iii. 6. Sometimes this word means not Greeks, but Jews, using the Greek language, called Hellenists, Acts vi. 1; ix. 29; xi. 19—21; Greeks were so by nation or birth; sometimes the name was used for Gentiles in general," Acts xx. 21; Rom. i. 16; 1 Cor. i. 22—24.

GUEST-CHAMBER, Mark xiv. 14; Luke xxii. 11. In the East, respectable householders have a room which they call the stranger's room, which is specially set apart for the use of guests.

HABAKKUK, [*a favorite*,] a Jewish prophet who flourished about 610 B. C., and wrote the book which bears his name. His name does not occur in the New Testament, but a quotation is made from his prophecy by Paul, Acts xiii. 41.

HADES, occurs 11 times in the Greek Testament, and is improperly translated in the common version 10 times by the word *hell*. It is the word used in the Septuagint as a translation of the Hebrew word *sheol*, denoting the abode or world of the dead, and means literally *that which is in darkness, hidden, invisible*, or *obscure*. As the word *hades* did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word *sheol*, therefore in order to properly define its meaning recourse must be had to the various passages where it is found. The Hebrew word *sheol* is translated by *hades*, in the Septuagint, 60 times out of 63; and though *sheol* in many places, (such as, Gen. xxxv. 35; xlii. 38; 1 Sam. ii. 7; 1 Kings ii. 6; Job xiv. 13; xvii. 13, 16, &c.,) may signify *keber*, the *grave*, as the common receptacle of the dead, yet it has the more general meaning of *death*; a *state of death*; the *dominion of death*. To translate *hades* by the word *hell*, as it is done *ten* times out of *eleven* in the New Testament, is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was SECRET OR CONCEALED, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.

HAGAR, [*a stranger*,] a native of Egypt, and servant of Abraham, Gen. xii. 16; xvi. 1, &c.; Gal. iv. 22—31.

HAGGAI, [*solemn feast*,] the tenth of the minor prophets. His prophecy was given during the rebuilding of the temple, B. C. 520.

HAIL, a symbol of violent enemies, Isa. xxviii. 2, 3; xxx. 30, 31; xxxii. 19; Rev. viii. 7.

HAIR, precepts regarding it, 1 Cor. xi. 14—16; 1 Tim. ii 9; 1 Pet. iii. 2. "Cutting off the hair," was a sign of distress; "plucking off the hair," was one of the most disgraceful punishments; "hairs white like wool," was emblematic of majesty and wisdom.

HALLELUJAH or Alleluia. See Alleluia.

HAND, the organ of feeling, rightly denominated by Galen the instrument of instruments. It serves to distinguish man from other terrestrial beings, and no other animal has any member comparable with it. The *right hand* has a preference, hence the many allusions to it. The phrase "sitting at the *right hand* of God," as applied to the Messiah, is derived from the fact that a position at the right hand of the throne of earthly monarchs was accounted the chief place of honor, dignity, and power; so when Jesus declared before Caiaphas, that "ye shall see the Son of man sitting on the *right hand* of power, and coming in the clouds of heaven," Matt. xxvi. 64; Mark xiv. 62, he obviously meant to say, that his present humiliation would be succeeded by glory, majesty, and power. To *lay the hand* on any one was a means of pointing him out, and consequently an emblem of setting any one apart for a particular office or dignity. Hence the ceremony of *imposition of hands*, was at an early period, observed on the appointment and consecration of persons to high and holy undertakings.

HARLOT, or Prostitute, frequently used figuratively for an idolatrous community. Cities were formerly represented under the types of virgins, wives, widows, and harlots, according to their various conditions; hence the true church is symbolized by a chaste bride, and an apostate or worldly religious community is depicted by a *harlot*.

HARVEST, the time of gathering the fruits of the earth. In Palestine it began in March, and ended about the middle of May. It is symbolical of the season of future reward—particularly the punishment of the wicked, Matt. ix; xiii; John iv. 35.

HATE. This word is often used in Scripture, as in common conversation, to signify an inferior degree of love, of attachment, or of liking; but not to *detest* or *abhor*. Thus it is written, "Jacob have I loved; but Esau have I hated." that is, loved in an *inferior* degree to Jacob. So Luke xiv. 26, is to be understood.

HATRED condemned, Lev. xix. 17; Prov. x. 12, 18; xxvi. 24; 1 John ii. 9; iii. 15.

HEAD, frequently denotes *sovereignty*, as it is the seat of the understanding or governing principle in man; hence the *chief* of a people, or the *metropolis* of a country. So Christ is called the *head* of his body, the church, Eph. v. 23; and of all things, Eph. i. 22; Col. ii. 10.

HEAR, to receive the sounds by the ear. To hear the word of God, means, (1.) A mere listening, without laying to heart, Matt. xiii. 19; (2,) to yield a willing assent, with a firm purpose to believe and obey it. John viii. 47. God is said to hear prayer when he grants our requests.

HEARING, to be with profit, Deut. iv. 9, 10; Matt. vii. 24; Rom. ii. 13; Heb. ii. 1; xii. 25; James i. 22.

HEART, the centre of animal life, is used metaphorically for all the affections, and the whole faculties of man. *Heart* constantly occurs, where *mind* is to be understood, and would be used by a modern English writer. "Out of the heart" every evil is said to proceed," Matt. xv. 18; and as the great evil which corrupts and defiles the heart is *unbelief*, so the only purifier of the heart mentioned in Scripture is *faith*, Acts xv. 9.

HEAVEN. The Jews spoke of three heavens,—(1.) The atmosphere, or lower region of the air, in which birds and vapors fly, Job xxxv. 11; Matt. xvi. 1. (2.) The expanse above, in which the stars are disposed, and which they seem to have thought was a solid concave. Matt. xxiv. 29. (3.) The habitation of God, where his power and glory are more immediately and fully manifested. *Heaven* is always the symbol of government; the higher places in the political universe. The "kingdom of *heaven*," is the same as the kingdom of God, Matt. x. 7; Luke ix. 2; and is Messiah's reign on earth. See Psa. lxxii; Dan. vii. 14, 27; Matt. xxv. 31—34.

HEBER, [*one that passes*,] the grandson of Shem, Luke iii. 35, and from whom it is supposed that Abraham and his posterity derived the name of Hebrews.

HEBREWS, [*descendants of Heber*,] the name by which a Jew desired to be known in the earliest and latest periods of his nation, 2 Cor. xi. 22. Abraham was known by it on his arrival in Canaan. It signifies that he was the proper heir of Shem, the father of all the children of Heber. An "Hebrew of the Hebrews" is one, both of whose parents are Hebrews. Phil. iii. 5.

——— Epistle to. It is generally conceded that Paul was the writer, because the style appears to be his. Probably written about A. D. 63—65. It was addressed to believing Hebrews irrespective of any particular place, and apparently designed to save them from the sin of apostacy, through the persecutions to which they were subjected by their unbelieving brethren. Hence the writer shows the superiority of Christianity to Judaism; that Christ was far superior to Moses; affords a more secure and complete salvation; and that in point of dignity, perpetuity, sufficiency, and suitableness, the Jewish priesthood and sacrifices were far inferior to those of Christ, who was the substance and reality, whilst these were but the type and shadow. These and similar comparisons and arguments are used, and the examples of ancient worthies adduced, to fortify the minds of those who were suffering persecution, and to induce them to hold fast the confession of the hope without wavering. The epistle is an admirable exposition and supplement to those to the Romans and Galatians.

HEIR, one who is to succeed to an estate. Christians are heirs of God both *by birth* and *by will;* an important and delightful consideration.

HELI, [*ascending, climbing up*,] the father of Joseph, the husband of Mary. Luke iii. 23.

HELL. See Hades and Gehenna.

HELLENIST, a name given to persons of Jewish extraction, who nevertheless talked Greek as their mother tongue. Acts vi. 1.

HELMET, a cap of metal or strong leather for protecting a soldier's head. 1 Sam. xvii. 3. Salvation is God's *helmet;* the *hope* of it rendering Christians courageous in their spiritual warfare. Eph. vi. 17; 1 Thess. v. 8.

HERESY, *hairesis*, occurs 9 times, and is translated both *sect* and *heresy*. In scripture usage it generally means a sect, or schism, rather than the opinions embraced by the sect. Christianity was called a sect, or heresy, by Tertullus and the profane Jews. Acts xxiv. 5, 14.

HERETIC, *airetikos*, factionist, sectarian, occurs but once. Titus iii. 10. One who makes a party or faction.

HERMAS and HERMES, [*mercury, gain*,] two disciples mentioned Rom. xvi. 14.

HERMOGONES, [*begotten of Mercury*,] and PHYGELLUS, [*a fugitive*,] disciples of Asia Minor, and probably companions in labor of Paul. They abandoned him during his imprisonment, 2 Tim. i. 15.

HEROD, [*the glory of the skin*.] Four persons of this name are mentioned in the New Testament. (1.) *Herod the Great*, the son of Antipater, born B. C. 70 He ordered the destruction of the infants at Bethlehem. (2.) *Herod Antipas*, son of Herod the Great, tetrarch of Galilee and Perea. He beheaded John, and arrayed Jesus in mock royalty, when sent to him by Pilate. (3.) *Herod Agrippa*, the son of Aristobulus, and grandson of Herod the Great, who caused the murder of James, the son of Zebedee, and desired to kill Peter also. See his awful death described, Acts xii. 23; and by Josephus, (*Antiq.* xix. 8,) in the 54th year of his age. (4.) *Herod Agrippa II.*, son of the preceding—the one called Agrippa, before whom Paul made his defence, Acts xxvi.

HERODIAN, [*song of Juno*,] Paul's kinsman, Rom. xvi. 11.

HERODIANS, a class of Jews that existed in the time of Jesus Christ, whether of a political or religious description it is not easy to say for want of materials to determine. Mentioned, Mark iii. 6; xii. 13; Matt. xxii. 16; Luke xx. 20.

HERODIAS, sister of Herod Agrippa, and grand-daughter of Herod the Great, married to her uncle Philip, and afterwards sinfully connected with his brother Herod Antipas.

HIERAPOLIS, [*holy city*,] a city situated in Phrygia, near Colosse and Laodicea. It was destroyed by an earthquake in the times of the apostles. Its ruins indicate that it was one of the most glorious cities of the world. Col. iv. 13. It is now called *Pambuk Kalasi*.

HIRED, "no man has hired us," Matt. xx. 7. Morier, the traveler, says that he saw, in the east, laborers with spades, &c., in their hands, standing in the market-place, before sun-rise, in order to be hired for the day, to work in the surrounding fields.

HIRELING, a man employed to take care of sheep, to whom wages were paid. Also indicates a pastor who cares more for the fleece than the good of the flock. John x. 12.

HOLINESS, freedom from sin, and devotedness to God; without it none can see God. Heb. xii. 14.

HOLY, persons, places, and things so called, which are *separated* to the Lord, Exod. xix. 6; Lev. xvi. 33; Num. xxxi. 6; 1 Pet. ii. 9; while Jehovah is called "the Holy One of Israel," 2 Kings xix. 22; Psa. lxxi. 22, &c.; and the Spirit of God is frequently denominated "the Holy Spirit."

HONESTY enjoined, Lev. xix. 13, 35; Deut. xxv. 13; Matt. vi. 8, 11; Mark x. 19.

HONEY, one of the blessings of Canaan, Deut. xxxii. 13; Judges xiv. 8—18; 1 Sam. xiv; Matt. iii. 4.

HONOR, *timee*, occurs 43 times, and means price, reward, maintenance, as well as respect, veneration, &c. *Double honor* indicates greater liberality or support. 1 Tim. v. 17, 18.

HOPE, the confident expectation of the things promised. See Rom. v. 4, 5; xv. 13; Heb. vi. 9—12. The *hope* of life in the age to come is founded on Christ. Rom. viii. 24; Col. i. 27; 1 Thess. i. 3; 2 Thess. ii. 16; Titus i. 2; 1 Pet. i. 13; and is a cause of joy, Rom. xii. 12; xv. 4, 13; Heb. iii. 6.

HORN, a symbol of strength, and a well-known symbol of a king.

HORSE, a symbol of war and conquest; the state, color or equipage of a horse represents the condition of his rider. *White* denotes victory and prosperity; *black* represents distress and general calamity; *red* denotes war and fierce hostility; *pale* is the symbol of death and destruction.

HOSANNA, a form of acclamatory blessing or wishing well, signifying, Save now! Succor now! Be now propitious! Matt. xxi. 9. This passage fairly construed would mean, "Lord, preserve this Son of David; heap favors and blessings on him!"

HOSEA, [*a savior,*] the first of the minor prophets, generally supposed to have been a native of the kingdom of Israel, and who prophesied for about 60 years, between 780 and 724 B. C. Paul quotes from his prophecy in Rom. ix. 25.

HOSPITALITY, the practise of receiving strangers into one's house and giving them suitable entertainment. Recommended, Rom. xii. 13; I Tim. iii. 2; Titus i. 8; Heb. xiii. 2; 1 Pet. iv. 9.

HOUR. The Jews in the time of Christ divided the day into twelve equal parts, which of course varied in length according to the different seasons. The earliest mention of hour is in Dan. iii. 15; iv. 19; v. 5. Very frequently hour is used for a fixed season or opportunity, and is an emblem of a very short period of time.

HUMILITY taught, Micah vi. 8; Matt. xviii. 4; xxiii. 12; Luke xviii. 14; Rom. xii. 3, 10, 16; Rom ii. 3, &c.

HUNGER, an established symbol of affliction. To "*hunger* and *thirst* no more," denotes a perpetual exemption from all affliction.

HUSBANDS, their duty, Gen. ii. 24; Mal. ii. 14, 15; 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19; 1 Pet. iii. 7.

HYACINTH. See Precious Stones.

HYMENEUS, [*nuptial, marriage,*] mentioned 1 Tim. i. 20; 2 Tim. ii. 17.

HYMNS or Psalms, used as part of worship. The book of Psalms contained the "hymns and spiritual songs," commonly sung by the Jews and early Christians. The Psalms are called, in general, hymns, by Philo the Jew; and Josephus calls them "songs and hymns."

HYPOCRITE, one who feigns to be what he is not. Matt. xxiii. The original word properly signifies "players disguised," as the Grecian actors used to be, in masks.

ICONIUM, [*I come,*] a town of Asia Minor, visited by the apostles. It was the capital of Lycaonia, 150 miles W. N. W. of Tarsus. Acts xiii. 51; xiv. 1, 19; xvi. 2: 2 Tim. iii. 11.

IDLENESS censured, Rom. xii. 11; 1 Thess. iv. 11; 2 Thess. iii. 10, &c. "*Idle word,*" Matt. xii. 36, in the Greek means false, slandering, pernicious word.

IDOL, IDOLATRY, not only applied to heathen deities and their worship, but to anything too much and sinfully indulged. 1 John v. 21.

IDUMEA, [*red, earthy,*] a country lying in the north of Arabia, and south of Judea. Mark iii. 18.

IGNORANCE, voluntary, censured, John iii. 19; 2 Pet. iii. 5; involuntary, excusable, John ix. 41; 1 Tim. i. 13, but not when there are means of information, John iii. 19; v. 40; Acts xvii. 11, 30; 2 Pet. iii. 5.

ILLYRICUM, [*joy,*] a province lying N. W. of Macedon, along the eastern coast of the Adriatic Gulf, and now called Sclavonia. Rom. xv. 19.

IMMANUEL, [*God with us,*] a name given to our Lord Jesus Christ, Isa. vii. 14; Mat. i. 23.

IMMORTAL, deathless; does not occur once in the original, and only once even in the common version, 1 Tim. i. 17, where it ought to be rendered *incorruptible*. It is applied to God.

IMMORTALITY, deathlessness, only occurs 3 times, 1 Cor. xv. 53, 54; 1 Tim. vi. 15—applied exclusively to God, and the glorified bodies of the saints. See Incorruptibility and Life.

IMMUTABILITY, unchangeableness, ascribed to God, Psa. cii. 27; to his counsel, promise, and oath, Heb. vi. 17, 18; to Jesus Christ, Heb. xiii. 8.

IMPOSITION OF HANDS, or laying on of hands. This phrase, denoting the communication of some gift, benefit, power, or office, (for an office is a gift,) occurs, Matt xix. 15; Mark vi. 5; Luke iv. 10; xiii. 13; Acts vi. 6; viii. 17; xiii. 3; xix. 6; xxviii. 8. The phrase "laying on of hands," occurs, 1 Tim. iv. 14; Heb. vi. 2. The persons who laid on hands were Jesus, the Apostles, Prophets, Teachers, Elders, or the Presbytery. The persons on whom hands were laid, were the sick, and such as desired to receive spiritual gifts, and those designated for public trusts and offices in or for the congregation.

IMPUTE, *logizomai*, occurs 41 times; and its primary and radical import is to reckon or account, being a word used in arithmetical calculations. It is used passively in Rom. iv. 3, 4, 5, 8, 9, 10; 2 Tim. iv. 16, &c.

INCENSE, a compound of aromatics procured from trees, chiefly in Arabia, having when burnt, a most fragrant smell. It was not lawful to use it any place but the temple. Exod. xxx. 7, 8, 34; Luke i. 9.

INCORRUPTIBLE, God is, Rom. i. 23; 1 Tim. i. 17; so also his word, 1 Pet. i. 23; the bodies of the saints will be, 1 Cor. xv. 52: also, the inheritance, 1 Pet. i. 4. The Christian's crown will be incorruptible, 1 Cor. ix. 25.

INCORRUPTIBILITY, to be sought after, Rom. ii. 7; brought to view and illustrated in the gospel, 2 Tim. i. 10; corruptible natures must put it on in order to inherit the kingdom of God, 1 Cor. xv. 42, 50, 53, 54.

INFIRMITIES. (1.) Bodily weaknesses, Matt. viii. 17; Isa. liii. 4. (2.) Weakness of human nature, Gal. iv. 13; Rom. viii. 26. Mere infirmities are not sins, except so far as we bring them on ourselves. Christians are bound to pay a tender regard to the infirmities of others. Rom. xv. 1.

INGRATITUDE censured, Psa. vii. 4: cvi. 7: Prov. xvii. 13: 2 Tim. iii. 2: instances of, Gen. xl. 23: Judges viii. 34: 1 Sam. xviii. 6—30.

INN, in our Bible, generally means a *caravansera*. Usually they are simply places of rest, near a fountain, if possible: others have an attendant, who merely waits on travelers: and others have a family, which sell provisions. They are found in every part of the East. In the stable of such a place, the better parts being all occupied, Jesus was born. Luke ii. 7.

INSCRIPTION or Superscription, writing on coins, pillars, &c. Much of the history of nations may be learnt from them, Matt. xx. 20. The history of Greece for 1318 years, is inscribed on the Arundel marbles

Parts of the law of Moses were inscribed on the altar at Ebal. Deut. xxiii. 8.

INTERCESSION of Christ for us, Rom. viii. 34; Heb. vii. 25; 1 John ii 1; to be made by us for others, Rom. xv. 30; 2 Cor. i. 11; Eph. i. 16; vi. 18, 19; Col. iv. 3, &c.; instances, Gen. xviii. 23—33, &c.

IRON, a well known, strong, and useful metal, and known very anciently, Gen. iv. 22. Moses speaks of its hardness, Lev. xxvi. 19; of the iron mines, Deut. viii. 9; and of the furnace in which it was made, Deut. iv. 20. The bedstead of Og, king of Bashan was of iron, Deut. iii. 11.

IRONY or SARCASM, when a person means the contrary of what he says; examples of, Lev. xxvi. 34, 35; 2 Sam. vi. 20; 1 Kings xviii. 27; 2 Kings xviii. 23; Job xxvi. 2, 3; Mark vii. 9.

ISAAC, [*laughter*,] the promised son of Abraham, born A. M. 2107, Gen. xvii. 10, 11; xxi. 6—8. The command to "take Isaac and offer him as a burnt-offering," Gen. xxii. 2, was as the result unequivocally shows, merely to *prove* or *test* Abraham, in order that his faith, love, and obedience, might be manifest; and NOT, in fact, that he should offer up his son. Moreover, the whole transaction was symbolical of the real sacrifice of the Son of God.

ISAIAH, [*the salvation of the Lord*,] the prophet, the son of Amoz, prophesied about 60 years, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The *Book* of Isaiah is remarkable for the elegance and sublimity of its language, and the many and wonderful predictions contained in it. Passages are quoted from it by Zephaniah, Ezekiel, and Habakkuk, as well as by the New Testament writers.

ISCARIOT, [*a man of murder*,] the name of the disciple who betrayed Christ, Matt. x. 4.

ISRAEL, [*who prevails with God*,] a name given to Jacob, Gen. xxxii. 28; also the common name of the Hebrew people and country.

ISRAELITES, the descendants of Jacob, Exod. ix. 7. Were one nation until the reign of Rehoboam, when ten tribes revolted under Jereboam, and had their capital at Samaria; while Judah and Benjamin remained steadfast to the house of David. The ten tribes were carried captive into Assyria, B. C. 724, and nationally have never yet been restored. Their rejection and dispersion were plainly foretold, Lev. xxvi. 28—39; Deut. iv. 27, 28; xxviii. 15—68; Hosea ix. 17; and their restoration also foretold, Deut. xxx. 1—9; Isa. i. 26; iv. 2—6; xi. 11; xiv. 1—3; xviii. 2, &c.; Jer. xvi. 14, 15; xxiii. 8; xxx.; xxxi, &c.; Hosea iii. 5; Amos ix. 14. 15, &c., &c.; the same represented by the revival of dead bones, Ezek. xxxvii.; by the olive tree, Rom. xi.; their future prosperity in the last days, Isa. ii.; ix. 1—7; xxv. 6; xxvi., &c.

ISSACHAR, [*price, reward*,] the fifth son of Jacob and Leah, Gen. xiii. 14—18; born A. M. 2 57

ITALY, a celebrated country in the south of Europe, comprising a peninsula, in a form resembling that of a boot, Acts xviii. 2.

ITUREA, [*which is guarded*,] a province in Syria, mentioned Luke iii. 1.

JACINTH. See PRECIOUS STONES.

JACOB, [*he that supplants*,] the youngest son of Isaac and Rebecca, born A. M. 2167, Gen. xxv. 26.

JACOB'S WELL, a fountain of water about one mile and a half from Sychar, on the road to Jerusalem.

JAIRUS, [*diffuser of light*,] chief of the synagogue at Capernaum. Mark v. 22—43; Luke viii. 41—56.

JAMBRES, [*the sea with poverty*,] a magician in Egypt who withstood Moses. 2 Tim. iii. 8.

JAMES, (the same in meaning as Jacob,) one of the twelve apostles; the brother of John and son of Zebedee, Matt. iv. 21. Murdered by Herod, about A. D. 44. Acts xii. 2.

——— *the Less*, an apostle, and the kinsman of our Lord, Gal. i. 19. He was the son of Cleopas or Alpheus and Mary, sister to Mary the mother of Jesus; consequently cousin to Jesus Christ, according to the flesh, 1 Cor. xv. 7; and generally esteemed as the writer of the Epistle which bears his name.

——— Epistle of, addressed to the twelve tribes of the dispersion, to those of them who professed faith in the Messiah. It is evident that at the time it was written, the brethren were suffering persecutions, and that the destruction of the Jewish polity was very near. The letter is most pathetic and instructive, and contains an admirable summary of practical duties incumbent on all believers.

JANNA, [*who speaks*,] the father of Melchi, Luke iii. 24.

JANNES, [*who speaks*,] an Egyptian magician who withstood Moses, 2 Tim. iii. 8.

JARED, [*he who descends*,] one of the antediluvian patriarchs, Gen. v. 15—20; Luke iii. 37.

JASON, [*he that cures*,] a kinsman of Paul at Thessalonica, mentioned Acts xvii. 5—9, Rom. xvi. 21.

JASPER. See PRECIOUS STONES.

JEPHTHAH, [*he that opens*,] his history, Judges xi.; xii. 1—7; Mentioned Heb. xi. 33. The original of Judges xi. 30, when properly translated, reads thus:—"And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to him a burnt offering." The vow contains two parts: 1. That person who met him on his return, should be Jehovah's, and be dedicated forever to his service, as Hannah devoted Samuel before he was born, 1 Sam. i. 11. 2. That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law. Deut. xii. 30; and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agrees the statements, that "she went to bewail her virginity;" that the women went four times in every year to mourn or talk WITH (not *for*) her; that Jephthah "did with her according to his vow," and that "she knew no man."

JEREMIAH, [*exaltation of the Lord*,] the prophet, was a priest of the tribe of Benjamin, son of Hilkiah, a native of Anathoth, Jer. i. 1. He began to prophesy in the reign of Josiah, A. M. 3375, and prophesied about 43 years. He predicted the punishment and captivity of the idolatrous Jews, and their restoration, together with the blessings of the reign of Messiah.

JERICHO, [*his moon*,] a city of Judea; 5 miles west of the Jordan, and 17 miles E. N. E. of Jerusalem. It was noted for palm trees, and was once a large city, but now a mean village.

JERUSALEM, [*vision of peace,*] a celebrated city of Asia, capital of ancient Judea, and of modern Palestine. It is memorable for its ancient temple, for the death and resurrection of our Savior, and for its signal destruction by Titus. It was built on four hills—Zion, Acra, Moriah, and Bezetha. The name Zion was often applied to the whole city. Modern Jerusalem is built on Mount Moriah, and is chiefly noted for pilgrimage. It contains about 20,000 inhabitants.

JESSE, [*to be, or who is,*] the son of Obed, and father of David. Ruth iv. 22; 1 Sam. xvi.; Luke iv. 33.

JESTING, not to be used, Eph. v. 4.

JESUS, [*a savior,*] the Son of God, the Messiah, the Savior of the world. This name is composed of Yah, or Jah, *I shall be;* and Shua, *Powerful;*—"I shall be the Powerful." Hence he is "mighty to save, and strong to deliver," and will "save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For *Isoua* among the Hebrews is salvation, and among them the son of Nun is called Joshua; and *Iosoue* is the salvation of Jah, i. e. salvation of God." The "name of Jesus," (Phil. ii. 1) is not the name Jesus, but "the name above every name," *onoma to huper pan onoma,* ver. 9; viz. the supreme dignity and authority with which the Father has invested Jesns Christ, as the reward of his disinterested exertion in the cause of the divine glory and human happiness.

JEW, a name formed from that of Judah, and applied in its first use to one belonging to the tribe or country of Judah, or rather perhaps to a subject of the separate kingdom of Judah, 2 Kings xvi. 6; xxv. 5. During the captivity the term seems to have been extended to all the people of the Hebrew language and country without distinction, Esther iii. 6, 9; Dan. iii. 8, 12; and this loose application of the name was preserved after the restoration to Palestine, when it came to denote not only every descendant of Abraham in the largest possible sense, but even proselytes who had no blood-relation to the Hebrews. Acts ii. 5, 10.

JOANNA, [*grace or gift of the Lord,*] the wife of Chuza, Herod's steward; who after being cured by our Savior followed him, Luke viii. 3. Also the son of Rhesa, Luke iii. 27.

JOB, [*he that weeps,*] a patriarch celebrated for his patience under complicated and severe trials, and the constancy of his piety and virtue. His book is of very great antiquity; its style, &c., harmonizes with the Pentateuch. The scene is laid in Idumea, a part of Arabia Petrea. Supposed to have been contemporary with Moses. See Ezek. xiv. 14, 20; James v. 11.

JOEL, [*that wills, commands,*] one of the twelve minor prophets, the son of Pethuel. He was contemporary with Isaiah and Amos, and delivered his predictions in the reign of Uzziah, between 800 and 780 B. C. His prophecy is quoted from by Peter on the day of Pentecost, Acts ii. 16.

JOHN, [*the gift or favor of God,*] the Apostle brother of James, and the son of Zebedee, a native of Bethsaida in Galilee. He was the disciple whom the Savior loved, and supposed to have been the youngest. He received Mary into his house after the death of Jesus, which seems to have been situated at Jerusalem. It is probable that he lived there till the death of Mary, and then went to Ephesus, and labored in Asia Minor. He suffered much for his religion, and was banished by the Roman emperor, to the isle of Patmos, where according to Ireneus and Eusebius he beheld and wrote the visions of the Apocalypse, about the close of the reign of Domitian, A. D. 96. When Nerva became emperor, he was recalled and lived to write his *Gospel* and three *Epistles.* He died at Ephesus at the age of 100 years, in the third year of Trajan.

JOHN, Gospel of. This book was not written, as some suppose, to supply omissions made by the other three Gospel historians; but as they had written chiefly of the *life and actions* of their Master, John wrote chiefly of his *person and office,* and in refutation of errors which had sprung up.

—— Epistles of. These letters appear to have been written to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing, contrary to these truths; also to repress the lewd practices, for the sake of which these errors were embraced. The spirit of love, sanctification, and renunciation of the world are very prominent, and earnestly inculcated.

—— the Baptist, the forerunner of the Lord, the son of Zachariah and Elisabeth. He said he was "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah," John i. 23. At about 30 years of age he entered on the work of announcing the near approach of the Messiah and his kingdom, and calling on the people to reform and be immersed for the remission of their sins. Many of the people flocked to his baptism, and he was held in esteem by them as a prophet; but it is said that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him," Luke vii. 30. He baptized Jesus in the river Jordan, and pointed him out as "the Lamb of God which takes away the sin of the world," John i. 29. After the Messiah had entered on his work of proclaiming the glad tidings of the kingdom of God, John was beheaded by Herod Antipas, because he had reproved him for the sin of adultery, Matt. xiv. 3—12.

—— surnamed Mark, the companion of Paul and Barnabas, Acts xii. 12. He wrote the Gospel which bears his surname.

—— a member of the Sanhedrim, and a relative of the high-priest, Acts iv. 6.

JONAH, one of the minor prophets, who probably lived in the reign of Jehu, B. C. 884 to 856. 2 Kings xiv. 25. He was sent on a mission to Nineveh. See the book itself for the account. Referred to, Matt. xii. 39—41; xvi. 4; Luke xi. 29, 30.

JOPPA, [*beauty, comeliness,*] a seaport of Palestine, of very ancient date, though possessing an inferior harbor. It is now called Jaffa. Mentioned Acts ix. 26—43; x. 5—8, 23.

JORDAN, a river of Palestine, the only considerable one in the country. It rises in Mount Hermon, formed by the union of two springs—one "*Jor,*" and the other "*Dan,*" hence its name—and passes through lakes Merom and Gennesareth, and after a course of 130 miles, flows into the Dead Sea. Before entering it, its ordinary breadth, according to Shaw, is 30 yards, and its ordinary depth 13 feet. The "country beyond the Jordan," comprised Perea, Batanea, Trachonitis, Iturea, Galaaditis, Gaulonitis, and Decapolis.

JOSEPH, [*increase, addition,*] the son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22—24. See his history in the latter part of Genesis—which is one of the most beautiful and attractive that ever was written.

——— "the husband of Mary, of whom was born Jesus, who is called Christ," Matt. i. 16. Being the nearest of kin to Heli, the father of Mary, he was espoused to her according to law. He was the *natural*, that is, *by birth*, son of Jacob, and the *legal* son of Heli: or, as we call it, *son-in-law;* hence called by Luke, the son of Heli, in virtue of his being Mary's husband.

——— of Arimathea, a senator, and privately a disciple of Christ, John xix. 38; Luke xxiii. 50, 51.

——— called Barsabas, one of the two persons nominated by the primitive Church, to supply the place of Judas Iscariot, Acts i. 23.

——— or JOSES, a son of Mary and Cleopas, and brother of James the Less, of Simon, and of Jude, and consequently one of those who are called the brethren of our Lord, Matt. xiii. 55; xxvii. 56; Mark vi. 3; xv. 40, 47.

——— or JOSES, surnamed Barnabas, Acts iv. 36.

JOSHUA, [*the lord, the savior,*] the successor of Moses as leader of Israel. He was the son of Nun, of the tribe of Ephraim, and born A. M. 2460. The book of Joshua comprises the history of about 20 years, and forms a continuation and completion to the Pentateuch. It describes the conquest of Canaan; its partition among the tribes; and the death and burial of Joshua. Three other persons of this name are mentioned, 1 Sam. vi. 14, 18; 2 Kings xxiii. 8; Zech. iii. 1, 3, 9; vi. 11.

JOURNEY, a passage from place to place. A "Sabbath day's journey" was about a mile; a common day's journey was about 20 miles. Acts i. 11.

JOY, when to be shown, Luke x. 20; Rom. xii. 12; 2 Cor. xiii. 11; Phil. i. 4, 18; iv. 4; 1 Thess. iv. 16—18, &c.

JUBILEE, an extraordinary festival held every seventh sabbatical year. Ordered, Lev. xxv. 8; probably alluded to in Isa. lxi. 1, 2; Luke iv. 18, 19.

JUDAH, or JUDEA, [*confessing, praise,*] that district of Canaan belonging to the tribe of Judah. Sometimes it denoted the whole of Palestine west of the Jordan. Under the Romans Palestine was divided in three portions—Galilee in the north, Samaria in the middle, and Judea in the south. The conquest of this country is commemorated by coins or medals, representing on one side the head of the emperor Vespasian, and on the other the daughter of Zion, sitting on a heap of warlike weapons, under a palm tree, in a mournful attitude. Compare Isa. iii. 26 and xlvii. 1.

JUDAS (the same meaning as Judah,) Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master.

——— or JUDE; called also Thaddeus, or Lebbeus, and Zelotes, probably one of the Twelve. He was the author of the Epistle bearing his name, which was intended chiefly to guard believers against false teachers.

JUDAS of Galilee, mentioned Acts v. 37.

——— surnamed Barsabas, a Christian teacher sent from Jerusalem to Antioch, along with Paul and Barnabas, Acts xv. 22, 27, 32.

——— a Jew of Damascus with whom Paul lodged, Acts ix. 11.

JUDGES. Extraordinary men raised up by Jehovah, to deliver Israel from oppression, before the times of the kings. Fifteen such persons presided over the Israelites during the 430 years which elapsed from the death of Joshua to the accession of Saul. Acts xiii. 20.

JUDGMENT, the name of an inferior Jewish court, established in every city, and which consisted of 23 members, who punished criminals by strangling or beheading, Matt. v. 21, 22. Also, the solemn action and trial at the great and last day. Eccl. xii. 14; Jude 6. The place of the administration of justice, under the Roman governor, was called the *judgment hall*, John xviii. 28; xix. 9; and the tribunal, or place of pronouncing sentence, the *judgment-seat*, Matt. xxvii. 19.

JULIA, [*downy,*] one whom Paul salutes, Rom. xvi. 15.

JULIUS, [*downy,*] the centurion to whom Paul was committed, to be conveyed to Rome, Acts xxvii. 1.

JUNIA, [*youth,*] a female relative of Paul's, Rom. xvi. 7.

JUPITER, [*the father who helps,*] the most powerful of the heathen deities, Acts xiv. 12, 13; xix. 35.

JUSTIFICATION. This word occurs only three times in the common version—Rom. iv. 24; v. 16, 18. *Justify* occurs in reference to God, Rom. iii. 30; Gal. iii. 8. Believers are said to be justified by *Christ*, Acts xiii. 39; by *favor*, Rom. iii. 24; by *faith*, Rom. iii. 28; by his *blood*, Rom. v. 9; by the *name of the Lord Jesus*, 1 Cor. vi. 11; by *works*, James ii. 24. The original words translated "*justification*" in the common version, are *dikaiosis* and *dikaioma*, signifying acquital, forgiveness, absolution, deliverance from the consequences of sin.

JUSTUS, [*just, upright,*] mentioned Acts xviii. 7; Col. iv. 11.

KEDRON, [*the turbid,*] a brook or winter torrent which flows through the valley of Jehoshaphat, mentioned John xviii. 1.

KEY. A symbol of power and authority, Rev. i. 18; Isa. xxii. 22. Authority to explain the law and the prophets was given by the delivery of a key. When Rabbi Samuel died, they put his key and his tablets into his coffin.

KEYS "of the kingdom of heaven." Matt. xvi. 19. These were given to Peter, who had the authority, power, and honor of *first* opening the door of the Gospel to both Jews and Gentiles, Acts ii. 14—42; x.

KING, a title applied in the Scriptures to *men*, Luke xxii. 25; 1 Tim. ii. 1, 2; 1 Pet. ii. 13—17; to *God*, 1 Tim. i. 17; vi. 15, 16; and to *Christ*, Matt. xxvii. 11; Luke xix. 38; John i. 49; vi. 15; xviii. 32—37: to *men* as invested with regal authority by their fellows; to *God* as the sole proper sovereign and ruler of the universe; and to *Christ* as the Son of God, the King of the Jews, the sole Head and Governor of his Church.

KINGDOM. (1.) The territories of a king. (2.) Royal power and dominion. Where the word occurs in the New Testament, according to Dr Geo. Campbell, it is generally synonymous with *reign*. *Basileia*, with the Greeks, denoted either Reign or Kingdom. The Royalty or Kingdom of God, or of Heaven, was announced by Daniel, chap. ii. 44; vii. 9, 22; by John the Baptist, and by Jesus, Matt. iii. 2; iv. 17; x. 7; xii. 28, &c.; to be prayed for, Matt. vi. 10; Luke xi. 2; to be sought after, Matt. vi. 33; Luke xii. 31; qualifications for it, Matt. vii. 21; Luke ix. 62; John iii. 3, 5; Acts xiv. 22; 1 Cor. vi. 9; xv. 50; 2 Thess. i. 4, 5.

KISS, a natural symbol of affection and reverence, of very ancient date. Early Christians conformed to custom, and kissed each other during or at the close of public worship. According to some this was generally given by men apart and women apart, before receiving the Lord's supper, to testify peace and brotherly affection. 1 Thess. v. 26, 1 Pet. v. 14.

KNEELING, a posture for prayer, Psa. xcv. 6; Eph. iii. 14; examples of it, 1 Kings viii. 54; Dan. vi. 10; Luke xxii. 41; Acts ix. 40; xx. 36; xxi. 5.

KNOW, has in the Bible frequently the import of *approve* or *recognize*. As Hosea viii. 4, "They have set up princes, and I knew it not." Matt. vii. 23, "Then will I declare unto them, Depart from me, I never knew you."

KNOWLEDGE, wherein it consists, 1 John ii. 3; iii. 6; iv. 6; the measure of our obedience, and by which we must be judged, Luke xii. 47; John xv. 22; Rom. i. 21; ii. 21; James iv. 17; must be communicated, 1 Pet. iv. 10; often the occasion of vanity, 1 Cor. viii. 1; worldly, of little value, 1 Cor. i. 19; iii. 19; 2 Cor. i. 12.

LABOR, the steady and constant effort of the bodily frame which man undertakes for his own benefit, and, in particular, in order to procure the means of subsistence. The lot of all men, Gen. iii. 19; recommended, Acts xx. 35; Eph. iv. 28; 1 Thess. ii. 9, iv. 11, &c.

LAMB, the well-known type and symbol of the Messiah. See Gen. xxii. 7, 8; Exod. xii. 3—5; Isa. liii 7; John i. 29; 1 Pet. i. 19; Rev. v. 6—13, &c.

LAMECH, [*poor, made low*,] one of the antediluvian patriarchs, the son of Methuselah, and father of Noah, Gen. v. 28—31; Luke iii. 36. Also, one who was a descendant of Cain, mentioned Gen. iv. 18, 21.

LAMPS. The lamps of the ancients were of various kinds. Those used at wedding processions consisted of old rags, squeezed hard against one another in a round figure, like a great sausage. Those who hold them have in the other hand a pitcher, with a very narrow neck, full of oil, of which they pour out from time to time on the flame. This explains Christ's declaration, that he will not "quench the smoking flax," Matt. xii. 20; and shows why the foolish virgins needed "oil in their vessels," Matt. xxv. 4. Laws concerning them in the tabernacle, Num. viii. 1—4.

LANGUAGES or Tongues, gift of, at the day of Pentecost, Acts ii. 1-13; conferred by the apostles, Acts viii. 17; x. 46; xix. 6; 1 Cor. xii. 10.

LAODICEA, [*just people*,] a city of Phrygia, in Asia Minor, 42 miles east of Ephesus. A Christian church was early planted in this place, Rev. i. 11. It is now an extensive ruin. Christ's message to the Church there, Rev. iii 14—22.

LASCIVIOUSNESS censured, Rom. xiii. 13; 2 Cor. xii. 21; Gal. v 19; Eph. iv. 10, &c.

LASEA, [*a rocky country*,] a city near Fair Havens, in the island of Crete, Acts xxvii. 8.

LAW, means a rule of conduct enforced by an authority superior to that of the moral beings to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connection in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in his word, Psa. i. 2; xix. 7; xl. 8, &c.; sometimes doctrine, Prov. xiii. 14; the Mosaic economy, John i. 17; xiii. 39; ceremonial observances, Luke ii. 27; Acts xv. 5, 24, &c.; judicial or civil law, John vii. 51; xviii. 31; Acts xix. 38, &c.; also, the moral law, or Decalogue, Exod. xx. 3—17; Rom. vii. 7, 12, 14, &c.

LAWSUITS among Christians, to be avoided, Matt v 38—42; 1 Cor. vi. 1—7.

LAWYERS, persons versed in the laws. These are mentioned only after the decline of the Mosaical institutions had considerably advanced. As the Jews had no written laws, except those contained in the Old Testament, a lawyer among them was a person familiar with scripture, and whose business it was to expound them. Lawyers and Scribes censured, Luke vii. 30; xi. 46—52.

LAZARUS, [*the help of God*,] an inhabitant of Bethany, brother of Mary and Martha, who was honored with the friendship of Jesus, by whom he was raised from the dead after he had been four days in the tomb. John xi. Also, the name of a beggar mentiond in a parable. Luke xvi. 20.

LEAVEN. The usual *leaven* in the East is dough kept till it becomes sour, and which is kept from one day to another for the purpose of preserving leaven in readiness. Chemically speaking, *ferment* or yeast is the same as *leaven*; but leaven is more correctly applied to solids, ferment both to liquids and solids. According to chemists, "ferment or yeast is a substance in a state of putrefaction, the atoms of which are in a continual motion." It is used figuratively for whatever produces a change in the mass with which it mixes, whether for the better or for the worse. Matt. xiii. 33; xvi. 6, 12; 1 Cor. v. 6.

LEBBEUS, [*strong-hearted*,] a surname of the apostle Jude.

LEGION, a division of the Roman army. In the time of Romulus, a Roman legion contained 3000 infantry, and 300 cavalry. About the time of Christ, it contained 6200 foot soldiers, and 300 horse. Mark v. 9; Luke vii. 30; Matt. xxvi. 53.

LEPER. Simon the Leper, Matt. xxvi. 6. So called from his having been a leper: it was unlawful to eat with persons who had the leprosy

LEVI, [*held, associated*,] the third son of Jacob and Leah, born in Mesopotamia, B. C. 1750. Gen. xxix. 34. Also the name of Matthew, Mark ii. 14.

LEVITES, the descendants of Levi, appointed to assist the priests in their services: to see that the temple was kept clean, to prepare oil, wine, &c., for God's house: to take care of the sacred revenues.

LIBERTINES. Jews who were free citizens or burgesses of Rome, Acts vi. 9.

LIBYA, [*the heart of the sea*,] a province in Africa, westward of Egypt, famous for its armed chariots and horses, 2 Chron. xvi. 8; Acts ii. 10.

LIFE, properly existence, either animal or rational. Natural life, valuable, Psa. xlix. 7—9; short and uncertain, Job vii. 16; xiv

7—9; short and uncertain, Job vii. 17; xiv. 7—10; Psa. xxxix. 5; xc. 5, 6, 9, 10; 1 Pet. i. 24; not to be preferred to our duty, Matt. x. 39; xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 32; John xii. 24; future and eternal life described, Luke xx. 36; 1 Cor. xv. 12—57; Phil. iii. 20, 21, &c.

LIGHT created, Gen. i. 3—5, 14—19. Applied to God, 1 John i. 5; to Christ, John i. 9: to God's Word, Psa. cxix. 105: 2 Pet. i. 19: to the apostles, Matt. v. 14, 16: to Christians, Eph. v. 8. It is the well-known symbol of knowledge.

LIGHTNING, the flash of the electric fluid, as it passes from one cloud to another. The power and wrath of God are often represented by thunder and lightnings, Job xxxvii. 3—5; Psa. xviii. 12, &c.

LILY, a beautiful flower common in Palestine, of which there are several varieties. The lily referred to by our Savior in Matt. vi. 30, was probably the *amaryllis lutea*, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature.

LINEN, cloth made of flax, well-known at a very early period. In some passages the word so rendered probably means *cotton*. Specimens of cotton cloth are found on the oldest mummies.

LINUS, [*nets*.] a person mentioned by Paul, 2 Tim. iv. 21.

LION "of the tribe of Judah." A lion being the ensign of the tribe of Judah, the phrase is applied to Christ, who sprang from that tribe; and is symbolical of his great strength, Rev. v. 5.

LOAF. The Eastern loaf was a large cake, Exod. xxix. 23; 1 Chron. xvi. 3; Mark viii. 14.

LOCUSTS, an insect resembling a grasshopper, only much larger in size. The prophetical writings of the Old Testament abound with allusions to this insect as one of God's most dreadful scourges. Moses mentions them as lawful food, Lev. xi. 22; and it is said that John the Baptist ate locusts while in the desert of Judea, Mark i. 6. But whether these were the insects so called, or the sweet pulpy pods of a tree, is not fully agreed. Locusts, however, are still eaten in the East both by rich and poor. Symbolically locusts represent great and terrible armies, Rev. ix. 3.

LOINS, the lower region of the back. The orientals who wear long robes, are obliged, when then apply themselves, to any business, to use a girdle. Hence, to have the "loins girded" is the same as to be in readiness for action. Luke xii. 25; Eph. vi. 14.

LOIS, [*better*,] Timothy's grandmother, 2 Tim. i. 5.

LONG HAIR. Chardon says, "The eastern women are remarkable for the great length and the number of the tresses of their hair. Their hair hangs at full length behind, divided in tresses braided with ribbon or pearl. Lady Montague counted *one hundred and ten* tresses, all natural, on the head of one lady. The men wear but very little on their heads. Young men who wear their hair in the East, are regarded as effeminate and infamous."

LORD, [*proprietor*,] a Saxon word signifying ruler or governor. When the word represents the dread name of Jehovah, or Yahweh, it is printed LORD, in small capitals, in the authorized version. The word is applied to Jesus Christ, to angels, to princes, to masters, to husbands, &c.

LORD'S DAY, Rev. i. 10, is thought by some to be the same as the first day of the week, when Christians assembled for worship; but it is considered by others as merely synonymous with "the day of the Lord," 1 Thess. v. 2. The expression standing alone, and being unaccompanied by any other words which tend to explain its meaning, it is difficult to decide which view is correct. The earliest authentic instance in which the name of "the Lord's day" is applied, (after the passage in the Apocalypse,) is not till Tertullian uses it, about A. D. 200; and perhaps a little later, the term is made use of by Dyonisius of Corinth, as quoted by Eusebius.

LOT, [*wrapped up*.] the son of Haran, and nephew of Abraham. After the death of his father, he accompanied his uncle from Ur to Haran, and thence to Canaan, Gen. xiii. 8, 9. Mentioned 2 Pet. ii. 7.

LOTS, things cast or drawn in order to determine a point in debate. Lev. xvi. 8; Josh. vii.; Prov. xvi. 33; xviii. 18; Acts i. 26; Matt. xxvii. 35.

LOVE of God, its nature, John iii. 16; xvii. 23; Rom. v. 8; viii. 39; 1 John iii. 1, 2, &c; of Christ, John xiii. 1; xv. 12, 13; Rom. viii. 35, &c. Love to God required, Deut. vi. 5; x. 12; rendered by his children, Phil. i. 9; 1 John ii. 5; iv. 19; how shown, 1 John iv. 20, 21; v. 1—3; to Christ, its nature, Matt. x. 37—42; John xiv. 15, 21, 23, &c.; brotherly love enjoined, John xiii. 34; xv. 12, 17; Rom. xii. 9, 10; xiii. 3; 1 Cor. xiii. &c.: of the world, forbidden, Matt. v. 24; xiii. 22; James i. 27; iv. 4; 1 John ii. 15.

LUCIUS, [*luminous*,] a prophet in the congregation at Antioch, Acts xiii. 1. Probably the same Lucius who is mentioned in Rom. xvi. 21, as Paul's relative.

LUCRE, worldly wealth, the love of forbidden, Matt. vi. 24; 1 Tim. iii. 3; 1 Pet. v. 2.

LUKE, [*luminous*,] a native of Antioch, and a physician. He was Paul's companion and assistant, Philemon 23, 24; 2 Tim. iv. 11. He was the writer of the history bearing his name, and of the Acts of the Apostles.

The *Book* of *Luke's Gospel* appears to have been written to correct numerous erroneous narratives of the life of Jesus. The style both in this and in the Acts, is pure and elevated, and many facts are given which are not contained in the other Evangelists.

LUKEWARMNESS censured, Matt. viii. 21, Luke ix. 57—62; Acts xxvi. 29; Rev. iii. 15.

LUNATICS, persons affected by some disorder, and supposed to be influenced by the moon, such as epilepsy, melancholy, insanity, &c. See DEMONIACS.

LYCAONIA, [*she wolf*,] a province of Asia Minor, west of Cappadocia, where Paul and Barnabas planted congregations, Acts xiv. 6—10.

LYDDA, [*nativity*,] a town about 14 miles from Joppa, 32 miles west from Jerusalem. Acts ix. 32, 35.

LYDIA, [*magnet*,] a woman of Thyatira, "a seller of purple," who dwelt in Philippi in Macedonia, Acts xvi. 14, 15. Also a province in the west of Asia Minor.

LYING, forbidden, Eph. iv. 25; Col. iii. 9; will be punished, Psa. v. 5; lii. 1—7; Rev. xxi. 8, 27; examples, 2 Kings v. 25; Acts v. 1—11.

LYSANIAS, [*that drives away sorrow*,] tetrarch of Abilene, when John began his mission as the harbinger of the Messiah, Luke iii. 1.

LYSIA or Lycia, [*dissolving,*] a province of Asia Minor, Acts xxvii. 5.

LYSIAS, [*dissolving,*] chiliarch and commander of the Roman troops who kept guard at the temple of Jerusalem, Acts xxi. 31—40; xxii. 26—30; xxiii. 15—30.

LYSTRA, [*that dissolves or disperses,*] a city of Lycaonia in Asia Minor, about 12 miles south of Iconium, where Paul and Barnabas had fled, and were taken for gods by those who heard them, Acts xiv. 6—23.

MACEDONIA, [*adoration,*] a country north of Greece, the original kingdom of Philip and Alexander, and the rise of which is described by Daniel under the emblem of a goat with one horn. Coins still exist in which that country is represented under the figure of a one-horned goat. To this country the apostle Paul was summoned to preach the gospel, and planted churches at Thessalonica and Philippi, &c., Acts xvi. 9—xvii. 14; and visited Amphipolis, Neapolis, Appolonia, and Berea, towns of the same province. Much of ancient Macedonia is now the western part of *Roumelia.*

MAGDALA, [*magnificent,*] a town mentioned in Matt. xv. 39, and the probable birthplace of Mary Magdalene, i. e. Mary of Magdala.

MAGI, or Wise Men, Matt. ii. 1—12. Sages eminent for their knowledge of astronomy, natural philosophy, and theology. They were probably descendants of Ishmael, and from Arabia, a country east of Judea.

MAGICIANS, learned men of the East, who professed the knowledge of future events by astrology, Dan. ii. 3; iv. 7, 9, &c.

MAGISTRATES to be obeyed by Christians, Rom. xiii. 1—7; Titus iii. 1; 1 Pet. ii. 13—17.

MALICE forbidden, 1 Cor. v. 8; xiv. 8; Eph. iv. 31; Col. iii. 8, &c.

MALACHI, [*messenger,*] the last of the minor prophets. His prophecy connects well with the Gospel histories, to which allusion is made in Luke i. 77; vii. 27.

MALCHUS, [*king,*] the servant of the high-priest Caiaphas, whose right ear Peter cut off, but which was healed by Jesus, John xviii. 10.

MALE nor FEMALE, Gal. iii. 28. Females were not admitted to all the Heathen rites, and the privileges of Jewish females were also limited.

MAMMON, a Syriac word signifying *wealth,* and used by our Savior as a personification of the god of riches, Matt. vi. 24; Luke xvi. 13.

MAN, his creation and primeval dignity, Gen. i. 26, 27; ii. 7; Psa. viii. 5; Eccl. vii. 29; his fall, Gen. iii. 17; corruption of his nature, Rom. iii. 10—23; Gal. v. 17; Eph. ii. 1—3; his mortality, Gen. iii. 19; Job vii. 10—14; Psa. lxii. 9; cxlvi. 3; Eccl. xii. 7; 1 Cor. xv. 22; 1 Pet. i. 24: his life and dignity restored by Christ, John iii. 14, 15, 36; iv. 14; v. 25; v. 39, 40; x. 27, 28; xi. 25. 1 Cor. xv. 22, &c. The "old man" denotes the natural, unsanctified disposition, the "new man" the new disposition created and cherished by the gospel. "Natural" or animal man, a person unrenewed; "the inward man," or the "hidden man of the heart," the regenerate principle within, as opposed to the "outward man,"—that which is external and visible in the conduct.

MANAEN, [*a comforter,*] a teacher in the congregation at Antioch, who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANNA, the food which God gave the children of Israel in the wilderness. Described, Exod. xvi.; Num. xi. 7—9; Psa. lxxviii. 23—25. Referred to, John vi. 31, 49, 58; Heb. ix 4; Rev. ii. 17.

MARANATHA. See Anathema.

MARK, [*polite, shining.*] According to ecclesiastical testimonies the evangelist Mark is the same person who in the Acts is called by the Jewish name John, whose Roman name was Marcus, Acts xii. 12. Peter calls him his son, 1 Pet. v. 13, and he traveled with Paul and Barnabas as an assistant. Acts xii. 25; xiii. 5.

The *Book of Mark* was evidently written for Gentile converts, probably about 30 years after the death of Christ. Some have supposed that Mark did little more than abridge Matthew's Gospel, but it has been shown by Weisse, Wolke, Baner, Michaelis, and others that he could not even have seen the book. He probably drew his facts from Peter, (as stated by John the Presbyter and Papias, according to Eusebius,) who, equally with Matthew, was an eye-witness of our Lord's life.

——— or Character; "mark on their foreheads," and on "the right hand," Ezek. ix. 4; Rev. vii. 3; xiii. 16; xiv. 9; xx 4; an open profession of allegiance to those whose name or character they bear. Both servants and soldiers, in ancient times, were marked on the forehead, and hands, with some hieroglyphic, or with the name expressed in vulgar letters, or disguised in numerical letters, according to the fancy of the imposer.

MARKS "of the Lord Jesus," Gal. vi. 17. The scars received from stripes and chains, alluding to an Egyptian custom, according to which any man's servant who fled to the temple of Hercules, and had the sacred brands or marks of that deity impressed upon him, was supposed to be under his immediate care, and privileged from all harsh treatment. So Paul claims exemption from reflections on his character, or disputes about the necessity of circumcision, for he valued far more the scars he bore than these marks enforced by Judaizing teachers.

MARRIAGE, its institution, Gen. ii. 21—24; its nature, Matt. xix. 4—9; 1 Cor. vi. 16; vii. 10, 11; Eph. v. 31; lawful for all Christians, 1 Cor. vii. 38; 1 Tim. v. 14; Heb. xiii. 4; ancient mode of celebrating it, Gen. xxix. 22; seen by our Lord's parables, Matt. xxii. 1—12; xxv. 1—10: sanctioned by his presence, John ii. 1—10; none in the resurrection-state, Matt. xxii. 30; Mark xii. 25; Luke xx. 35. The "marriage of the Lamb," Rev. xix. 7, is expressive of the union of Christ and his Church.

MARS-HILL. See Areopagus.

MARTHA, [*who becomes bitter,*] the sister of Lazarus and Mary, Luke x. 38—42; John xi. 1—44; xii. 2.

MARTYR, properly means a *witness,* and is applied in the New Testament:—1. To judicial witnesses, Matt. xviii. 16; xxvi. 65, &c. 2. To one who testifies to what he has seen, heard, or known, Luke xxiv. 48; Acts i. 8, 22; Rom. i. 9, &c. 3. And most rarely to one who by his death bears witness to the truth, which now is the most usual meaning of the word. In this sense we only find it in Acts xxii. 20; Rev. ii. 13; xvii. 7.

MARY, [*exalted.*] Six persons of this name are mentioned in the New Testament:—1 The mother of Jesus. She was the daugh ter of Eli, of the royal family of David, Matt. i. 16; Luke i. 27: ii. 5. 2. The sister of Lazarus, Luke x. 39: John xi. 1, &c. 3. Mary Magdalene, a resident of Magdala, Luke viii. 2: John xix. 25. Out of her Jesus cast seven demons. She is not that female sinner mentioned Luke vii. 37. 4. The wife of Cleopas, John xix. 25, and mother of James, Jude, Joses, Simon, and Salome, called the brethren of our Lord: from which it has been thought that Cleopas, and Joseph, the husband of the virgin Mary were brothers. 5. The mother of Mark, Acts xii. 12. 6. A resident at Rome, Rom. xvi. 6.

MASTERS, their duty, Eph. vi. 9: Col. iv. 1: James v. 4: examples, Gen. xviii. 19: Matt. viii. 5—10: Luke vii. 2—10: Acts x. 2.

MATTATHA, [*gift,*] son of Nathan, an ancestor of Jesus Christ, Luke iii. 31.

MATTATHIAS, [*the gift of the Lord,*] two persons of that name, ancestors of Jesus, Luke iii. 25, 26.

MATTHAN, [*the reins,*] son of Eleazar, father of Jacob, and grandfather of Joseph, the husband of the virgin Mary. Matt. i. 15, 16.

MATTHAT, [*gift, he that gives,*] son of Levi, and father of Heli, Luke iii. 24.

MATTHEW, [*given, a reward,*] also named Levi, an apostle and evangelist, son of Alpheus, by birth a Galilean, and by profession a tax-gatherer, Mark ii. 14: Luke v. 27. His narrative was probably written both in Hebrew and Greek.

The *Book of Matthew* was the first written of all the Gospels, and contains a full account of the birth, life, actions, death, and resurrection of Christ. The style is very plain and perspicuous. Probably written about A. D. 38—41, in Hebrew, and shortly after in Greek. About A. D. 184 a Greek copy was found in the East Indies, and in the year 488 another Greek copy was found at Cyprus, written on wood, and esteemed very ancient.

MATTHIAS, [*the gift of the Lord,*] one of the seventy disciples who was chosen by lot, in preference to Joseph Barsabas, into the number of the apostles, to supply the place of Judas Iscariot, Acts i. 23—26. Nothing is known of his subsequent career.

MEASURING into the Bosom. The eastern garments being long and folded and girded with girdles, admitted of carrying much corn and fruits of that kind in the bosom. Luke vi. 38.

MEDIATOR, *Mesitees*, occurs Gal. iii. 19, 20, applied to Moses. Jesus is called the One Mediator, viz. of the Christian Institution, 1 Tim. ii. 5, and the Mediator of a new and better covenant, Heb. vii. 6: ix. 15: xii. 24. It occurs 6 times. One that negotiates between two parties—God and man. Therefore, Jesus unites both in his own person. He mediates a new institution between God and man, and is *Immanuel*, God with us.

MEEKNESS, that quiet temper of mind which is not soon provoked to anger, but suffers injuries without desire of revenge, and submits to the will of God, Col. iii. 12: and is ready to receive the truth, James i. 21: it is of unspeakable value, 1 Pet. iii. 4: shone conspicuously in Christ, 2 Cor. x. 1: Matt. xi. 29: Christians exhorted to it, Eph. iv. 2: 1 Tim. vi. 11; Titus iii. 2.

MELCHIZEDEK, [*king of righteousness,*] king of Salem, and a priest of the most high God, though not a Jew, and to him Abraham gave tithes, Gen. xiv. 18; Psa. cx. 4: Heb. vii. 1, 2. Of his nation, parentage, age, &c., nothing is recorded: hence he is said to be "without descent, having neither beginning of days, nor end of life." He was an eminent type of Christ.

MELITA, [*affording honey,*] an island in the Mediterranean Sea, now called Malta, between Africa and Sicily. It is about 20 miles long, and 12 broad. Here Paul was shipwrecked, Acts xxviii. 1.

MERCURY, [*to buy*, or *sell,*] one of the fabulous deities of the heathen, son of Jupiter and Maia, and messenger to the rest. He was worshipped as the patron of learning, eloquence, and trade. The fluency of Paul made the people of Lystra suppose Paul was Mercury, Acts xiv. 12.

MERCY, an attribute of God, 2 Sam. xxiv. 14; Isa. i. 18; Eph. ii. 4; Titus iii. 5, 1 Pet. i. 3; the duty of man, Luke vi. 36; x. 30—37; Rom. xii. 8; its reward, Psa. xxxvii. 27; Matt. v. 7; Luke vi. 35: James ii. 13.

MERCY-SEAT or Propitiatory, the covering of the ark, or the lid of the ark of the covenant, round which was the crown or border of gold, and on which the cherubim were represented as looking. Before this the high-priest stood to ask counsel of the Lord, and there he received blessings for the people. Christ is our mercy-seat, Rom. iii. 35, and by him we have access to the Father.

MESOPOTAMIA, [*betwen two rivers,*] the famous province between the Tigris and Euphrates, called in the Old Testament Padan-aram, Gen. xxviii. 2. It is much celebrated in Scripture as being the first dwelling of men, both before and after the Deluge. This country, according to Ptolemy, was very populous, and had 70 important cities. It is now called *Diarbekir* and *Algesira*.

MESSIAH. See Anointed and Christ.

MICAH, a prophet of the tribe of Judah, who lived in the latter days of Isaiah and Hosea, and in the reigns of Jotham, Ahaz, and Hezekiah. His prophecy is one of the most important in the Old Testament. He gives the name of the very city where the Messiah was to be born, in chap. v. 2, which is quoted in Matt. ii. 5, 6, as well as many important circumstances connected with his millennial kingdom and glory.

MICHAEL, [*who as God,*] the name given to one of the chief angels, who, in Dan. x. 13—21, is described as having special charge of the Israelites as a nation. Dan. xii. 1; Jude 9; Rev. xii. 7—9.

MILE. The Roman mile, mentioned Matt. v. 41, was 1000 paces of 5 feet each, and reckoning each foot at 11.62 inches, the mile would be little more than 1614 yards, or 146 yards less than ours. It was equal to 8 Greek stadia.

MILETUS, [*red, scarlet,*] a seaport town of Asia Minor, 36 miles south of Ephesus. Mentioned Acts xx. 15—38.

MILL. The mill for grinding corn had not wholly superseded the mortar for pounding it in the time of Moses. The mortar and the mill are named together in Num, xi. 8. Fine meal is mentioned as early as the time of Abraham, Gen. xviii. 6. The mill common among the Hebrews differed little from that which is in use to this day throughout Western Asia and Northern Africa. It consisted of two circular stones two feet in diameter and six inches thick. The upper side of the "nether millstone" was concave, and the lower side of the upper one convex. The lower stone was fixed and the upper one was made to turn round upon it. The hole for receiving the grain was in the upper millstone, and which was moved by women, who sat opposite to each other. Matt. xxiv. 41.

MIND, put for the will, renewed, Rom. viii. 6, 7; unrenewed, Rom. i. 28; viii. 6, 7; Col. ii. 18; James i. 8.

MINISTER, *Diakonos*. See DEACON. One who acts as the less (from *minus* or *minor*) or inferior agent, in obedience or subservience to another, or who serves, officiates, &c., as distinguished from the master, *magister*, (from *magis*,) or superior.

MINSTRELS, flute-players, and singers at funerals, Jer. ix. 17—21; Matt. ix. 23. The custom was borrowed by the Jews from the Greeks.

MIRACLE, that which is above the regular operation of the established laws of nature. Every institution of God began with miracles, or works beyond the power of natural law. The first man was an adult, and never an infant, as reason, experience, and revelation assert. The Jewish institution began in miracle. So did the Christian commence with a glorious display of miraculous powers. This was "the demonstration of the Spirit," and this "the power of God," on which the faith of Christians rests.

MIRROR. The oldest mirrors were made of metal. It was from such contributed by the women, that the brazen laver was made, Exod. xxxviii. 8. The word in that place is improperly translated "looking-glasses." The art of making glass was then unknown. On the discovery of America, the Mexicans were found to posses mirrors made of black vitrified *lava*, highly polished. The North Americans were found with mirrors of copper and silver.

MITE or LEPTON, the smallest Jewish coin, equal to about two mills, or one-fifth of a cent, Luke xii. 59.

MITYLENE, [*purity*,] the capital of Lesbos, an island of the Grecian Archipelago, N. W. of Smyrna. It is now called Castro, and sometimes Metilin, Acts xx. 14.

MNASON, [*a diligent seeker*,] mentioned Acts xxi. 16.

MODERATION enjoined, 1 Cor. vii. 29, 31, Phil. iv. 5.

MODESTY recommended, Eph. v. 3, 4; 1 Tim. ii. 9.

MONEY, in ancient times was dealt out by weight, and still is in Turkey, Syria, Egypt, China, Birmah, &c.; coins being generally weighed by the merchant. The coin mentioned Matt. xvii. 27 was probably a *shekel*, or half an ounce of silver, in value, about 60 cents. A *pound* was equal to 60 shekels. A *penny* or *didrachma*, one-fourth of a shekel, &c.

MONEY-CHANGERS, were persons who at a certain rate of profit, exchanged foreign coins, especially Roman, for those current among the Jews, Matt. xxi. 12; John ii. 14, 15. These money-changers would, of course, charge a commission upon all their transactions, and who from our Savior's words it may be inferred were not distinguished for honesty and fair dealing—"It is written, my house shall be called the house of prayer, but ye have made it a den of thieves," ver. 13.

MONTH, a space of time, which, if measured by the *moon*, (whence its name,) is called *lunar*; and if by the *sun*, is called *solar*. The Hebrew months commonly answer to two of our months, and take part of both. The following table shows the earliest beginning of each sacred month, according to Thurman's Astronomical Chronology:—

Name of Month.		*Beginning with*	*Days.*
Abib—Exod. xiii. 4.	1mo.	March 22nd.	31
Zif—1 Kings vi. 1.	2mo.	April 21st.	30
Sivan—Esther viii. 9.	3mo.	May 20th.	31
Tammuz—Ezek. viii. 14.	4mo.	June 19th.	30
Ab.	5mo.	July 18th.	31
Elul—Nehemiah vi. 15.	6mo.	August 17th.	31
Ethanim—1 Kings viii. 2.	7mo.	September 15th.	30
Bul—1 Kings vi. 38.	8mo.	October 15th.	31
Chisleu—Zech. vii. 1.	9mo.	November 13th.	3
Tebeth—Esther ii 16.	10mo.	December 13th.	31
Sebat—Zechariah i. 7.	11mo.	January 11th.	31
Adar—Esther iii. 7.	12mo.	February 10th.	28
Nisan—Esther iii. 7.	1mo.	March 11th.	31

Michaelis, however, has given some very good reasons to show that the first, "the month of ears," or Nisan, did not begin before the new moon of our April, which would, of course, fix the commencement of all the other months one whole month later than is commonly done.

MOON, a secondary planet, always attendant on our earth. The moon was formed to give light in and to rule the night, and to distinguish times and seasons, Gen. i. 14. "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months*: but the prophecy of the Witnesses by *days*: the abode of the woman in the wilderness by days, and by time, times, and half a time; three solar years and a half."

MOSES, [*drawn out of the water*,] the lawgiver of Israel, belonged to the tribe of Levi, and was the son of Amram and Jochebed, Exod. vi. 20. He was the writer of the Pentateuch. After leading forth the Israelites from Egypt, and through the desert forty years, and conducting them to the borders of the promised land, he died at the age of 120 years in the full vigor of both mind and body. He was the most wonderful and imposing character of the Old Testament, and was well fitted to personate the Great Prophet of the New.

MOTHER, the female parent. Being "without father and without mother," Heb. vii. 3, means that the parents of Melchizedek were not entered in the genealogies which the Jews so sedulously kept. The law of Moses required no less reverence for the mother than the father; and thus shone out in beautiful superiority of other Eastern systems, in which women stands degraded. Mother is applied metaphorically to a variety of objects, such as the earth; queens as protectors; to a prophetess; to metropolitan cities; to the church of God; and to antichrist.

MOUNTAIN. The principal mountains mentioned in Scripture, are Seir, Horeb, Sinai, Hor, Gilboa, Nebo, Tabor, Engedi, Lebanon, Ebal, Amalek, Gerizim, Gilead, Moriah, Paran, Gahash, Olivet, Pisgah, Hermon, and Carmel. A mountain is the symbol of a kingdom, or of a capital city with its domains, or of a king, which is the same. See Psa. xxx. 7; Isa. ii. 2; xi. 9, Jer. iii. 23; li. 25; Zech. iv. 7; Rev. vi. 14; xvi. 20. "Flee to the mountains," Luke xxi. 21. The mountains of Palestine have many caves, affording a safe retreat from enemies.

Many of the noble Jews departed out of the city, and vast numbers fled to the mountains; and ancient writers tell us, that at that juncture, all who believed in Christ left Jerusalem, and removed to places beyond; and so escaped the general ravages of their country, that not one is stated to have perished in that devoted city.

MOURNING for sin, the evidence of repentance, Psa. xxxviii. 6; li. 2; Matt. v. 4; I Cor. v. 2; James iv. 9; for the dead, law concerning, Deut. xiv. 1; instances of, Gen. l. 3; Matt. ix. 23.

MOUTH, as the organ of speech, signifies the words which proceed out of it, which in the sacred style, are the same as commands and actions. "According to the commandment of Pharaoh," Gen. xlv. 12, is in the original, according to the *mouth* of Pharaoh; hence, for a person or thing to come out of the mouth of another is to be constituted or commanded to become an agent or minister under a superior power; this is frequent in the Apocalypse. The term *mouth* is not only applied to a speech or words, but also to the speaker, Exod. iv. 16; Jer. xv. 19, in which sense it has a near equivalent in our expression "mouthpiece."

MURDER forbidden, Exod. xx. 13; Deut. v. 17; laws respecting it, Gen. ix. 6; Lev. xxiv. 17; instances, Gen. iv. 8; 2 Sam. iii. 27; xx. 8—13, &c.

MURMURING censured, I Cor. x. 10; Phil. ii. 14; Jude 16; instances among the Israelites, Exod. v. 20, 21; xiv. 11; xv. 23, 24; xvi. 2; Num. xi. 1; xiv. 1, 2; xvi. 41; xxi. 5.

MUSTARD-TREE, or Sinapi, probably a tree found near Jerusalem, but most abundantly on the banks of the Jordan; and round the sea of Tiberias, the seed of which was employed as a substitute for mustard. Indeed, the common Arabic name for it is *khardal*, which signifies mustard. Its berries or seed are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cress. Its botanic name is *Salvadora Persica*. Matt. xiii. 31.

MYRA, [*I flow*,] one of the chief towns of Lycia, in Asia Minor. Acts xxvii. 5.

MYRRH, a favorite perfume, a gum obtained from the myrrh tree, John xix. 39.

MYSIA, [*criminal*,] a province occupying the N. W. angle of Asia Minor, south of Bythynia, Acts xvi. 7, 8.

MYSTERY, *Mysterion*, secret, hidden meaning, occurs 28 times. The secrets of the kingdom of God so called, Matt. xiii. 11; Mark iv. 11; Luke viii. 10. The calling of the Gentiles is called a mystery, Col. i. 26, 27. The first and leading sense of *mysterion* is *arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. And the other meaning is so nearly allied to it that it may properly be reckoned only a particular application of the same meaning. The word is sometimes employed to denote the figurative sense, as distinguished from the literal, which is conveyed under any fable, parable, allegory, symbolical action, representation, dream, or vision. The one is, as it were, open to the senses; the other requires penetration and reflection.

NAHSHON, [*that foretells*] mentioned Luke iii. 32.

NAIN, [*beauty*,] a town of Palestine, situated about 8 miles S. E. of Nazareth. Luke vii. 11—15.

NAKED. This word is often used in a modified sense, to describe a person only partly clothed, Micah i. 8; John xxi. 7. All orientals wear a mere cloth round their hips, when at labor, and are then called "naked." It is from not knowing this that some have supposed that persons were formerly baptized in a state of literal nakedness; whereas they only laid aside the loose outer garment. The word is used figuratively, in various senses.

NAME, when applied to God, often means his nature and attributes, that is, God himself. Psa. xx. 1; Prov. xviii. 10. His name to be reverenced, Exod. xx. 7; Lev. xix. 12; Psa. cxi. 9; Matt. vi. 9; also the name of Jesus, Phil. ii. 10; Christians baptized in the name of Jesus, Matt. xxviii. 19; Acts ii. 38; xix. 5; Rom. vi. 3; Gal. iii. 27; prayer to be offered to Jehovah in his name, John xvi. 23.

NAPHTALI, [*my wrestling*,] the sixth son of Jacob, and his second by Bilhah, Rachel's handmaid, born B. C. 1747, in Padan-aram. The limits of the territory of the tribe of Naphtali are described in Josh. xix. 32—39. Alluded to Matt. iv. 13—16.

NARCISSUS, [*astonishment*,] a Christian at Rome, saluted by Paul, Rom. xvi. 11.

NATHAN, [*given*,] the son of David and Bethsheba, the father of Mattatha, Luke iii. 31. Also, a prophet in the time of David, 2 Sam. vii. 3, &c.

NATHANIEL, [*given of God*,] honorably mentioned, John i. 45—51. Probably the same as Bartholemew, one of the twelve apostles.

NAZARENE, [*kept, flower*,] an epithet constituting a part of one of the names given to our Lord. It was a contemptuous designation and a term of reproach, and as such, as well as a mere epithet of description, it is used in the New Testament.

NAZARETH, [*guarded, flourishing*,] a small city in the tribe of Zebulon, in Lower Galilee, about 70 miles north of Jerusalem, and 6 W. N. W. from Mount Tabor, situated on a hill, and overlooking a superb and spacious valley. It is now called *Nessara*. Here Jesus dwelt from his childhood up, for nearly 30 years. Luke ii. 51; iv. 16—29.

NAZARITE, [*a separated one*,] a Jew who made a vow to observe uncommon devotion, either for a given period or for life, Num. vi. 1—21.

NEAPOLIS, [*new city*,] a maritime city of Macedonia, near the borders of Thrace, now called Napoli. Acts xvi. 11.

NEW TESTAMENT, or New Covenant. See Covenant.

NICHOLAS, [*conqueror of the people*,] a proselyte of Antioch, and one of the seven deacons, Acts vi. 5.

NICODEMUS, [*innocent blood*,] a Pharisee and member of the Sanhedrim, who came to Jesus by night, to make inquiry into the truth of the report he had heard concerning him. John iii; further mentioned, John vii. 50; xix. 39.

NICOLAITANS, [*conquerors of the people*,] This word only occurs twice, Rev. ii. 6, 15, and it is not known from whom the name is derived. Ireneus, the earliest Christian author who mentions them, says simply, "It very clearly appears from the Apocalypse, that the Nicolaitans held fornication, and the eating of idol-sacrifices, to be things indifferent, and therefore permitted to

Christians." Their practices were not only opposed to the whole spirit and morality of the Gospel, but a violation of an express decree of the Apostles and Elders, Acts xv.

NICOPOLIS, (*victorious city,*) a city of Thrace, now Nicopi, on the river Nessus, now Karason, which was here the boundary between Thrace and Macedonia. Titus iii 12.

NIGER, (*black,*) the surname of Simon, one of the teachers in the church at Antioch, Acts xiii. 1.

NIGHT, the time between evening and morning, and is a symbol of ignorance, Rom. xiii 12; death, John ix. 4; and the season in which anything comes suddenly and unexpectedly upon us, 1 Thess. v. 2; Isa. xv. 1, Luke xii 20.

NINEVEH, the capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, and became one of the largest cities of the world. It was situated on the banks of the Tigris. In the 29th year of the reign of Josiah, B. C. 572, it was utterly overthrown by the Medes. Matt. xii. 41.

NINEVITES, the inhabitants of Nineveh, Luke xi 30.

NOAH (*repose,*) the second father of the human race, was the son of Lamech, the grandson of Methuselah, and the tenth from Adam, born A. M. 1056. Amidst the general corruption of the human race, he alone was found righteous, Gen. iv. 9, and was saved with his family in the ark, when the rest of mankind were destroyed, Gen. v. 28—32; vi—ix, honorably mentioned, Ezek. xiv. 14, 20; Heb xi. 7

NUMBERS. *Two*—a few, Isa. vii. 21; 1 Kings xvii. 12. *Three or third*—Greatness, excellency, and perfection. *Four*—Universality of the matters comprised therein. The *four* corners of the earth denote all parts of it, Jer. xlix 36. *Seven*—a large and complete, but uncertain and indefinite number. In its Hebrew etymology it signifies fulness and perfection. *Ten*—Many, as well as that precise number, Gen. xxxi. 7, 41.

OATH, a solemn affirmation, accompanied by an appeal to Jehovah in attestation of the truth of what is said. An oath should never be taken but in matters of importance, nor sworn by the name of any but the true God, as it is an act of solemn worship; nor irreverantly, without godly fear and awe of the Most High, Josh. xxiii. 7; James v. 12; Deut. vi. 13, Matt. v. 34, 35; Jer. v. 7 Indeed it is held by some that oaths ought not to be taken at all. Justin, Ireneus, Basil, Chrysostom, Augustine, &c., held oaths to be unchristian.

OBEDIENCE, must be complete, James ii. 10, 11; better than sacrifice, 1 Sam. xv. 22; Psa. l. 8, 13; li. 16; Isa. i. 11—15; Matt. ix. 13, xii. 7.

OFFEND, OFFENCE. Terms which respect all kinds of transgressions of the laws of God. The original words, which are used metaphorically allude to a stone or stumbling-block in a person's way, by which he sustains serious injury, and is retarded in his progress to a desirable object. See Matt. v. 29, 30; xvi. 23, xviii. 6, 7; Rom. xiv. 13, &c. When the Lord Jesus is denominated "a stone of stumbling, a rock of offence," the effect is evidently put for the cause. 1 Pet. ii. 8, Matt. xxi. 44. *Offences* not to be given, 1 Cor. viii. 9. ix. 19—27, x. 32, 33; how to be taken, Matt. xviii. 15—19.

OFFERINGS, properly presents, and obviously applied in the religious ritual to all things solemnly brought to the sacred tent or temple to be devoted to Jehovah. According to ability, 1 Chron. xxix. 13—17; Ezra ii. 68, 69; Mark xii. 43, 44; 2 Cor. viii. 12; 1 Tim. vi. 17—19. Under the law, they were either *obligatory*, as the sin-offering, the trespass-offering, the burnt-offering, the meat-offering; or were *voluntary*, as free-will or peace-offerings of animals or fruits.

OIL, obtained from olives, such as we now call *sweet oil*, was abundant in Palestine, and at present is generally used throughout Western Asia. It is thought by Orientals to be more agreeable at meals than butter and animal fat; and Europeans soon acquire the same preference. The Hebrews used olive oil in their meat-offerings, in their sacred lamps, and in their common use. Oil for the use of the sanctuary, mentioned Exod. xxvii. 20; Lev. xxiv. 1—4, anointing, Exod. xxx. 22—38; xxxvii. 29. See LAMPS.

OINTMENT, oil perfumed, used to anoint the head, &c., Psa. cxxxiii. 2; Eccl. xi; Isa. i. 6.

OLD AGE, to be respected, Lev. xix. 32; 1 Tim. v. 1, 2; what renders it venerable, Prov. xvi. 31; xx. 29; the infirmities of it, Eccl. xii; the duty required of it. Titus ii. 2, 3.

OLIVE-TREE, a tree very common in Palestine. It has spreading branches like an apple tree, and remains green in the winter. It flourishes about 200 years. There are two kinds, the wild and the cultivated. The fruit which is about the size of a small plum, is very wholesome and nourishing, and is the chief resource of the orientals for oil. It ripens from August to September. The olive tree, remarkable for its verdure, soundness, and useful oil, is the symbol of the most illustrious and useful men. Moses and Aaron were two olive-trees. So were Zerubbabel and Joshua. Isa. lxi. 3; Jer. xi. 16. It is also an emblem of peace and mercy. The dove carried an olive-branch to Noah in the ark; and the original word, *elaios*, mercy, is derived from *elaia*, an olive.

OLIVET, or MOUNT OF OLIVES, a mountain or ridge lying to the east of Jerusalem, some 625 paces, from which it is separated by the valley of Jehoshaphat and the brook Kedron. From its summit there is a fine view of Jerusalem, and of the Dead Sea. Our Savior often withdrew with his disciples to this mountain, and here he beheld the city, and wept over its approaching destruction; and from this spot he ascended to heaven in the presence of his apostles. Luke xix. 41—44; xxiv. 50, 51.

OLYMPAS, (*heavenly,*) a Christian at Rome, saluted by Paul, Rom. xvi. 15.

OLYMPIC GAMES, allusions to them, 1 Cor. ix. 24—27; Phil. iii. 12—14; 1 Tim. vi. 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1—3.

OMEGA, the last letter of the Greek alphabet, proverbially applied to express the end. See ALPHA.

ONESIMUS, (*profitable, useful,*) mentioned Col. iv. 9; Philemon 10—21.

ONESIPHORUS, (*profit-bringer,*) a christian highly commended by Paul, for his benevolence toward him while he was a prisoner at Rome, 2 Tim. i. 16, 17.

ONYX. See PRECIOUS STONES.

ORACLE, something delivered by supernatural wisdom. The "most holy place" in the temple, was called the oracle, because there the priest inquired of God, 1 Kings vi. 5—19. The Scriptures, called the oracles of God, Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11; and Christians are required to consult them at all times, and especially in matters of difficulty, and of great importance.

ORDAIN, *horizo*, to limit, to bound, to mark out, hence the word *horizon* which bounds our view. Occurs 8 times. *Pro-orizo*, to foreordain, or previously mark out, occurs 6 times. *Aphorizo*, another compound from the same root, occurs 10 times, translated separate or separated. We have the word *ordain* often in the common version, when it is not *horizo* in the original; such as to ordain apostles, elders, and to institute observances. For this word we have *poieo*, to make or appoint; and we have *kathistemi*, to constitute. *Poieo* occurs Mark iii. 14, "Jesus ordained twelve," i. e. appointed. *Kathistemi* occurs Titus i. 4, "Ordain elders," i. e. appoint. *Ginomai* is also used to make or ordain an apostle, Acts i. 22.

ORDINANCE, an appointed rite or observance. No religious rite is binding, or even admissible, which is not of divine institution; nor can any so instituted be varied or modified by human caprice or judgment.

OSTENTATION, to be avoided, Prov. xxv. 14; xxvii. 2; Matt. vi. 1.

OUTER, external. "*Outer darkness*" means the darkness of the night without, in opposition to the light and splendor of the feast within. Hence the phrase is also used to express the state of exclusion from the kingdom of God. Matt. viii. 12.

OX, laws concerning it, Exod. xxi. 28—33; xxiii. 4; Deut. xxii. 1; xxv. 4; quoted by Paul, 1 Cor. ix. 9.

OZIAS, [*strength from the Lord*.] son of Joram, Matt. i. 8.

PADAN-ARAM, [*of the field of Syria*,] rendered by the Seventy, Mesopotamia. See Mesopotamia.

PALM-TREE, produces dates, Exod. xv. 27; Deut. xxxiv. 3; Judges i. 16; its branches an emblem of joy, Lev. xxiii. 40: John xii. 13: Rev. vii. 9. It is said that the bark, leaves, fruit, &c., of the palm-tree are employed by the Arabs for 360 uses.

PALSY, (from *paraluo*, I unloose, enfeeble,) is a disease which deprives the body in whole, or part, of action and feeling. Matt. iv. 24: viii. 6: ix. 2: Mark ii. 3, 5, 10.

PAMPHYLIA, [*a nation made up of every tribe*,] a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. Mentioned Acts xiii. 13; xiv. 24.

PAPHOS, [*which boils*,] a city of Cyprus, at the western extremity of the island. Here Paul performed a miracle on Elymas, who opposed his teaching, and endeavored to turn the Roman governor from the faith, Acts xiii. 6—12.

PARABLE. The word parable is derived from *parabollee*, which comes from *paraballein*, to compare, to collate. 1. It denotes an obscure or enigmatical saying, Psa. xlix. 4. 2. It denotes a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging manner than that of direct assertion, 2 Sam. xii. 2, 3; Judges ix. 7—15; 2 Kings xiv. 9, 10. 3. Any discourse expressed in figurative, poetical, or highly ornamented diction is called a parable, Num. xxiii. 7; Job xxvii. 1. New Testament parables seem to be generally employed in the second sense mentioned above, viz. to denote a fictitious narrative, under which is veiled some important truth. In some places, as Heb. ix. 9, it bears the meaning of type or emblem.

PARADISE, a term which by long and extensive use has been employed to designate the Garden of Eden. This has been caused by the Greek translators of the Pentateuch having adopted it. The word *paradeisos* is not properly either Greek or Hebrew, but appears to have been imported from a more eastern tongue, probably the Persian, and which signified the same as the Hebrew *gan*. In Gesenius and Robinson's *Heb. Lex.* it is defined thus; "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux. Sancrit, *pardeesha*; Armenian, *pardez*; Arabic, *firdaus*; Syriac, *farduiso*; Chaldee of the Targums, *pardeesa*." Josephus calls the gardens of Solomon, *paradises*, and Berosus, quoted by Josephus says that the lofty gardens erected by Nebuchadnezzar, were called the *Suspended Paradise*. There are only three places where the word is found in the New Testament, Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7; but which may be illustrated by reference to the primeval term, Isa. li. 3: Ezek. xxviii. 13; xxxi. 9, 16, 18; xxxvi. 35; Joel ii. 3.

PARCHMENT, prepared sheep skin, and formerly much used for writing on, mentioned 2 Tim. iv. 13.

PARENTS, to be honored, Exod. xx. 12; Deut. v. 16; Eph. vi. 2; their duty to their children, Gen. xviii. 19; Deut. iv. 9; vi. 6, 7; vi. 17; Matt. xxii. 16; 2 Cor. xii. 14; Eph. vi. 4; Col. iii. 21; 1 Tim. v. 8.

PARMENAS, [*that abides*,] one of the seven deacons, Acts vi. 5.

PARTHIANS, [*horsemen*,] called Persians or Elamites in the time of the prophets, and Parthians about the time of Christ, Acts ii. 9.

PARTIALITY, unfair and unjust treatment of others, to be avoided, Matt. xxii. 16: James ii. 1, 9; Jude 16.

PASSOVER, so called because instituted in remembrance of the destroying angel passing over the houses sprinkled with the blood of the paschal lamb. Exod. xii. 11, 12, &c. This was kept on the 14th day of Nisan or Abib. Sometimes it denotes the yearly festivity, called the *Feast of the Passover*, (Deut. xvi. 2; Num. xxviii. 16, 17;) celebrated on the 15th of Nisan; and sometimes the whole solemnity, commencing on the 14th and ending on the 21st of Nisan, Luke xxii. 1; though, strictly, the Passover and the feast of unleavened bread, (or *unfermented things*, more properly,) are distinct institutions. Christ called our Passover, or Paschal lamb, 1 Cor. v. 7. To be fulfilled in the kingdom of God, Luke xxii. 16.

PATARA, [*trod under foot*,] a seaport of Asia Minor, in Lycia, 160 miles S. E. of Ephesus. Acts xxi. 1.

PATIENCE, recommended, Luke xxi. 19; Rom. xii. 12; 1 Thess. v. 14; Heb. x. 36; xii; James i. 3, 4, v. 7; 1 Pet. ii. 19, 20; 2 Pet. i. 6.

PATMOS, [*mortal*,] an island in the Ægean Sea, 16 miles S. W. of Samos, to which the apostle John was banished, Rev. i. 9. It is a small, oblong and rocky island, about 15 miles in circumference, and used, under the Roman empire, as a place of banishment.

PATRIARCH, a venerable man, with a large posterity. The word is chiefly applied to those who lived before the time of Moses, Acts vii. 8; and hence we speak of the patriarchial age. Heb. vii. 4.

PATROBAS, [*paternal,*] mentioned Rom. xvi. 14, 15.

PAUL, [*a worker,*] was a native of Tarsus, a city of Cilicia, Acts xxii. 3, and was of Jewish descent, of the tribe of Benjamin, Phil. iii. 5, and probably inherited the right of Roman citizenship from his father, through services rendered to the Roman state. He was first a persecutor, then a disciple of Christ, and commissioned by the Lord Jesus as an apostle to the Gentiles. Acts xxvi. 15—18. After a life of arduous labor and suffering for the name of Jesus, Paul was beheaded by Nero, at or near Rome, about A. D. 66. Fourteen of the books of the New Testament are attributed to his pen, and they certainly evince his sound judgment and scholastic attainments.

PEACE, to be cultivated, Psa. xxxiv. 14; Matt. v. 9; Mark ix. 50; Rom. xii. 18, &c.; by what means, Col. iii. 13; I Thess. iv. 11; the gift of Jesus to his disciples, John xiv. 27; Phil. iv. 7: James iii. 17, 18.

PEARL, a hard, white, shining substance, found in some shell-fishes. They are repeatedly mentioned in the New Testament, and appear to have been esteemed of great value. Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4; xviii. 12—16; xxi. 12.

PENTECOST, the name (signifying fiftieth) given in the New Testament to the Feast of Weeks, or Ingathering, which was celebrated on the *fiftieth* day from the Passover, or seven weeks from the 16th of Nisan. Lev. xxiii. 9—21; Deut. xvi. 9; Acts ii. 1; xx. 16.

PERFECT, complete, without blemish or defect. Perfection applied to God, Matt. v. 48; to his law, Psa. xix. 7; to be aimed at by Christians, Luke vi. 36; 2 Cor. xiii. 9, 11; Eph. v. 1—8; Col. iv. 12; I Thess. iii. 10, &c.; will be perfect in the future state, Eph. iv. 13; Col. i. 28; Heb. xii. 23; Christ prayed for this, John xvii.

PERGA, [*very earthly,*] a town of Asia Minor, capital of Pamphylia, 60 miles S. W. of Iconium, Acts xiii. 14; xiv. 25.

PERGAMOS, [*height,*] now Bergamo, a city of Asia Minor, in Mysia, on the Caicus, 50 miles north of Smyrna. It was once a large city, the capital of a kingdom, and had a library of 200.000 volumes; also a famed temple to Esculapius. In Pergamos was one of the "seven congregations of Asia," to which the Apocalypse is addressed.

PERSECUTION, how to behave under it, Matt. v. 44; x. 32; Rom. xii. 14; 1 Pet. iv. 19; the blessings connected with it, Matt. v. 10; xvi. 25; Mark viii. 35; Luke ix. 24; 1 Pet. iv. 14; James i. 2; Rev. vi. 9; vii. 13.

PESEVERANCE in duty, enjoined, Matt. xxiv. 13; Luke ix. 62; Acts xiii. 43; I Cor. xv. 58, &c.; the glorious result, John x. 26, 27; Rom. ii. 7; Rev. ii. 10, 26, &c.

PERSIS, [*that cuts,*] mentioned Rom. xvi. 12.

PESTILENCE, a name given in Scripture to any prevailing contagious disease.

PETER, [*a rock, or stone*] was one of the twelve apostles, a native of Bethsaida, in Galilee, and was a son of Jonas, and brother of Andrew. His first name was Simon, but when the Savior called him to the apostleship, he changed it to Cephas, John i. 42, 43. He was crucified about A. D. 70, with his head downwards.

——— Epistles of. These were addressed to converted Jews in the province near the southern shore of the Black Sea, 1 Pet. i. 1. The first was written four or five years before the other. The second was especially intended to guard against false teachers, and scoffers. There have been more doubts expressed as to the genuineness of the second epistle than of any other book of the New Testament. It was not generally received or acknowledged as belonging to the sacred canon till the fourth century.

PHARISEES, [*separatists,*] a famous sect of the Jews, who distinguished themselves by their zeal for the tradition of the elders, which they pretended was delivered to Moses from Mount Sinai, and therefore of equal authority with the law. From their rigorous observance of these traditions, they looked upon themselves as more holy than other men; and, therefore, separated themselves from those whom they thought sinners or profane, so as not to eat or drink with them. Hence arose their name.

PHEBE, [*shining,*] a servant of the congregation at Cenchrea. Rom. xvi. 1, 2.

PHENICE, [*red, purple,*] a seaport town on the S. W. part of Crete, with a harbor, Acts xxvii. 12.

PHENICIA, [*land of palm trees,*] a country in the north of Palestine, on the Mediterranean, containing the cities of Tyre and Sidon.

PHILADELPHIA, [*love of a brother,*] a city of Asia Minor, and one of the seven containing the Christian congregations to which the Apocalyptic admonitions were addressed. Situated in Lydia, on the Hermus, 65 miles east of Smyrna; and is now called *Allah Shehr,* "city of God," i. e. High-town. It was once a large city, but now contains only about 3000 houses.

PHILEMON, [*that kisses,*] a friend of the apostle Paul's and an eminent Christian, residing at Colosse, whose servant, named Onesimus, absconded and fled to Rome. There he was converted and sent back to his master with a letter from Paul, called

The *Epistle to Philemon,* written about A. D. 62, and was sent, together with Epistles to the Ephesians and Colossians, by Tychichus and Onesimus. Paley, in his Horæ Paulinæ, has brought many unanswerable proofs of the authenticity of the Scripture from the *undesigned coincidences* between this Epistle, that to the Colossians, and the Acts of Apostles. This Epistle has been universally admired as a model of graceful, delicate, and manly writing.

PHILETUS, [*amiable,*] an apostate Christian, mentioned by Paul, in connection with Hymeneus 2 Tim. ii. 17.

PHILIP, [*warlike,*] one of the twelve apostles; a native of Bethsaida in Galilee, John i. 43, 44; Luke vi. 14.

——— one of the seven first deacons, Acts vi. 5; also called an Evangelist, Acts xxi. 8.

——— son of Herod the Great, by Cleopatra, and tetrarch of Batanea, Trachonitis, and Auranitis, Luke iii. 1, and from him Cesarea Philippi received its name, Matt. xvi. 13.

——— another son of Herod, by his wife Mariamne, and called by Josephus, Herod, the first husband of Herodias, Matt. xiv. 3.

PHILIPPI, a city of Macedonia, 70 miles E. N. E. of Thessalonica. It was once a large city, but now a mean village. Many ruins still exist, which are witnesses to its former greatness.

PHILIPPIANS, Epistle to the. Written by Paul from Rome during his two years' imprisonment, and bears in every part the impress of his peculiar style, manner of thought, and form of doctrine. The church had been planted by Paul, and of all the churches, they seem to have loved him the most, and to have been the most generous his support. He wrote to thank them for their bounty, and to teach them. This is the only Epistle of Paul which expresses no censure.

PHILOLOGUS, [*a lover of learning,*] mentioned Rom. xvi. 15.

PHLEGON, [*zealous,*] mentioned Rom. xvi. 14.

PHRYGIA, [*dry, barren,*] a country in the centre of Asia Minor, Acts xvi. 6; xviii. 23.

PHYGELLUS, [*fugitive,*] a Christian who forsook Paul in his necessity, and mentioned in connection with Hermogones, 2 Tim. i. 15.

PHYLACTERIES, [*safeguards,*] strips or rolls of parchment, inscribed with passages of the law; fastened on the forehead, wrist or hem of the garment, from a mistaken interpretation of Exod. xiii. 9, 16; Num. xv. 37—40. See also Matt. xxiii. 5. Our Lord condemns not the wearing of them, but the pride and hypocrisy of the Pharisees in making them broad and visible, to obtain respect and reputation for wisdom and piety.

PILATE, [*who is armed with a dart.*] Pontius Pilate was the sixth Roman Procurator of Judea, under whom our Lord taught, suffered, and died, Acts iii. 13: iv. 27; xiii. 28; 1 Tim. vi. 13. Both Tacitus and Josephus corroborate the New Testament accounts concerning him.

PILLAR, a column, a supporter, a monument. "The pillars of the earth," and "pillars of heaven," are metaphorical expressions, by which the world is compared to a vast edifice, reared by the power and skill of Jehovah. Job ix. 6; xxvi. 11; xxxviii. 4, 6; Psa. lxxv. 3. James was a pillar in the church; that is, a great support and ornament; and the church itself is the "pillar and ground of the truth;" that is, it maintains truth in the world. 1 Tim. iii. 15.

PISIDIA, [*pitch,*] a country of Asia Minor, west of Mount Taurus, S. W. of Lycaonia, and north of Pamphylia. Its present name is Natolia.

PLOW, an instrument of tillage. To plow and look back, Luke ix. 62, is to make bad work, if indeed one could thus work at all, especially with the imperfect plows used in the time of Christ. Christians, therefore, must not look back on the world with pleasure and desire, but give all heed to the important work and reward which lies before them. 1 Cor. ix. 10.

POLYGAMY, laws against, Gen. ii. 24; Matt. xix. 4—6; Mark x. 6—8; Rom. vii. 3; 1 Cor. vii. 2.

PONTUS, [*the sea,*] a country comprehending the N. E. part of Asia Minor, and bordering on the Euxine Sea.

POOLS, mentioned John v. 1—7; ix. 7.

PORCIUS, [*a lover of pork.*] Porcius Festus succeeded Felix in the government of Judea, Acts xxiv. 27.

POTTER, one who makes earthenware; a type of the sovereignty of God, Jer. xviii. 2; Rom. ix. 21; the breaking of his vessels an emblem of destruction, Jer. xix. 1, 11; Rev. ii. 27.

POTTER'S-FIELD. See ACELDAMA.

PRAISE, to commend. To praise God is to duly acknowledge his great excellences. Psa. cxxxviii; Rev. xix. 5. It is one of the noblest acts of worship, and is the dictate of nature. Acts xvi. 25; 1 Cor. xiv. 15; Eph. v. 19; Col. iii. 16, &c. *Praise of men,* no proper principle of action, Matt. vi. 1; Gal. v. 26; Phil. ii. 3.

PRAYER, the obligation and use of it, Matt. v. 44; vi. 6; vii. 7; Luke xviii. 1; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1, &c; to be offered in faith, Matt. xxi. 22; Heb. xi. 6; without ostentation and vain repetitions, Luke xviii. 1—14; Matt. vi. 7; in the name of Jesus, John xiv. 13; xv. 16; xvi. 23; Eph. v. 20, &c.; instances of *private* prayer, Dan. vi. 10; Matt. xiv. 23; Acts ix. 11; x. 9; *social,* Acts i. 14; ii. 42; xii. 12; xvi. 13, 16; xxi. 5; forms of prayer, Num. vi. 22—27; x. 35, 36; Deut. xxi. 8; xxvi.; Matt. vi. 9—13.

PREACH, or PROCLAIM, is loudly to make known the will of God, as his appointed heralds, Eph. iii. 8. *Kerusso,* from *keruxa,* a herald, or public crier, is found 62 times, and always indicates to make proclamation as a herald.

PRETORIUM. This word denotes the general's tent in the field, and also the house or palace of the governor of a province, whether a pretor or not. It is applied to Herod's palace at Jerusalem, Matt. xxvii. 27; Mark xv. 16; John xviii. 28, 33; xix. 9; also to the one he built at Cesarea, Acts xxiii. 35. In Phil. i. 13, the word denotes the camp or quarters of the Pretorian cohort at Rome.

PRIEST, a man who officiated or transacted with God on behalf others, statedly, or for the occasion. Those under the law were of the family of Aaron, Exod. xxviii. 1; under the Christian economy, all disciples are a holy and royal priesthood, 1 Pet. ii. 5, 9; Rev. i. 6; v. 10: xx. 6.

——— HIGH, first Aaron, afterwards the eldest son of the eldest branch of his family, Exod. xxviii; Jesus Christ, the Melchisedek High-priest, Psa. cx. 4: Heb. iv. 14; v. 4, 5: vi. 20: vii—x. 22, &c.

PRINCE, a chief, a governor. Christ is the "Prince of peace," Isa. ix. 6: Eph. ii. 15: John xiv. 27: "Prince of life," Acts iii. 15: "Prince of the kings of the earth, Rev. i. 5. These titles peculiarly belong to him, because he is the "resurrection and the life," and has the "keys of death and hades," and will raise up the believer at the last day: then in his kingly and priestly office, "he will speak peace to the heathen," and "make wars to cease to the ends of the earth," and "peace shall flow as a river:" then "all kings shall fall down before him: all nations shall serve him."

PRISCILLA, [*ancient,*] wife of Aquila, and probably like Phœba, a deaconess. She shared the travels, labors, and dangers of her husband, and is always named along with him, Rom. xvi. 3: 1 Cor. xvi. 19: 2 Tim. iv. 19.

PROCHORUS, [*he who presides over the choirs,*] one of the deacons mentioned Acts vi. 5.

PROCONSUL, a Roman officer appointed to the government of a province with consular authority. When the apostle Paul was at Corinth he was brought before Gallio, the proconsul of Achaia, Acts xviii. 13—16.

PROMISES of God, many and various, and exceeding great and precious, 2 Pet. i. [illegible]: are sure in Christ Jesus, 2 Cor. i. 20: ar incentives to purity, 2 Cor. vii. 1: are for the present and future life, 1 Tim. iv. 8.

PROPHET. This word and the word *prophecy* have two meanings: the one is the foretelling of events yet future, the other is the uttering the meaning of ancient oracles, or speaking, from the impulse of the Spirit, to the edification and comfort of Christians. 1 Cor. xiv: Rom. xii. 6.

PROPITIATION, that which atones for and covers our guilt, as the mercy-seat covered the tables of the law, Rom. iii. 25; 1 John ii. 2; iv. 10.

PROSELYTE, a stranger, or one from abroad, converted to the Jewish religion, Acts ii. 10; vi. 5; xiii. 43.

PROSEUCHA, a word signifying prayer, and always so translated in the authorized version. It is, however, applied to a place of prayer,—a place where assemblies for prayer were held, whether a building or not. In this sense it seems Luke vi. 12 must be understood, also Acts xvi. 14.

PROVIDENCE, a care for the future. The Greek word *pronoia*, means forethought, and corresponds with the Latin *providentia*, which originally meant foresight. God's care or providence, considered in reference to all things existing, is termed by Knapp *universal;* in reference to moral beings, *special;* and in reference to holy or converted beings, *particular*. Everything is an object of Providence in proportion to its capacity. The disciples, being of more value than many sparrows, were assured of greater providential care. Matt. vi. 26; x. 29—31.

PRUDENCE recommended, Prov. xii. 16, 23; xiii. 16; xiv. 8; Matt. x. 16: James iii. 13.

PSALMS, Book of, one of the most extensive and useful in Scripture, is often quoted in the New Testament. That David composed most of the Psalms is beyond doubt. "Psalms and hymns and spiritual songs," Eph. v. 19. *Psalms*, denote such sacred songs or poems as are sung to instruments, and may here refer to those of David; *hymns* signify songs in honor of God; and *songs* means any regular poetic composition adapted to singing, and here restricted to those which are spiritual. This admonition is in opposition to the practice of the heathen, who, in their Bacchanalia, or feasts, dedicated to Bacchus, the god of wine, became intoxicated, as the previous verse intimates, and sang drunken songs in praise of their deity.

PTOLEMAIS, [*warlike*,] now Acre, a seaport of Palestine, 24 miles south of Tyre. It is famous for its seige by the Crusaders. It is now the principal port of Palestine, and contains about 10,000 inhabitants.

PUBLICAN, a person who farmed the taxes and public revenues. The name and profession of a publican were extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The publicans were also noted for their imposition, rapine, and extortion, to which they were, perhaps more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Zaccheus and Matthew were publicans, but there is no reason to suppose that either of them had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Matt. xvii. 17; xxi. 31; Luke v. 27; xix. 2.

PUBLIUS, [*common*,] governor of Melita, at the time of Paul's shipwreck on that island, Acts xxviii 7, 8.

PUDENS, [*shamefaced*,] 2 Tim. iv. 21.

PURPLE, a color much worn by kings and emperors, Mark xv. 17. It is the famous Tyrian dye, so costly, and so celebrated in antiquity. It was procured from the shell-fish named *murex* or *purpura*. The traffic in it, probably, was profitable, Acts xvi. 14. To this day, the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira.

PURITY of heart and action required, Rom. vi. 19; Gal. v. 16; Eph. i. 4; v. 3, 4; Phil. ii. 15; Col. iii. 5; 1 Pet. ii. 11; 2 Pet. iii. 14.

PUTEOLI, [*abounding in wells*,] now Pozzuoli, a maritime town of Campania, in Italy, on the north shore of the bay of Naples, and about 8 miles N. W. from the city of that name. Acts xxviii. 3.

QUARRELS to be avoided, Rom. xiii. 13; Col. iii. 13; James iii. 16; iv. 1—7.

QUARTERNION, a detachment of four soldiers, Acts xii. 4, which was the usual number of a Roman night watch. Peter, therefore, was guarded by four soldiers, two within the prison and two outside the doors; and as the watch was usually changed every three hours, it was necessary that the four quarternions mentioned in the text should be appointed for the purpose.

QUARTUS, [*the fourth*,] a disciple, mentioned Rom. xvi. 23.

QUEEN often means in Scripture a king's *mother*. A reference to this fact will remove several apparent discrepancies in the Old Testament. The word has still the same meaning among Orientals. It also denotes a woman who is married to a king, or governs a kingdom, Neh. ii. 10; 1 Kings x. 1; Acts viii. 27. Also, the church as espoused to Jesus. Psa. xlv. 9.

QUICKSAND. In Acts xxvii. 17, it is mentioned that when the ship in which Paul was driven past the isle of Clauda on the south, the mariners, as would now be said, struck the sails, and scudded under bare poles, lest they should fall into the quicksands. The original word *syrtis* denotes a sand bank or shoal, dangerous to navigation, drawn, or supposed to be drawn together by the currents of the sea.

RABBI, a name of dignity among the Jews, signifying *doctor or master*. Applied to Jesus, John i. 38, 49; iii. 2, 26; vi. 25. Jesus warns his disciples against suffering it to be given to them, Matt xxiii. 7—12.

RABBONI, signifying my great master, is the highest honor or title of respect applied by the Jews to the teachers of the law, Mark x. 51; John xx. 16.

RACA, a word which occurs in Matt. v. 22, and which is left untranslated in the authorized version. It is expressive of contempt, and signifies an empty, worthless fellow.

RACE, a rapid course, generally implying contest. The numerous allusions to Grecian footraces, contained in Paul's epistles, require some knowledge of the laws of those games. See 1 Cor. ix. 24; 2 Tim. ii. 5; Heb. xii. 1; Gal. v. 7, &c. Those persons who intended to contend in the games were obliged to repair to the gymnasium ten months before the solemnity, where they prepared themselves by continual exercise; and no man who had omitted to present himself in this manner was allowed to contend for any of the prizes. Hence the apostle says, "Now every one who contends, or strives for the mastery, is temperate in all things."

RACHEL, [*a sheep,*] daughter of Laban, sister of Leah, and wife of Jacob, Gen. xxix. 6. Jeremiah and Matthew have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, Jer. xxxi. 15, Matt. ii. 18.

RAHAB, [*proud,*] a woman of Jericho; her history, Josh. ii; vi. 22—25; an example, Heb. xi. 31; James ii. 25.

RAILING forbidden, 1 Cor. v. 11; 1 Pet. iii. 9; 2 Pet. ii. 11; Jude 9.

RAIN was plentiful in Israel twice a year. "The early and the latter rain" occurred, the former in September, the latter in March. After these, the weather becomes settled, and about May the grain is gathered. In Egypt it scarcely ever rains; the overflow of the Nile, and copious dews, answering the purpose. In tropical climates the winter is the *rainy* season. Violent winds often attend these rains, and overthrow insecure houses. Hence our Savior's parable. Matt. vii. 25.

RAMAH, [*elevated,*] a city of Benjamin, six miles north of Jerusalem, Josh. xviii. 25. Near this was Rachel's tomb; she is poetically introduced as rising from the grave, and looking in vain for her offspring. "Rachel weeping for her children," Jer. xxxi. 15.

RASHNESS censured, Psa. xxxi. 22; cxvi. 11; Prov. xiv. 29; Acts xix. 36.

RAVEN, a bird of prey, ceremonially unclean. Elijah fed by ravens, 1 Kings xvii. 4—6; and are cared for by God, Job xxxviii. 41; Psa. cxlvii. 9; if he cares for ravens, how confidently may his people trust him! Luke xii. 24.

RECONCILIATION, a restoring to favor, or reunion between those who had been at variance, Rom. v. 10; 2 Cor. v. 18; Eph. ii. 16; Col. i. 20.

REDEEM, to buy back what was sold, pledged, or forfeited.

REDEEMER, one who ransoms by paying the price. Christ our redeemer, 1 Pet. i. 19.

REDEMPTION, means deliverance, from *lutrosis,* which occurs in Luke i. 68; ii. 38; Acts vii. 35; Heb. ix. 12. *Apolutrosis,* deliverance from, occurs 10 times, and signifies the dismissing of a person after a ranson has been paid.

REFORM, *metanoeoo,* occurs 34 times, and *metanoia,* reformation, 24 times. *Metanoeoo* signifies to *think after,* or to change one's mind so as to influence the conduct. *Dounai metanoian,* Acts v. 31, to give reformation, is equal to making a proclamation offering inducements to it. A quotation from Josephus will illustrate this—"*Dounai metanoian epi tois pepragmenois,*" to publish a pardon to those who lay down their arms.

REGENERATION, denotes a new birth, a renovation, or complete change for the better. The original word, *palingenesia,* occurs twice—Matt. xix. 28, the renovation, or change of state or condition; and Titus iii. 5, the washing, or bath of regeneration, connected with the renewing of the mind by the Holy Spirit. "Born again" is a fig- 18, 10. The noun, *apheesis,* remission occurs 17 times, and the verb, *aphieemi,* occurs 146 times; rendered to forgive, remit, set free from, dismiss, in all versions.

REMPHAN, [*prepared,*] the name of an idol, which some think to be Saturn, Amos v. 26; Acts vii. 43.

REPENT, *metamelomai,* I repent, or am concerned for the past, occurs Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21. Always translated repent.

REPROOF, how to be given, Lev. xix. 17; Prov. ix. 8; xxiv. 25; Luke xvii. 3; 1 Thess. v. 14; 2 Thess. iii. 15; 1 Tim. v. 1, 20; 2 Tim. iv. 2; how to be received, Prov. x. 17; xii. 1; xiii. 18; xv. 5, 10, 31, 32; xix. 20; xxviii. 23; xxix. 1; Eccl. vii. 5.

REST, quietness, promised to Christians, Matt. xi. 28, 29; Heb. iii. 11, 18; iv. 1—11.

RESTITUTION, means the restoring of any thing to its former state. Acts iii. 21. The original word signifies, to dispose, order, or settle anything in a good state, which has previously been bad. These times will be the accomplishment of all promises and prophecies respecting the conversion of the Jews and Gentiles. Also the returning of a thing unjustly gotten or making amends for an injury. This is very particularly enjoined in the law of Moses, Exod. xxi.; Lev. xxiv.; Deut. xix. It was done at the reformation under Nehemiah. Neh. v. 10, 11; and by Zaccheus, who following the Roman law, agreed to restore *fourfold,* Luke xix. 8.

RESURRECTION of Christ, foretold, Psa. xvi 10, 11; Matt. xii. 40; xvi. 21; xvii. 23; Mark ix. 31; xiv. 28; John ii. 19; recorded by the Evangelists, Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx.; preached by the apostles, Acts ii. 24—36; iii. 15; iv. 10; v. 30, 31; xi. 40—42; xiii. 30—37; xvii. 18, 31; xxv. 19; xxvi. 8, 53; 1 Cor. xv. 3, 4. the resurrection of Christ the foundation of the believer's hope, 1 Cor. xv. 12—18; 1 Thess. iv. 14—17; 1 Pet. i. 3; promised to them by Jesus, John v. 29; vi. 39, 40, 54; xi. 25; xiv. 19, &c.

RETALIATION, law of, Exod. xxi. 24, 25; Lev. xxiv. 20; Deut. xix. 21; abrogated, Matt. v. 38; Rom. xii. 17; I Cor. vi. 7; 1 Thess. v. 15; 1 Pet. iii. 9.

REVELATION, Book of. Critics generally agree that the apostle John was the writer of this book, and that it was written about A. D. 96. It is a prophecy expressed in the most striking and impressive symbols, of the fortunes of the Christian Church, commencing soon after the fall of Jerusalem to the consummation of all things—running through a period of nearly 3000 years; and embracing the downfall of Pagan Rome; the rise, progress, and overthrow of the apostacy; the second appearing of Jesus Christ as the king of kings, punishing the destroyers of the earth, and subjugating all the kingdoms of this world to himself. and gives a glance at his millennial reign with his glorified saints, and the final and complete overthrow of all the powers of evil, and the establishment of universal peace and righteousness for the ages of the ages. The Apocalypse is a very difficult ro, Christ our example, 1 Pet. ii. 23: iii. 9: 2 Pet. ii. 11: Jude 9.

RHEGIUM, [*capture*,] now called Reggio, a seaport opposite to Messina in Sicily, Acts xxviii. 13.

RHESA, [*will*,] an ancestor of Jesus, Luke iii. 27.

RHODA, [*a rose*,] a servant of Mary, the the mother of John Mark, Acts xii. 13.

RHODES, [*a rose*,] an island near the S. W. corner of Asia Minor, 125 miles in circumference, celebrated in ancient history for commerce, and for a colossal brazen statue of Apollo, which was reckoned one of the seven wonders of the world. It was 130 feet high. and ships in full sail passed between its legs. It was thrown down by an earthquake after standing 56 years. Acts xxi. 1.

RICHES, their uncertainty, Matt. vi 19; Luke xii. 16—21; James v. 1—3; dangerous, Matt. xiii. 22; James i. 6. 7; v. 1—4; a blessing if well used, Luke xvi. 9; 1 Tim. vi. 17—19; true riches, Matt. vi. 19, 20; Luke xii. 33; Rev. ii. 9; iii. 18.

RIGHTEOUSNESS, Christ is to his people, Jer. xxiii. 6; Mal. iv. 2; 1 Cor. i. 30, &c.; the righteous to inherit eternal life, Dan. xii. 2; Matt. xxv. 46; Luke xviii. 30; John iii. 15; iv. 14; Rom. ii. 7; 1 Tim. vi. 19; Titus i. 2; 1 John ii. 25: Jude 21.

RIGHT HAND is, in Scripture, a symbol of power. Exod. xv. 6; Psa. xxi. 8. In the court, the place for the pleader was on the right hand, and the Sanhedrim placed those to be justified on the right hand, and those to be condemned on the left hand. It was also reckoned a position of the highest honor to be placed at the right hand. Psa. cx. 1.

RISE "up in the judgment," Matt. xii. 42. The judge did not pass sentence in a sitting posture, but rose up for that purpose; also the witnesses rose up from their seats, when they gave evidence against criminals.

RIVER of life, Rev. xxii. 1.

ROCK, "upon this *rock* will I build my church," Matt. xvi. 18. The Greek word for Peter is *Petros*, and means *a stone*, and the original word for *rock*, is *petra*. The meaning of this passage therefore is, "Thou art *Petros*, a stone, and on THIS *petra*, rock, will I build my church." Mark the construction of the language. "*Thou*" is in the second person, and "*this*" is in the third; "*petros*" is masculine, and "*petra*" is feminine. Jesus asked for a confession; Peter gave it in these words,—"Thou art the Christ, the son of the living God." and this was the *petra* on which he declared that he would build his church, and against which the gates of *hades* should not prevail. 1 Cor. iii. 11.

ROD, a symbol of power and rule, Psa. ii. 9.

ROMANS, Epistle to. Paul had never been to Rome when he penned this letter. It was called forth by his having heard of their condition, and especially of the difficulties existing between the Jewish and the Gentile members. He controverts many of the errors of both Jews and Pagans, as to ancestral merit, justification, the efficacy of sacrifices, election, submission to foreign rulers, &c. Paul was nearly sixty years old when he wrote this letter, during a residence of some months at Corinth.

ROME, [*strength*,] a city of Italy, on the Tiber, 12 miles from the sea. It was built on seven hills, was the capital of the Roman empire, the mistress of the world, and the seat of arts and arms. It has long been the residence of the Pope, and the seat of ecclesiastical power. It contains St. Peter's church, the most magnificent edifice in the world, and has many monuments of its ancient grandeur. Though greatly reduced, it nevertheless contains about 150,000 inhabitants.

RUBY. See PRECIOUS STONES.

RUFUS, [*red*,] the son of Simon the Cyrenian, who assisted Christ in carrying his cross, Mark xv. 21. Another person so named, mentioned Rom. xvi. 13.

SABAOTH, [*armies*,] Rom. ix. 29; James v. 4.

SABBATH, [*rest*,] so called, because on the seventh day God rested from his works. Gen. ii. 2, 3. There is no positive evidence that the Sabbath day was observed before the Law, no command or example of its observance being recorded. It was positively enjoined on the nation of Israel, as one of the ten commandments, "written and engraven on stones," and to which they were required to yield exact obedience. Jesus claimed to be "Lord of the Sabbath," and showed the Pharisees that it was "lawful to do good on the Sabbath. The Savior having "blotted out the hand-writing of ordinances, and taken it out of the way, by nailing it to his cross," rested the whole of the Sabbath in the grave, and arose on the first of the week, as Lord of the new creation. There is no mention of the Sabbath being enjoined on Christians, and especially on Gentile believers. See Acts xv. 19—29.

———— DAY'S JOURNEY. Acts i. 12. Jewish tradition allowed a man to travel on the Sabbath only one mile.

SABBATICAL YEAR, the seventh year, in which the land was to have rest, Exod. xxiii: Lev. xxv. It was also called a "year of release," and in it all debtors were liberated, and all law-suits ceased. Deut. xv. 1.

SACRIFICE, an act of religious worship, in in which the worshipper shed the blood of animals, as an acknowledgment of his guilt and exposure to death, and as a typical atonement for sin, Gen. xxxi. 54: Heb. x. 1, &c.: xi. 4, &c. The Jewish people could not offer their own sacrifices; they were to bring them to the priest, and he was to offer them. So cannot we now offer up our prayers and praises to God but by Jesus Christ, and so the apostle here applies the case. "By him, let us offer the sacrifice of praise," Heb. xiii. 15.

SADDUCEES, [*just, justified*,] a famous sect among the Jews, so called, it is said, from their founder, Sadoc, who flourished about 260 years B. C., and taught there was no resurrection nor future state, neither angel nor spirit, Matt. xxii. 23; Acts xxiii. 8.

SALAH, [*mission*,] a son or grandson of Arphaxad, Gen. x. 24; xi. 13; Luke iii. 35.

SALAMIS, [*shaken*,] one of the chief cities of Cyprus, on the S. E. coast of the island, Acts xiii. 5.

SALATHIEL, [*I have asked of God*,] or SHEALTIAL, the father of Zerubbabel, 1 Chron. iii. 17; Matt. i. 12.

SALEM, [*peace*,] the original name of Jerusalem, Gen. xiv. 18; Heb. vii. 1, 2, and was used poetically in later times, Psa. lxxvi. 2.

SALIM, [*a fox*,] the well-watered place where John baptized. John iii. 23.

SALMON, [*peaceable*,] the son of Nahshon, who married Rahab, 1 Chron. ii. 11; and the father of Boaz, Ruth iv. 21: Matt. i. 4. 5; Luke iii. 32.

SALMONE, [*peaceable*,] a promontory terming the eastern extermity of the island of Crete, Acts xxvii. 7.

SALOME, [*peaceable,*] the wife of Zebedee, and mother of James and John, Matt. xxvii. 56: Mark xv. 30; xvi. 1. Also, the name of that daughter of Herodias, who caused the death of John the Baptist.

SALT, was used with every burnt offering, Lev. ii. 13; Mark ix. 49; disciples compared to it, Matt. v. 13; Luke xiv. 34. In illustration of Matt. v. 13, Maundrell, in his travels near Aleppo, says, "I found veins of salt, of which the part exposed to the air, sun and rain, had lost its savor, while that below the surface preserved its saltness." Schoetgenius has largely proved in his "Horæ Hebraicæ," that such as had become insipid was used to repair roads.

SALUTE, to address with civility. The Easterns salute according to rank. The common salutation is laying the right hand on the bosom and a little declining the body. In saluting a person of rank they bow almost to the ground and kiss the hem of his garment. Inferiors kiss the feet, the knees, or garments of superiors. Equals kiss the beard, the cheek, or the neck. "Salute no man by the way," was an order when great despatch was required.

SALVATION, deliverance from evil. 1. Salvation from physical dangers, Acts xxvii. 13; Heb. xi. 7; 1 Tim. ii. 15; Acts vii. 25; xxvii. 20. In this sense God is the savior or preserver of all men. 2. Salvation from the guilt, pollution, and dominion of sin, Acts ii. 47; Mark xvi. 16; 1 Cor. i. 18; 2 Cor. ii 15; 1 Pet. iii. 21; James i. 21; Eph. ii. 5, 8, &c. 3. Salvation entire and complete at the resurrection and glorification of the saints, 1 Cor. vi. 5; Rom. v. 9; xiii. 11; Phil. ii. 12; Heb v. 9; 2 Tim. ii. 10.

SAMARIA, [*watch-height,*] a city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, B. C. 925. It was the metropolis of the ten tribes. Also the middle division of Palestine.

SAMARITANS, inhabitants of Samaria. John iv. 9. They were the offspring of a colony of Babylonians, mixed with apostate Jews, who built a temple on mount Gerizim, and were hated by the Jews. Luke ix. 52, 53; John viii. 48.

SAMOS, [*full of gravel,*] an island in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

SAMOTHRACIA, an island in the Ægean Sea, Acts xvi. 11.

SAMSON, [*his son,*] a judge of Israel, of the tribe of Dan, Judges xiii. 3—25; Heb. xi. 32.

SAMUEL, [*asked of God,*] the son of Elkanah and Hannah, of the tribe of Levi, and family of Kohath. He was the last of the Judges of Israel, and an eminent prophet and historian. He wore an ephod, anointed kings, and offered sacrifices, but he was not of the race of Aaron. To Samuel are ascribed the book of Judges, that of Ruth, and the first of Samuel. He died in the 98th year of his age.

SANCTIFY, to separate anything to God. *Hagiazo* occurs 28 times, translated to sanctify, to make holy; *hagiasmos,* sanctification, holiness occurs 10 times. The meaning of *hagiazo* will be found in John xvii. 17, 19; x. 36. Jesus was said to be sanctified, made holy, i. e. set apart and devoted to God. The setting apart, or consecrating of the body, soul, and spirit, to God, through Jesus Christ, is the holiness of Christianity.

SANCTUARY, a holy place, Exod. xxv. 8; Heb. ix. 2.

SANDALS. soles of leather or wood fastened to the feet with strings. Matt. iii. 11 They are still worn in several eastern countries, by both sexes, and all classes.

SANHEDRIM, more properly SANHEDRIN, the supreme judicial council of the Jews, especially for religious affairs. It is said to have consisted of 70 or 72 judges. Matt. xxvii. 1: John xi. 47.

SAPPHIRA, [*that relates or tells.*] See ANANIAS.

SAPPHIRE. See PRECIOUS STONES.

SARAH, [*a princess,*] the wife of Abraham, and mother of Isaac. Gen. xi. 29, 30; honorably mentioned, Heb. xi. 11; 1 Pet. iii. 6.

SARDINE, or SARDIUS. See PRECIOUS STONES.

SARDIS, [*prince of joy,*] a city of Asia Minor, formerly the capital of that wealthy monarch Crœsus, king of the Lydians. One of the seven churches of Asia existed here, to which the Lord Jesus sent a letter. Rev. iii. 1.

SARDONYX. See PRECIOUS STONES.

SAREPTA, [*a goldsmith's shop,*] a city of Sidon, between that place and Tyre. Mentioned 1 Kings xvii. 9, 19; Obad. 20; Luke iv. 26.

SATAN, is a transferred Hebrew word, and is derived from the verb which means to lie in wait, to oppose, to be an adversary. Hence the noun means an *adversary* or *opposer*. *Ho Satanos* and *ho diabolos* are used and applied in several instances to the same being, Rev. xii. 9. Christ, in the temptation, Matt. iv., in his repulse of the tempter, calls him Satan; while the evangelists distinguish him by the term "devil." *Diabolos* is the uniform translation which the Septuagint gives of the Hebrew word for Satan, when used with the article. In some passages the term *Satan* is used in a *generic* sense, as 1 Kings xi. 14, 23: 1 Sam. xxix. 4; Num. xxii. 22; Psa. cix. 6. In many others in a *specific* sense, as a proper name; as Zech. iii. 1, 2; 1 Chron. xxi. 1; Job i. 6—12; ii. 1—7; Matt. iv. 10; Mark i. 13; Luke xi. 18, &c. His character is denoted by his titles.—Satan, Adversary, Diabolos, False Accuser, Tempter, &c., showing him to be purely and entirely evil, 1 John iii. 8; John viii. 44. His agency is evil—both moral and physical. See Luke xxii. 3; Acts v. 3 1 Thess ii. 18; Eph. ii. 2; Rev. xii. 9; Luke xiii. 16; Acts x 38; 1 Tim. i. 20. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan. He is described as having power and dominion, messengers and followers; as tempting and resisting; he is held accountable, charged with guilt; is to be judged, and to receive final punishment.

SAUL, [*demanded,*] son of Kish, of the tribe Benjamin, was the first king of the Israelites, 1 Sam. ix. 1, 2, &c. Paul, the apostle, called Saul prior to his conversion.

SAVIOR, a term applied to Christ, who came "to save his people from their sins." He is therefore called Jesus, which signifies a Savior.

SCEPTRE, a staff, rod, or wand, signifying authority or royalty. Psa. xlv. 6; Rev. xix. 15.

SCEVA, [*disposed,*] a Jew who lived at Ephesus, Acts xix. 14—16.

SCHISM, or DIVISION, condemned, 1 Cor. i 10; iii. 3; xi. 18; xii. 25; 2 Cor. xiii. 11.

SCORPION, a large reptile, remarkable for irascibility and malignancy, Luke xi. 12. Some of the species are said to be white, and about the size of an egg, and when coiled up it is difficult to distinguish one from the other.

SCRIBES, writers and expounders of the law.

SCRIPTURES, [*writings,*] a name applied by way of dignity to the contents of the Bible, and which are given by inspiration, 2 Tim. iii. 16; Matt. xxii. 29; Mark xiv. 49; Acts xvii. 11; xviii. 24; 2 Pet. iii. 16.

SEA, a large collection of waters. The Hebrews applied this term to lakes of moderate size; and the modern inhabitants of Palestine still retain the same phraseology. Symbolically, waters signify peoples; and the gathering together of people into one body politic, constitutes a sea.

SEAL, an engraved stamp, also the impression made by such a stamp. Matt. xxvii. 66.

SECUNDUS, [*the second,*] a disciple mentioned Acts xx. 4.

SELUCIA, [*beaten by waves,*] a seaport of Syria, 12 miles west of Antioch, Acts xiii. 4.

SELF-DENIAL, a Christian duty, Matt. v. 29, 30; xvi. 24; xviii. 8, 9; Mark viii. 34, &c.

SEPULCHRES, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Gen. xxiii. 6; Judges viii. 32; 1 Sam. x. 2; 2 Sam. ii. 32; Isa. xxii. 16; Matt. xxvii. 60.

SERAPHIM, [*fiery or burning ones.*] See Cherubim.

SERGIUS PAULUS, [*maker of nets,*] the deputy Governor of Cyprus, Acts xiii. 12.

SERPENT. Many kinds mentioned in Scripture. Alluded to as crafty, Gen. iii. 1; Matt. x 16. One of the names of Satan.

SERVANTS, general commands concerning them, Eph. vi. 5—8; Col. iii. 22—25; 1 Tim. vi. 1, 2; Titus ii. 9, 10; 1 Pet. ii. 18—25.

SEVEN, a sacred number among the Jews. The term often denotes a perfect or complete number. Job v. 19; Psa. xii. 6. Sevenfold, or seven times often only means abundantly, completely. Seventy times seven is a still higher superlative

SEVENTY disciples sent out by Jesus, Luke x. 1—20.

SHAVING, a rite of purification, Acts xviii 18; xxi 24.

SHEBA, [*captivity,*] a province S. E. of Arabia, between the Red Sea and Indian Ocean. It was famed for spices, gems, and gold. Psa. lxxii. 10; Isa. lx. 6. The queen of Sheba visited Solomon, 1 Kings x. 1; Matt. xii. 42

SHEEP, a well known animal of great utility, and famed for meekness. Christians are compared to sheep, and Christ is the "Lamb of God." In India sheep cannot be distinguished from goats by a common observer. This fact gives force to the declaration that Christ will divide the good from the bad, as a shepherd divides his sheep from the goats

SHEKEL, a Jewish weight. The common shekel of money was worth about half a dollar, and the shekel of the sanctuary possibly double that sum.

SHEPHERD. Christ is styled a shepherd, 1 Pet. ii. 25; the *good* shepherd, John. x. 11; the *chief* shepherd, 1 Pet. v. 4; and the *great* shepherd, Heb. xiii. 20. Elders or overseers are also called shepherds, Eph. iv. 11, where the common version has *pastors;* and as such they are to *feed* the flock, 1 Pet. v 2.

SIDON, [*hunting,*] a great commercial city, and the capital of Phenicia. It is situated on the Mediterranean, about 18 miles north of Tyre. It contains 10,000 inhabitants, and is now called *Saide*. Luke iv. 20.

SILAS, [*considering,*] a contraction of *Silvanus,* a distinguished Christian teacher in the church, Acts xv. 22, 32.

SILOAM, [*sent,*] a fountain or pool of water, S. E. of Jerusalem, John ix. 7.

SILVANUS. See Silas.

SILVER. We do not read of silver till the time of Abraham, when it was in general circulation as money, though not coined Abraham was rich in gold and silver. It is used to represent general wealth.

SIMEON, [*that hears or obeys,*] a good old man who was waiting for the Savior, Luke ii. 25—35. Also, one of the twelve patriarchs.

SIMON, [*that hears or obeys,*] the brother of Jesus, Matt. xiii. 55; Mark vi 3.

——— the Canaanite, called Zelotes, an apostle, Matt. x. 4; Mark iii. 18; Luke vi. 15.

——— surnamed Peter. See Peter

——— the Pharisee, Luke vii 36—50.

——— the leper, Matt xxvi. 7; Mark xiv. 3

——— the father of Judas Iscariot, John vi 71; xii. 4.

——— the Cyrenian, Matt xxvii. 32; Mark xv. 21; Luke xxiii 26.

——— the tanner, Acts ix. 43; x. 6, 17, 32.

——— Magus, Acts viii. 9—24.

SIN, to miss a mark; or any deviation in conception, thought, or deed, from the will of God. It is defined by John to be "the transgression of the law, 1 John iii. 3, 4. Its progress in man is strikingly drawn in James i. 13, 14. Sin sometimes means a sin-offering, Gen. iv. 7; 2 Cor v. 21; Heb. ix. 28.

SINAI, [*a bush,*] the mountain on which Jehovah appeared to Moses, and gave the law. From recent researches it has been discovered that the "Mount of God," or Horeb, is *Serbal,* a mountain which towers up in solitary grandeur to the height of 3,000 feet, and some 20 miles distant from the popular Horeb, and monkish *Sinai. Serbal* was regarded as the true *Sinai,* till Justinian built his monastery of St. Catherine upon the mountain to which it has given a name.

SINCERITY required, Matt v. 8; Rom. xii 9; Phil. i. 10; Col. iii. 22. The Greek word *eilikrineia,* translated sincerity, means an evident purity when held up in the light of the sun, as we would examine water, 2 Cor. i. 12.

SINGING is not only authorized as a part of divine worship by example, Matt. xxvi. 30, but expressly enjoined, Eph. v. 19; Col. iii 16; and should be done properly, 1 Cor. xiv. 15.

SMYRNA, [*myrrh,*] a city and seaport of Asia Minor, in Ionia, 35 miles N. by W. of Ephesus. It was anciently large and powerful, and is now the most populous and commercial city of Asia Minor. A Christian congregation was early planted here, to which one of the seven Epistles of Revelation was directed, Rev. ii. 8—11.

SOBRIETY of mind and body, recommended, I Thess. v 8; Titus ii. 2, 4, 6; 1 Pet. i. 13.

SODOM, [*their secret,*] one of the cities which were destroyed by fire from heaven, which stood on the site now occupied by the Dead Sea. Gen. xix.

SOLOMON, [*peaceable, perfect,*] the son of David and Bathsheba. He was beloved of God, and selected to build his temple; and was one of the best kings of Israel. He reigned 40 years, and was renowned for his wisdom and wealth, and the splendor of his peaceful reign. He was the author of the books of Proverbs Ecclesiastes, and Canticles, besides some on botany, natural history, &c.

SOLOMON'S PORCH, a covered way on the east of the temple, John x. 23; Acts iii. 11.

SOPATER, [*defends his father,*] a Berean disciple, Acts xx. 4.

SORCERER, a magician, one who undertakes to disclose secrets or foretell events by diabolical power. Acts xiii. 8; Rev. xxi. 8; xxii. 15.

SOSIPATER, [*saving the father,*] Paul's kinsman, Rom. xvi. 21.

SOSTHENES, [*savior,*] the chief of the synagogue at Corinth, Acts x[illegible]; he became a Christian, and accompanied Paul, 1 Cor. i. 1.

SOUL. The Hebrew word, *nephesh*, of the Old Testament, occurs about 700 times, and is rendered *soul* 471 times; *life* and *living*, about 150 times: and the same word is also rendered a *man*, a *person*, *self*, *they*, *me*, *him*, *any one*, *breath*, *heart*, *mind*, *appetite*, the *body*, (dead or alive,) *lust*, *creature*, and even a *beast*; for it is 28 times applied to *beasts*, and to *every creeping thing*. The Greek word *psuchee* of the New Testament, corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered *soul* 59 times, and *life* 40 times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the *beasts* that perish. *Psuchikos*, an adjective derived from psuchee, occurs 6 times, and is translated *natural* and *sensual*; it is properly translated *animal* in modern translations. Perhaps it may be worthy of notice, that in all the 700 times which *nephesh* occurs, and the 105 times of *psuchee*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms. See IMMORTAL.

SPAIN, [*rare, precious,*] a country in the S. W. of Europe, and formerly included what now comprises Spain and Portugal. Rom. xv. 24, 28.

SPARROW, a very small, well-known bird. Referred to by Jesus, Matt. x. 29; Luke xii. 6.

SPEECH, proper use of Matt. v. 22; xii. 36; Eph. iv. 29; v. 4; Col. iii. 8; iv. 6; 1 Thess. v. 11; Titus iii. 2; James i. 26; iii. 2; 1 Pet. iii. 10.

SPICES, used in burying the dead, 2 Chron. xvi. 14; Mark xvi. 1; Luke xxiii. 56; John xix. 40.

SPIKENARD, a very fragrant species of grass, which when trodden upon, fills the air with sweetness. The ointment made of it was precious, Mark xiv. 3. A pound of it in the days of Christ was worth 300 *denarii*, equal to forty dollars, a great sum at that time.

SPIRIT. The Hebrew word *Ruach*, occurs 400 times in the Old Testament, and is rendered *spirit* 240 times; *breath* 28 times; *wind* 95 times; *mind* 6 times, and the balance in 13 different ways. The Greek word *pneuma* has been chosen by the inspired writers of the New Testament as the equivalent in meaning of *ruach*. It occurs 385 times, and is the only word rendered *spirit*, (with two exceptions, Matt. xix. 26: Mark vi. [illegible].) *Pneuma*, like *ruach* of the Old Testament, has four significations:—1. It represents, primarily the *air* we breathe. 2. It denotes *a being*, as angels. 3. It represents an *influence* from a being, 4. It indicates a *state of feeling*. It is believed that there is not a passage where these words rendered *spirit*, occur, but what may be classified under one of these significations. Like the word *psuchee*, neither *ruach* nor *pneuma* are ever once connected with words which indicate that it is deathless, never-dying, or immortal.

STACHYS, [*spike,*] a disciple, Rom. xvi. 9.

STARS, bright heavenly bodies, seen in the night. The star which conducted the Magi to Bethlehem was probably a meteor. Matt. ii. The morning star is a symbol of the Messiah. Angels, too, are symbolized by stars, Job xxxviii. 7; and also the princes and nobles of a kingdom, Dan. vii. 10.

STEPHANUS, [*a crown,*] one of the first converts at Corinth, baptized by Paul, 1 Cor. i. 16; xvi. 15.

STEPHEN, [*a crown,*] one of the seven first deacons, and the proto-martyr of the Christian church, Acts vi. 5, 6; vii. 60.

STOCKS, the Roman cippi, or large pieces of wood, which loaded the legs of the prisoners, and most painfully distended them. Acts xvi. 24.

STOICS, a sect of heathen philosophers, founded by Zeno of Cyprus, B. C. 340, so called from his teaching in the *Stoa*, or porch, at Athens. Acts xvii. 18.

STONES, PRECIOUS. *Amethyst*, a stone of a violet color, bordering on purple, composed of a strong blue and deep red.

Beryl, a pellucid gem, of a bluish green color, found in the East Indies, and in the gold mines of Peru.

Chalcedony, a precious stone, variegated with divers colors, in the form of clouds.

Chrysolite. The import of this term would make it the *golden stone*. It is a gem of a yellowish green color, and now ranks among the Topazes. It is very transparent.

Chrysoprasus differs only from the Chrysolite in having a bluish hue. It is a variety of the Chrysolite, of a green color, with a golden brightness. It is sometimes called the yellowish green and cloudy Topaz.

Diamond, the hardest and most valuable of all precious stones; sometimes called *Adamant*. It is one of the most inflammable substances in nature, being pure carbon.

Emerald, the same with the ancient Smaragdus; one of the most beautiful of gems, of a bright green color without any mixture.

Jacinth, a gem of a deep reddish yellow.

Jasper, a precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color.

Onyx, a species of the Chalcedony. Some call it a Sardonyx.

Ruby, a red purple stone, very hard and rare.

Sapphire, a precious stone, of a very beautiful pure blue, second only to the diamond in hardness, lustre, and value. It is of a different species, sometimes blue, red, and yellow combined.

Sardius, a gem of a reddish color, approaching a white.

Sardonyx, resembling both the Sardius and the Onyx.

Topaz, a yellow gem; or as some describe it, of a pale dead green; considered by mineralogists, a species of the Sapphire.

STRAINING out a gnat. An allusion to the filtering of wine for fear of swallowing an unclean insect.

STRAIT GATE, "enter ye in at the strait gate." A metaphor taken from the custom at marriage feasts, of having a gate designedly made narrow, through which those who were bidden might enter, but which might exclude those who were not bidden, Matt. vii. 13: Luke xiii. 24. *Strive* means to agonize, and alludes to the athletic exercises in the Grecian games.

STREET, "the street called Straight," Acts ix. 11. This street still exists in Damascus, and extends from the eastern to the western gate, about 3 miles.

SUN, the great source of light and heat. Gen. i. 14; miraculous events connected with it, Josh. x. 12, 13; 2 Kings xx. 9—11; Luke xxiii. 44, 45. Used as a symbol, Psa. lxxxiv. 11; Mal. iv. 2.

SWINE, the plural of *hog*. It was not only unclean by the Levitical law, but by strict Jews was regarded as impure and detestable in the highest degree. They would not so much as pronounce its name, but called it *the strange thing*. Among the charges of gross sins, mentioned by Isaiah, the eating of swine's flesh is specified, Isa. lxv. 4; Matt. viii. 30—32.

SYCAMINE-TREE, mentioned only Luke xvii. 6. Probably the mulberry tree.

SYCAMORE, a tree which bears fruit like a fig, and has leaves like a mulberry. Luke xix. 4.

SYCHAR, [*a city*,] a name of reproach applied by the Jews to *Shechem*, now *Napalose*, a city of Samaria, between Mounts Ebal and Gerizim; 24 miles north of Jerusalem. Three miles from Sychar was *Jacob's Well*, memorable for our Savior's conversation with the woman of Samaria.

SYCHEM, [*a place of figs*,] the name for *Shechem* in Acts vii. 16, being that also used in the Septuagint ver. of the Old Testament.

SYNAGOGUE, an assembly among the Jews for religious worship; also the place in which such assembly met. Frequently mentioned, Matt. iv. 23; vi. 2, 5; x. 17; xii. 9; xiii. 54; xxiii. 1—7, &c.

SYNTACHE, [*that speaks or discourses*,] a female Christian, Phil. iv. 2.

SYRACUSE, [*that draws violently*,] once a rich and populous city, on the S. E. part of the island of Sicily, 22 miles in circumference. It was built 700 years B. C. Acts xxviii. 12.

SYRIA, [*sublime, deceiving*.] In Hebrew, it is called Aram. A country of Asia, extending from Asia Minor and the Mediterranean on the west, to the Euphrates on the east, and in its most extensive sense, including Palestine. In the time of the kings it more frequently indicated the kingdom of which Damascus was the capital than the whole country, or any other part of it.

SYRO-PHENICIA, [*purple, drawn to*,] Phenicia, properly so called, of which Sidon was the capital. In Mark vii. 27, the Canaanitish woman is called a Syro-phenician, because she was of Phenicia, which was then regarded as part of Syria.

TABERNACLE, the tent of assembly. A beautiful and costly tent, erected for the worship of God, while Israel was in the wilderness. Ordered to be built, Exod xxv; preparations for it, xxxv.; set up, xl. It was 45 feet long and 15 wide, and stood in a court 150 feet long, and 75 wide, enclosed by curtains 8 feet high, sustained by 56 pillars. A curtain divided the tabernacle into two apartments, the eastern one, called the Most Holy place, being 15 feet square. Heb. ix. 2—11.

TABERNACLES, Feast of, one of the three great festivals of the Jews, being that of the closing year. Lev. xxiii. 34—43; John vii. 2, 37.

TABITHA, [*clear-sighted*,] called also Dorcas. A Christian widow at Joppa, Acts ix. 36, who was restored to life by Peter.

TABOR, [*choice*,] a celebrated mount in the Holy Land, rising in Jezreel, or the plain of Esdraelon, about seven miles from Nazareth. It is extremely fertile, covered by trees and odoriferous plants. The summit presents a plain, a mile in circuit, which Buckingham says, affords the finest view to be enjoyed in Judea. This is supposed to be the holy mount of transfiguration, Matt xvii. 1—13; Mark ix. 1—15; 2 Pet. i. 16—18

TALENT, a Jewish coin or weight. It is not clear what was the exact value of the talent. That of silver was probably somewhere near 1500 dollars, and that of gold 25,000. Matt. xxv. 15.

TARSUS, [*winged, feathered*,] the capital city of Cilicia, on the river Cydnus, 6 miles N. E. of the Mediterranean. It was the native place of Paul, Acts ix. 11.

TAVERNS, THE THREE, a place about 38 miles south of Rome, Acts xxviii. 15.

TEACHERS, False, their character described, and Christians warned against them, Rom. xvi. 17; 2 Cor. xi. 13; Gal. i. 7—9; Phil. iii. 2; Col. ii. 8, 18; 1 Tim. i. 7; iv. 2; vi. 3; 2 Tim. iii. 2—5, 15; Heb. xiii. 9; 2 Pet. ii.

TEMPERANCE recommended, Prov. xxiii. 1—3; Gal. v. 23; Eph. v. 18; Titus i. 8; ii. 2; 2 Pet. i. 6.

TEMPLE, a house or dwelling set apart for the worship of God. The materials of Solomon's temple prepared by David, 1 Chron. xvii. 22; built by Solomon, 1 Kings vi. vii; the dedication of it, viii; repaired by Joash, 2 Kings xii. 1—15; by Hezekiah, 2 Chron. xxix; by Josiah, 2 Chron. xxxiv; burned by the Chaldeans, 2 Kings xxv. 9: 2 Chron. xxxvi. 19; a new one built after the captivity, Ezra iii. v.—viii; the chambers in it cleansed, Neh. xiii. 9; the people excited to build it, Hag. i; its glory to exceed the former, Hag. ii. 7—9; a future one described in vision to Ezekiel. Ezek. xl. &c.

TEMPTATION of Jesus, Matt. iv. 1—11; Mark i. 12, 13: Luke iv. 1—12.

TERTIUS, [*the third*,] an amanuensis to the apostle Paul, Rom. xvi. 22.

TERTULLUS, [*a liar*,] an orator who pleaded against Paul before Felix, Acts xxiv. 1—9.

TESTAMENT, more properly rendered *covenant*. Heb. ix. 15—20.

TETRARCH, a prince of a fourth part of a state, who had the power, without the title or crown of a king, Matt. xiv. 1; Luke iii. 1: ix. 7; Acts xiii. 1.

THADDEUS. [*that praises*,] a surname of Jude, Matt. x. 3.

THEOPHILUS, [*a friend of God*,] mentioned Luke i. 3; Acts i. 1.

THESSALONIANS, the title of two Epistles written to the congregation at Thessalonica, which was planted by Paul. See Acts xvii.

The *First Epistle* is generally admitted to have been the earliest of Paul's letters. He enjoined it to be read to all the adjacent churches. Chap. v. 27. His object seems to have been to confirm them in the faith, and to excite their piety.

The *Second Epistle*, written soon after the first, commends their faith and charity, rectifies their mistake in supposing that the day of judgment was at hand, admonishes them of certain irregularities, &c.

THESSALONICA, [*victory against the Thessalonians*,] now Saloniki, a city and seaport of Macedonia, both in ancient and modern times large and commercial. It is situated on a gulf, about 200 miles from Athens.

THEUDAS, [*a false teacher,*] a Jewish insurgent who was slain, while a band of followers that he had induced to join him were scattered and brought to nought. Acts v. 36.

THOMAS, [*a twin,*] or DIDYMUS, one of the apostles, Matt. x. 3; John xi. 16; xx. 25.

THORNS, used as a punishment, Matt. xxvii. 29; Mark xv. 17; John xix. 2.

THYATIRA, [*sacrifice of labor,*] a city on the northern border of Lydia, about 27 miles from Sardis, the seat of one of the seven apocalyptic churches, Rev. i. 11; ii. 18. The modern name is *Ak-hissai.*

TIBERIAS, [*good vision.*] The sea of Galilee. Also a city on the lake or sea of Tiberias, 58 miles north of Jerusalem, and now called Tabaria.

TIBERIUS, [*son of Tiber,*] the third emperor of Rome, Luke iii. 1.

TIME, to be improved, Eccl. xii. 1; Matt. v. 25; Luke xix. 45; John ix. 4; xii. 35; Rom. xiii. 11; 2 Cor. vi. 2; Gal. vi. 9, 10; Eph. v. 16.

TIMOTHY, [*honor of God,*] a young Christian of Derbe, grandson of Lois, and son of Eunice, a Jewess, by a Greek father, who was probably a proselyte, Acts xvi. 1; xx. 4; 2 Tim. i. 5; iii. 15. The apostle Paul made him the companion of his journeys and labors. Acts xvi. 2, 3; 1 Tim. iv. 12; and is often alluded to by him with paternal affection, 1 Tim. i. 2, 18; 1 Cor. iv. 17. &c.

The *two Epistles* to Timothy were written by Paul, from Rome, not long before his death. In these he is instructed in the choice of officers for the church, in the proper deportment of a christian minister, in the method of church government and discipline, the importance of steadfastness in christian doctrine, the perils and seductions that should come, &c.

TITHES, means *Tenths;* instances, Gen. xiv. 20; xxviii. 22; laws concerning, Lev. xxvii. 30—32; Deut. xiv. 22, 23; Neh. x. 37; Mal. iii. 8—10; Heb. vii. 5.

TITUS, [*honorable,*] a Christian teacher, and companion and co-laborer of Paul. He was of Greek origin, but converted by the apostle, who calls him his own son in the faith, Titus i. 4. The apostle left Titus in Crete, to establish and regulate the churches in that island, Titus i. 5.

The *Epistle to Titus* contains similar instructions to those addressed to Timothy. It gives the qualifications and duties of elders—the doctrine of obedience to civil rulers—the necessity of good works, and the proper treatment of foolish questions and heretics. This epistle seems to have been written from Ephesus, shortly after Paul had visited Crete. Titus i. 6.

TONGUE, the duty of governing it, Psa. xxxix. 1; James iii. 2—12.

TONGUES, confusion of, Gen. xi. 1—9; gift of, Mark xvi. 17; Acts ii. 4; x. 46; xix. 6.

TRACHONITIS, [*rock,*] a district in the N. E part of Palestine.

TRADITIONS, not to be regarded, Matt. v. 1—20; Mark vii. 1—23; Col. ii. 8; Titus i. 14.

TRAINING children, a duty, Gen. xviii. 19; Deut. iv. 9; vi. 6—9; xi. 19; Psa. lxxviii. 5, 6; Eph. vi. 4.

TRANCE, a state of mind, in which a person is wrapped into visions of future or distant things, to which the body seems insensible, Num. xxiv. 4, 16; Acts x. 10; xi. 5; xxii. 17.

TRANSFIGURE, to change the figure and appearance, as Christ did on the mount, Matt. xvii. 2; Mark ix. 2.

TREASURY, a place where the public money is kept or managed. Mark xii. 41. This treasury was a chest, into which the people put what they pleased: it was placed in one of the rooms of the temple, and the voluntary offerings were for its repairs.

TROAS, [*penetrated,*] a maritime city of Phrygia, or of Mysia, in the Hellespont, Acts xvi. 8; xx. 5, 6.

TROGYLLIUM, a town and promontory on the western coast of Asia Minor, opposite Samos, Acts xx. 15.

TROPHIMUS, [*well-educated,*] a native Ephesus, converted by Paul, Acts xx. 15.

TRUTH the, emphatically, Gal. iii. 1; James v. 9; or sincerity, Josh. xxiv. 14; 1 Sam. xii. 24; Psa. xv. 2; li. 6; Prov. iii. 3; viii. 7; xii. 17, 19; 1 Cor. v. 8; Eph. iv. 25.

TRYPHENA, [*delicious,*] a female disciple at Rome, Rome, xvi. 12.

TRYPHOSA, [*thrice shining,*] a female disciple at Rome, Rom. xvi. 12.

TYCHICUS, [*casual,*] a disciple, employed as a messenger to several congregations, Acts xx. 4; Eph. vi. 21, 22.

TYPES of Christ, brazen serpent, Num. xxi. 9; John iii. 14, 15: bread or manna, Exod. xvi. 15-35; John vi. 31—58; Rev. ii. 17: a lamb, Gen. xxii. 7, 8; Exod. xii. 3—5: xxix. 9: Isa. liii. 7: John i. 29: Acts viii. 32: 1 Pet. i. 19: Rev. v. 6—13, &c.: Melchizedek, Gen. xiv. 18—20: Heb. v. 6: vii. 1, 14: passover, Exod. xii: 1 Cor. v. 7, 8: scapegoat, Lev. xvi. 20—22: Heb. ix. 20; 1 Pet. ii. 24.

TYRANNUS, [*a prince,*] a sophist or rhetorician of Ephesus, who kept one of those schools of philosophy and eloquence so common at that period. Acts xix. 9.

TYRE, [*strength,*] a large city of Phenicia supposed to have been built by a colony of Sidonians, and hence called the "daughter of Zidon," Josh. xix. 29: Isa. xxiii. 12· Matt. xi. 21.

UNBELIEF, causes of, John v. 44: 2 Cor. i 4: Eph. ii. 2: 2 Thess. ii. 12: danger of, Mark xvi. 16: Luke xii. 46; John viii. 24; Rom. i. 28: 2 Tim. ii. 12: Rev. xxi. 8.

UNBELIEVERS, Christians should not unite with them, 2 Cor. vi. 14, 15, 19: to be shunned, Rom. xvi. 17; 1 Tim. vi. 5.

UNION to Christ, shown by comparison to body, 1 Cor. xii. 12, 27: Eph. iv. 15: Col. i. 18, 24: to a building, Eph. ii. 20—22; 1 Pet. ii. 4—7: to a vine, John xv. 4—8: to the conjugal union, Eph. v. 23, 32: it is as the union of the Father and son, John xvii. 11, 21, 23: Rom. viii. 38, 39; 1 Cor. vi. 17.

UNJUST STEWARD. In Luke xvi. 8, the *lord* spoken of was not as some suppose the Lord Jesus Christ, but the *lord* or *master* of the steward. Hence the argument that some have raised on this passage, immediately comes to nought.

UNLEAVENED BREAD, Feast of, or PASSOVER. See FESTIVALS.

UPPER MILLSTONE, Matt. xviii. 6. The Syrians rolled up some in sheet lead, and hung a heavy weight upon the necks of others, whom they cast into the rivers and lakes, as a capital punishment.

UPPER ROOMS, [*places or couches,*] Matt xxiii. 6. In the Jewish synagogues, the elders sat with their backs towards the ark or chest wherein was the book of the law, and their faces towards the congregation, who looked towards the ark: and these seats were more honorable than others, and are here called the chief seats.

VAT. The *hupoleenion* referred to in Mark xii. 1, was a vessel placed under the *leenos*, or vat, as a receptacle for the new wine or oil. A place was digged for holding it, as well as sometimes for the vat in which the fruit was trodden. Matt. xxi. 33.

VEIL, whatever hides anything from view. As a female covering, Gen. xxiv. 65; Ruth iii. 15; 1 Cor. xi. 1—10; veil of the tabernacle and temple, Exod. xxvi. 31—37; Lev. xvi. 2; Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; Heb. vi. 19.

VENGEANCE of God, Gen. iv. 15; Deut. xxxii. 35, 41, 43; Isa. xxxiv. 8; 2 Thess. i. 8.

VIALS were of common use in the temple service. They were not like those small bottles which we call by that name; but were like cups on a plate, in allusion to the censers of gold, which on account of the heat of the fire burning the incense, were often put upon a plate. Rev. xvi.

VINE, one of the most prominent productions of Palestine, and still bears most luxuriantly. Notwithstanding the present depressed state of the country, it even now exports vast quantities of grapes, raisins, and inspissated grape juice, (or *honey of grapes* as it is called,) into Egypt. The vine was an emblem of the Hebrew nation. A period of security and repose is figured by every one sitting under his own vine and fig-tree. The vine is also used by our Savior as an emblem of himself, John xv.

VINEGAR, mingled with gall, Matt. xxvii. 34. Medicated wine, to deaden the sense of pain, was given to the Jewish criminals when about to be put to death; but they gave our Lord vinegar, and that in mockery, as they did other things, of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet* sort.

VINEYARD, a piece of ground planted with vines. The vineyard was prepared with great care, the stones being gathered out, a secure fence made round it, and a scaffold, or high summer house, built in the centre, where, as the fruit ripened, a watchman was stationed, and where there was also shelter for the workmen at their meals, and a suitable place to keep the tools. Isa. v. 1—7; Matt. xxi. 33. This was, of course, deserted at other seasons of the year. See Isa. i. 8.

VISION, a supernatural appearance of men and things to the mind of a person not asleep, Acts ix. 10; 2 Cor. xii. 1. Thus has God often shown his people what eye had not seen, nor ear heard.

VOLUME, something *rolled up*, as was the ancient form of books, Psa. xl. 7; Heb. x. 7.

WALKING with God, Rom. viii. 1, 4; 2 Cor. v. 7; xiii. 14; Gal. v. 16, 25; Col. ii. 6.

WASH, to bathe, or purify. The Jews washed before eating, as they used their hands instead of knives and forks. Mark vii. 3. Kitto says that when some Pharisees remarked that our Lord ate with unwashed hands, they did not mean that he did not at all was his hands, but that he did not *plunge* them according to their own practice. No Jew entered a house without removing his shoes or sandals; nor do Orientals to this day. We see the propriety of this when we consider that chairs not being used, all sat upon the floor, which, therefore, must be kept very clean.

WASHING THE FEET is among the most ancient, as well as the most obligatory, of the rites of Eastern hospitality. See Gen. xviii. 4; xix. 2; xxiv. 32; xix. 21. From 1 Sam. xxv. 41, it appears that servants and sons sometimes performed this rite as their appropriate duty. For the master of a house to do it was esteemed the greatest condescension, John xiii. 8. To wash the feet was not only a token of affectionate regard, but also a sign of humility. This union of affectionate attention and lowly service is found in the example of Jesus, John xiii. 4—15, and in 1 Tim. v. 10. The Hindoos, like the Jews, walk home barefoot from bathing, hence the appropriateness of the remark, "He that is washed, need not, save to wash his feet," John xiii. 10.

WATCH, a Roman guard, consisting of 60 soldiers, allowed the Jewish rulers to quell tumults. Matt. xxvii. 65.

WATCHES. The Jews in ancient times divided the night into *three* parts, the *evening*, the *middle*, and the *morning*, each part including four hours, Exod. xiv. 24; Judges vii. 19; 1 Sam. xi. 11; in after times, they divided the night into *four*, in imitation of the Romans, who relieved their sentinels at the end of every three hours, Matt. xiv. 25; Mark vi. 48. These parts of the night were usually denominated the first, second, third, and fourth *watches;* but they were sometimes styled the evening, midnight, cock-crowing, and morning, Matt. xiv. 25; Luke xii. 38; Mark xiii. 35.

WATER, miraculous changes or supplies of it, Exod. vii. 19; xiv. 21; xv. 23—25; turned into wine, John ii. 3; brought out of a rock, Exod. xvii. 6; Num. xx. 7—13; Josh. iii. 13—17; 2 Kings ii. 8, 14; iii. 20, 22; vi. 6; John ii. 3; Jesus walks on it, Matt. xiv. 25; Mark vi. 48; John vi. 19.

WAVERING condemned, Gen. xlix. 4; Heb. x. 23; James i. 6, 8; 2 Pet. ii. 14; iii. 16.

WEDDING GARMENT, Matt. xxii. 12. It was usual for persons to appear at marriage feasts, in sumptuous dress, adorned with florid embroidery. But as travelers were sometimes pressed in, and as they could not be provided with such garments, robes out of the wardrobes of the rich, were tendered to them. If such persons refused this offer, and appeared in their own apparel, it was highly resented, as a token of their pride and contempt for those who invited them.

WHITE STONE, Rev. ii. 17. This important passage, alludes to a custom of uniting and perpetuating friendship, among the Greeks and the Romans by dividing a pebble, and after each had inscribed his name on the flat surface, they were exchanged. The production of either half was sufficient to insure friendly aid, even from descendants. Voting was done by casting a white stone for approval, and a black one for rejection.

WIND. The original word is *anemos*, and occurs 29 times. It is never translated spirit.

WINE. There are no less than 13 distinct Hebrew and Greek words, translated by the word *wine*, either with or without the adjectives new, sweet, mixed, and strong. These each refer to some particular kind or condition of wine, which being all translated by one common generic term, fails to express the meaning of the original, and creates confusion in the mind of the reader. But as space forbids a full examination of the terms, the reader is referred to *Kitto's Cyclopedia*. Art. WINE.

WITCH, a person who pretends to inspiration, hence a public mocker of the Deity, and of his servants, the prophets; living on the credulity of the people, and thus bringing into contempt God's authorized ambassadors; a class of systematic and audacious plunderers and deceivers; hence the order that such should not be permitted to live. Exod. xxii. 18; Lev. xx. 27. Witchcraft excludes from the kingdom of God. Gal. v. 20.

WITNESSES, not to be fewer than two, Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; 1 Tim. v. 19.

WIVES, their duty, Gen. iii. 16; Eph. v. 22; Col. iii. 18; Titus ii. 5; 1 Pet. iii. 1.

WOMEN, how they should behave in public worship, 1 Cor. xi. 1—16; xiv. 34, 35: 1 Tim. ii. 11, 12: aged, their duty, Titus ii. 3: young, theirs, 1 Tim. v. 14: Titus ii. 4, 5: how to adorn themselves, 1 Tim. ii. 9: 1 Pet. iii. 3.

WORD of God, the Scriptures, Mark vii. 13: Luke iv. 4: Eph. vi. 17: 1 Pet. i. 23, 25: the Gospel, Luke v. 1: Acts iv. 31: xvi. 7: viii. 14: xiii. 7.

WORLD, the earth and all the animals and vegetables on its surface: mankind generally. The word *world* in the common version is the rendering of no less than four different Hebrew words in the Old Testament, and four Greek words in the New. The Greek word Aioon, age, or the plural form ages, is rendered *world* no less than 38 times, and the adjective form of the word 8 times. Oikoumenes, the habitable, or inhabited earth, occurs 15 times, and is translated *world* 14 times, when the connection plainly shows in many instances that it has a limited meaning, as in Luke ii. 1; iv. 5; and *earth* only once. Gee, earth or land, is translated *world* once in Rev. xiii. 8. Kosmos, order, regularity; the world, universe, &c.; occurs 186 times, and is rendered by *world* 185 times, and once *adorning*.

——— not to be conformed to, Rom. xii. 2; Gal. vi. 14; James i. 27; iv. 4; 1 John ii. 15; v. 4.

WORSHIP to be paid to God only, Exod. xx. 1—6; Matt. iv. 10: Acts x. 25, 26; xiv. 13—18; Col. ii. 18; Rev. xix. 10; xxii. 8; public worship, Matt. xviii. 20; Acts i. 14; Heb. x. 25.

WRATH of God on the impenitent, John iii. 36; Rom. i. 18; ii. 5, 8; Eph. v. 6.

YOKE of Christ, easy, Matt. xi. 30; Rom. xii. 1; 1 John v. 3.

YOUNG persons, their duty, Titus ii. 6; 1 Pet. v. 5; examples, 2 Tim. iii. 15; Jesus, Luke ii. 40—52.

ZACCHEUS, [*pure, justified,*] a superintendent of taxes at Jericho. Luke xix. 2.

ZACHARIAH, [*memory of the Lord.*] Several persons of this name. One of the chief was one of the minor prophets, son of Barachiah, who returned from Babylon with Zerubbabel, and began to prophecy about 520 years B. C. He wrote the book which bears his name, and predicted many things relating to the Messiah, and the future restoration of Israel.—The name also of the father of John the Baptist. Luke i.

ZEAL, commended, Matt. v. 6; 1 Cor. xvi. 13; Gal. iv. 18; Jude 3; Rev. iii. 19; improper, reproved, ix. 55; Rom. x. 2.

ZEBEDEE, [*abundant portion,*] the father of the apostles James and John, Matt. iv. 21.

ZEBULON, [*habitation, dwelling,*] the Tribe of, a district of Palestine, on the west side of the lake of Gennesareth.

ZELOTES, or Zealots, a sect often mentioned in Jewish history. The name was probably given to Simon from his having been connected with it. He is also called *Canaanite*, probably for the same reason; the word *Kana* in Hebrew, having the same meaning as *Zelotes*. Luke vi. 15; Acts i. 13.

ZENAS, [*living,*] a doctor of the law, and a disciple, mentioned Titus iii. 13.

ZERUBBABEL, [*a stranger at Babylon,*] son of Salathiel, and of the posterity of David. Matt. i. 12.

ZION, or Sion, [*a monument, sepulchre, turret,*] the highest mountain in Jerusalem, where was built the city of David, Psa. xlviii. 2. Zion is often used poetically for Jerusalem, Micah iii. 12; and sometimes is applied to the inhabitants of Jerusalem.